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ABSTRACT

The publication is a half-yearly journal for adult education in Africa, Asia, and Latin America. Issue 42 includes the following: "Adult Education for Self-Reliance in Community Health Education Programmes" (Kweka); "Promoting Good Nutrition" (Mangvwat); "Incorporating Health-Improvement Activities in Adult Education Programmes in Nigeria" (Momodu); "The Need To Develop Critical Thinking Skills in a Core Training Programme for Primary Health Care Workers" (Cornielje); "Democracy and Adult Education in Tanzania" (Mushi); "Role of Voluntary Action in a Contemporary Context" (Tandon); "Make It Global--Make It Local but Always Do It Democratically" (Vio Grossi); "Literacy Skills as Building Bricks for Trade Union Democracy" (Ireland); "Micro-Enterprise in the Informal Sector of Managua and the Long Road to Vocational Competence" (Overwien); "Experience of a French Adult Educator" (Adebisi); "Managing Tutors in Distance Education" (Tong); "A Learner-centered Approach to Training the African Manager" (Ronan); "European Adult Education"; "Development Education in Germany" (Hager, Niemann); "Volkshochschulen and International Contacts" (Durste, Fenner); "Adult Education and Lifelong Learning"; "Indigenous Education and Social Organization" (Tamayo); "A Letter to a Television Network and Its Response" (Samlowski); "A Concept for Bilingual Intercultural Education for Indigenous Women" (Jauregui); and "The Political Challenge of Indigenous Education in Latin America" (Prado). A supplement to issue 42 is titled "An Introduction to Indigenous Education in East Africa" (Ocitti). Issue 43 begins with the history of the Institute for International Cooperation of the German Adult Education Association and a description of the institute's 1993 activities. The following articles are included: "Development-Oriented Adult Education Balancing between Impoverishment and Emancipatory Learning Processes" (Hildebrand); "Policy and Practice of Literacy" (Hinzen); "Migrants and Ethnic Minorities" (Leumer); "New Challenges in Development Education" (Apel, Niemann); "Current Action for the Promotion of Women in the European Union" (Plesser-Loper); "What Comes First and What Comes Second" (Samlowski); "Adult Education in Transition in Central Europe, the CIS [Commonwealth of Independent States], and the Baltic States" (Strewe); "Trends in the Development of Adult Education as a Profession" (Duke); "The European Dimension of Adult Education" (Sussmuth); and "Learning in Civil Society" (Tandon). International cooperation and international developments in adult education are illustrated by 22 documents from 1960-1994. Appendixes include abbreviations and lists of the Institute's publications. (YLB)

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Adult Education and Development
Nos. 42-43

1994

Institute for International Cooperation
of the German Adult Education Association

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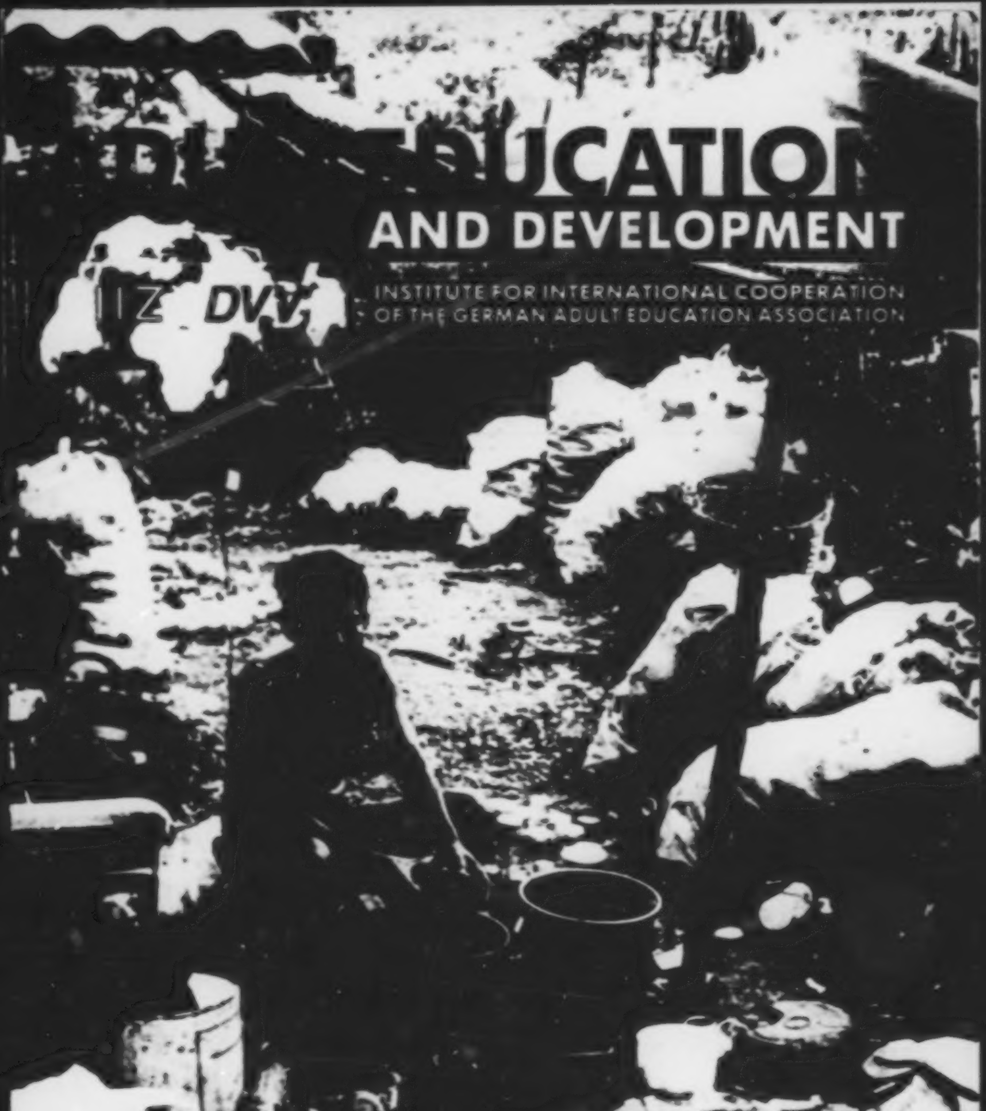

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HEALTH AND NUTRITION
DEMOCRACY AND POLITICS
3
EDUCATION AND TRAINING
CONTRIBUTIONS FROM THE INSTITUTE
LEARNING AND INDIGENOUS PEOPLE

ADULT EDUCATION
AND DEVELOPMENT

is a half-yearly journal for adult education in Africa, Asia and Latin America. At first, in 1973, the journal was intended by the German Adult Education Association (DVV) to help keep in touch with past participants in DVV further training seminars and to support the work of projects abroad. Today, the journal is a forum for dialogue and the exchange of information between adult educators and authors in Africa, Asia and Latin America, both among themselves and with colleagues in the industrialised nations. It is intended to disseminate and discuss new experiences and developments in the theory and practice of adult education. The main target group consists of adult educators working at so-called middle levels in teaching, organization or administration. Increasingly, staff in related fields such as health education, agriculture, vocational training, cooperative organizations etc. have been included, as their tasks are clearly adult education tasks. We also aim at adult educators at higher and top levels, academics, library staff and research institutions both in Africa, Asia and Latin America and in the industrialised nations.

We herewith invite adult educators from all parts of the world to contribute to this journal. Articles should bear a considerable reference to practice. All fields of adult education and development can be treated, i.e. adult education should be regarded in its widest sense. We kindly ask you to send us articles of about 1500 words; footnotes should be used as sparingly as possible.

Responsible for contents are the authors. Signed articles do not always represent the opinion of the German Adult Education Association. You are invited to reproduce and reprint the articles provided acknowledgement is given and a copy is sent to us.

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INSTITUT FÜR INTERNATIONALE ZUSAMMENARBEIT
DES DEUTSCHEN VOLKSHOCHSCHUL-VERBANDES e.V.

42
1994

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Editorial

Health and nutrition are major areas where adult education can play a keyrole. We have therefore made an attempt to collect materials and case studies to reopen anew a dialogue between those in the field of adult education and those working in national or international health and nutrition organisations. We should appreciate receiving follow-up material for printing in subsequent issues.

Education and training in the informal sector has been a major theme of past issues, including the publication of a supplement on training in the informal sector of Sierra Leone. This time we are presenting a case study from Nicaragua with strong links to income and employment oriented developments. Also in this section, we include aspects of management training in Africa, training of tutors in distance education, literacy training in the trade union sector as well as a down-to-earth report from a practitioner in language training.

We are all aware of the dramatic changes taking place in the world and appreciate the cry for more **democracy**. In the last two issues of the journal we concentrated on these developments especially in Eastern Europe. This time we take a look at democracy and adult education in Tanzania, the role of voluntary agencies and democratic development in India and democratic approaches in international development and cooperation.

The Institute for International Cooperation of the German Adult Education Association which publishes this journal, is an **Institute** with a variety of programmes and activities worldwide. This issue of the journal provides an information sheet, a discussion of new initiatives in cooperation with our European partners in adult education and a report on development education in Germany; two colleagues from our adult education centres on a local level discuss old and new forms of partnership in adult education. The contribution on the work of ICAE and its presentation to the International Commission on Education and Learning for the Twenty-First Century awaits comments for the necessary follow-up.

The final section looks at **indigenous people** and **learning**. Here again we provide a follow-up to the last issue through more case studies and reflections. At the same time we are reprinting an exchange of letters between one of our staff members and one of the major mass media institutions in Germany on a fair presentation of indigenous cultures on German television. This is clearly a plea for more respect following our understanding that all cultures are different but unique and that they all should receive recognition within the context of human rights for all.

We should like to invite our readers to carefully study the supplement to this issue of the journal: An introduction to indigenous education in East Africa by Professor Jakayo Ocitti. This should be seen as an indepth case study providing the necessary followup to all the many shorter articles on indigenous education and traditional learning — in the context of the many cultures of the world — which we have published over the years.

Heribert Hinzen

ADULT EDUCATION AND DEVELOPMENT

HEALTH AND NUTRITION

9

This paper describes a project in Tanzania which aimed at providing training in health, sanitation and water at the grassroots level. The author analyses the difficulties encountered in the individual phases of the project which eventually led to only a part of the goals being achieved. A.N. Kweka is Professor at the Institute of Development Studies of the University of Dar es Salaam in Tanzania.

A.N. Kweka

Adult education for self-reliance in community health education programmes — A case study from Tanzania

The main purpose of this paper is to analyse problems of organizing adult education programmes for community health at the grassroots. This study is based on evaluation of a programme organised by the government with a donor agency in the Lake Victoria Zone of northern Tanzania. The objectives of the programme were to provide training in health, sanitation and water, and create among the villagers the capabilities for self-reliance in community health education at the grassroots. The content, methodology and organization of the programme were carefully worked out and required the participation of the villagers in planning and implementing the programme. At the end of the programme the villagers were asking for more assistance from the donors. Why did this happen?

This adult education programme was part of a larger scheme on improving health, sanitation and water supply through decentralization of decision making, training personnel for the scheme, and promoting villagers' participation. This meant that projects which were earlier planned by national and regional bodies would now be planned and implemented by district and village level institutions. There would be training of personnel for purposes of creating local capacities for operations and maintenance functions. Training of managerial staff, village health workers, accountants or store keepers and villagers were regarded as priority areas in the scheme. District promotion teams comprising technical personnel from three government ministries (water, health and community development) visited villages to inform them about the scheme, its benefits and costs to the village. The village general assembly was required to make a decision on implementing the water project and select a village water committee. The village assembly decided on the number of shallow wells needed while the water engineer helped them locate the site of the wells. Village participation in operations and maintenance was discussed and an agreement was signed between the village and the ministry responsible for water. Normally a shallow well with a hand pump would be constructed and handed over to the villagers with the advice that they look for their own artisans and funds for repair and maintenance instead of depending on the district maintenance unit.

The village health workers were required to demonstrate proper use of pump and up-keep of surroundings. They would also continue with health education programmes from time to time and link health with sanitation and water. Under the national programme on primary health care, the Ministry of Health trained the health workers so that they could provide health education in the village, treat minor diseases, handle village health data and participate in any health campaigns. Unfortunately not many villages supported and remunerated the village health workers. It was further observed that the health workers were more interested in giving drugs rather than engaging in preventive health education programmes. It appeared that the health workers were not adequately trained on their subject matter nor in handling varying village situations.

In 1986 a new idea was born after discussions with various experts working on the scheme. More training of villagers was needed so that they could participate actively in the scheme. The training adviser came with a method of adult education built on Freirean pedagogy (Baltzer, 1987:1). The stated objectives of the adult education programme were:

(i) to provide basic training in the field of health, sanitation and water to villages in the Lake Victoria regions

(ii) to create local capacity and resources to carry out basic training without any outside support

(iii) to create action among participants in line with the specific objectives for the individual programmes.

It appeared from what had been said that this programme could be a basis for the establishment of »popular education« capable of establishing a »bottom-up« approach in various development projects. This meant that the villagers would be involved in the actual planning, designing, implementing, monitoring and evaluation of their educational programmes according to their varied needs. This approach is tied up with the process of democratization, dialogue, equality, responsibility and empowerment. Adult education assumes a social role rather than a mere technical one.

The programme we studied was trying to establish a popular education but here and there they found themselves practising the »top-down« approach as we shall illustrate below.

Selection and training of facilitators

The scheme's adviser asked the district coordinators to nominate staff who would become district organizers of the study group programme.-Two district organizers per district were nominated and trained for running day to day activities of the programme. Educational background and working experience of these district organizers varied although most of them were Form IV leavers who had been working as government employees from the Ministries of Water, Health and Community Development in the scheme's district promotion teams. On the whole they were people with some knowledge of the problems of the people in the Lake regions.

Training of district organizers was done in short courses of up to two weeks duration in the following areas:

(i) training of group leaders on study group methods

(ii) production of educational materials (primers and audio materials, construction of rock wells or latrines)

(iii) educational planning including budgeting.

This training of district organizers was aimed at creating a capacity and resource for carrying out basic training in the villages. This was inadequate for a 'bottom-up' practice.

The selection of study group leaders, according to the training adviser, was supposed to be done by the study groups themselves. But in our study 88% of 121 group leaders interviewed said they had been nominated by their village governments. This was a result of existing political culture where the village government could decide to choose leaders for groups to be formed in the village. It appeared that those who were chosen were mainly men and women known to the village government leaders. A few of those chosen were illiterate.

Group leaders were trained by district organizers on how to run study group meetings, fill out attendance cards, use the leaders manual and audio tapes. They were also taught how to define to the group the roles of the group leader and that of the participants. Group leaders were trained for five days before the beginning of a new phase of the study programme. They complained that training given to them was inadequate in technical skills. They found themselves looking for help from the technicians from the three ministries.

Recruitment of group participants

The training adviser had wanted the study groups to be formed on a voluntary basis with participants deciding on their own to meet regularly once or twice a week for maybe ten meetings. They should also agree on a subject they wanted to study. In the study we asked participants how they joined the groups. Out of 356 participants, 39% said they were asked to join by a group leader, 29% were asked to join by a village government official and 32% said they joined voluntarily. When asked why they had decided to join the groups they said they wanted »development« and they were »impressed« by the programme. It appeared that the participants' views on the programme were influenced by the material aid which came in through the scheme. They thought that by participating in the programme they would be in a better position to receive some material gain.

The subject content of the programme

The content of the programme was divided into three parts, namely: Primer I — Construction of Rock Wells; Primer II — Nutrition, Sanitation and Health; and Primer III — Latrine Construction.

Primer I had a story about the problem of inadequate water supply in a village due to drought and felling of trees. The primer points out ways of conserving water sources through the conservation of the ecosystem. Then it talks about water-related diseases such as scabies, diarrhoea, dysentery, polio, typhoid, infectious hepatitis and cholera. The need for clean and safe water was emphasized. The problem of women fetching water was lively put and emphasized the need to have a well near their homes. Five meetings out of ten were devoted to learning how to construct a rock well. The participants were required to construct one rock well in those five meetings.

Primer II dealt with nutrition, sanitation and health. It focused on a pregnant woman and her need for light work, balanced diet, prenatal care and preparation for delivery. The newly born baby should feed on her mothers' milk and be vaccinated against tuberculosis, whooping cough, tetanus, polio, diphtheria and measles. The child should have a balanced diet and be weighed to see how his/her weight increased with age. The participants were advised to cultivate a good garden and keep poultry, rabbits and goats. The primer went back to water-borne diseases, safe and clean water, and advised on filterization and sedimentation of drinking water or boiling it. Two meetings were devoted to personal hygiene and improving environmental sanitation. They were urged to put this to practice as individuals.

Primer III focused on environmental sanitation, particularly on refuse and excreta disposal as a means of fighting cholera, dysentery, diarrhoea, typhoid and helminthiasis. Eight meetings out of ten dealt with the construction and use of improved latrines. This included location of the latrine, making a latrine slab, lining of the understructure by using bricks or stones, construction of superstructure, cleaning of latrines and fighting old traditions on not using latrines. The study group was required to construct at least one latrine by the end of the tenth meeting.

It must be pointed out that in most cases this study programme was similar to a national programme of Primary Health Care in Tanzania provided by the Ministry of Health (Health, 1983). The district organizers selected the topics in the national programme which they considered important to the villagers. The coordinators had only one month in the field collecting information on the situation in the villages. This is where community participation was required which would ultimately determine the content of the primers. The different socio-economic conditions in the Lake Victoria Zone would yield different primers. Unfortunately the content of the primers reflected only the long term objectives of the scheme.

Achievements

The organizers of the programme claimed that there was knowledge increase of about 50% as a result of attending the meetings. There was however no reliable test of attainment. But in analysing the achievements of the programme, one needs to look at the objectives of the programme and what the participants could do at the end of the programme. The programme had provided training in the fields of health, sanitation and water. It created local capacity and resource at the district level for providing basic training. It had also emphasized practical activities on health, sanitation and water.

Following on from the primers the participants were able to create a number of facilities. Not every group constructed a rock well. Out of 216 groups only 102 rock wells were constructed. In other words only 47% of the groups managed to construct a rock well. The reasons given for not constructing a rock well were: existence of other sources of water, lack of construction materials, and lack of expertise.

Facilities created by participants

	1987		*1988*		*1989*	
District	*No. of Groups*	*Rock wells*	*No. of Groups*	*Gardens*	*No. of Groups*	*Latrines*
Biharamulo	41	11	39	19	45	15
Ndolage Area	N.A.	N.A.	10	10	10	19
Magu	46	42	45	62	46	50
Bunda	40	24	42	20	44	28
Musoma Rural	8	4	10	3	10	5
Serengeti	7	4	11	3	11	10
Mwanza Muncipial	74	17	74	22	74	56
Total	216	102	231	139	240	183

With Primer II they were required to establish vegetable gardens, but only 139 gardens were cultivated out of 231 groups, which was about 58% of all the groups in the programme. The participants said the project vehicle distributed seeds for cabbages. The seeds came late and when they planted there was not enough water for irrigation. But why go for cabbages? A number of local green vegetables could grow with the little water valuable. This is a clear case of dependence.

In Primer III too not every group was able to construct a latrine. Out of 240 groups only 183 latrines were constructed. If one group had constructed one latrine one could say 76.2% of the groups would have tried to realize the objective. However one should be cautious about these figures as the numbers were sometimes exaggerated and work poorly done. Some group leaders mentioned that participants were not enthusiastic about the practical aspects of the programme. It was also noted that there was no follow-up programme to ensure the establishment of new health practices.

At the village level, the programme had been regarded as an aid institution which would supply the villagers with different types of assistance, for example, provision of water (mainly hand pump wells), material for latrine construction and seeds. The peasants knew that donor agents could provide a lot of input for rural development. In this programme they expected that the donor agency would also look into things like flour-mills, sewing machines, bicycles and T.Shirts. The study group leaders and the district organizers said that if the donor agent could provide more input more peasants would be motivated to attend the study programme. Would more input make them self-reliant in the end?

The need for critical reflection

The issue of self-reliance in community health education needs to be looked at from another perspective. Communities are not going to change their health practices just because someone has given them what he/she thinks is the right advice. The village community represents a complex economic, social and political structure which needs to be studied carefully if one is to support or facilitate social change at the grassroots level. Here one needs to live with and learn as much as possible from the villagers (Chambers, 1983:201). The peasants have their own way of looking at social change or development and they will not always accept advice from above. There is therefore need to work out solutions with them based on their own capabilities for change. Their solutions might fall short of what the expert may consider as a modern way of doing things but their own decision for change is what really matters.

The central issue is to create a situation where the facilitator and the community will hold a dialogue where they can assess and analyse their problems as they see them. This dialogue should be continued for some time until the community, or a large section of the community, begins to internalize the problem. This cannot be done in two days, for various aspects of life in the community will have to be analysed. Discussions will not be restricted to what appears in a health education syllabus; they will touch on their economy, politics, education, culture and environment. The facilitators must respect the people and their way of life while doing this. There are however very few institutions which have experts with this attitude towards the community and who can work with the people for a solution.

The community should come up with a list of activities to be performed to solve their problems. They must also show what steps can be taken to ensure that most members of the community, if not all, will participate in the programme for the good of the community. The community will also have to devise a method of evaluating their own programmes. It is much easier for a community to evaluate changes in health practice than an outsider.

After these internal evaluations the community, through dialogue, will come up with other programmes to improve on what they have already achieved. This process will motivate them, generate self-confidence and enable them to be more self-reliant. All they need is a facilitator and not the »expert« who works with models and syllabi.

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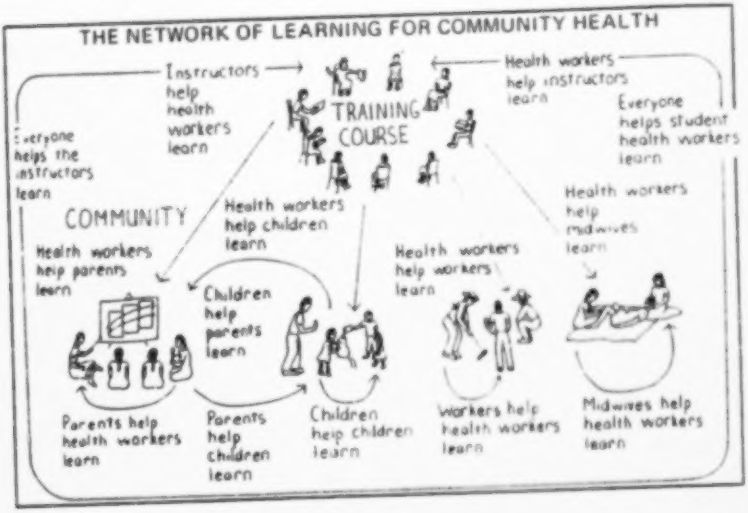
THE NETWORK OF LEARNING FOR COMMUNITY HEALTH
Instructors help health workers learn
Health workers help instructors learn
TRAINING COURSE
Everyone helps the instructors learn
Everyone helps student health workers learn
COMMUNITY
Health workers help children learn
Health workers help midwives learn
Health workers help parents learn
Health workers help workers learn
Children help parents learn
Parents help health workers learn
Parents help children learn
Children help children learn
Workers help health workers learn
Midwives help health workers learn

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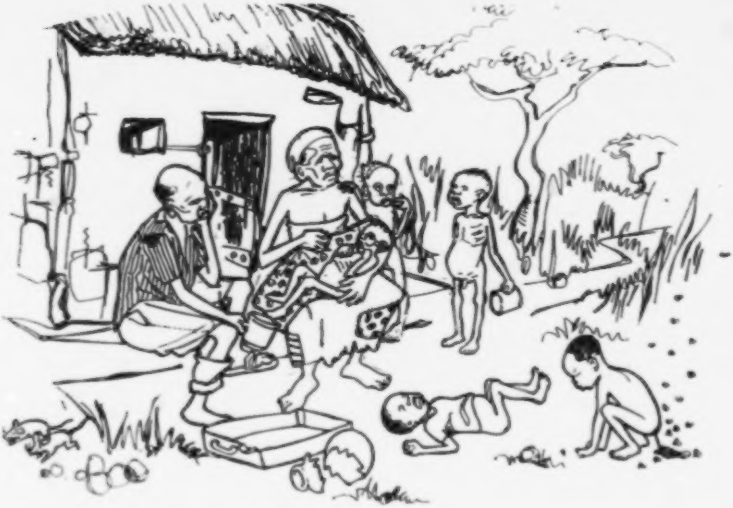

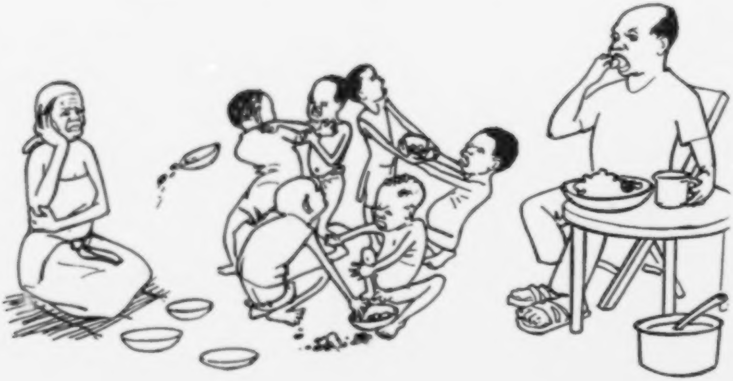

Runyoro/Rutoro Uganda

The effects of hunger and malnutrition on the people affected are devastating. How can adult education make a positive contribution in this area? The author looks at this question in the following article and presents, through practical examples, possibilities which adult educators could take up. Joyce Mangvwat works at the Centre for Continuing Education at the University of Jos, Nigeria.

Joyce Mangvwat

Promoting good nutrition: The role of the adult educator

Introduction

To get our bearing it is necessary to define a few terms and these are malnutrition and hunger. We also need to look at the effect of malnutrition and hunger on the individual.

Malnutrition is an impairment of health resulting from a deficiency, excess or imbalance of nutrients (Cornne 1972), mental and physical ability are adversely affected by it and in the long run it is a danger to health. People who are easily affected by it are mothers and the elderly especially those living in poverty. Malnutrition occurs when the nutritional needs of the individual are not met. It results when deficiencies or imbalances of specific nutrients or of energy generally occur. Malnutrition is more than a health problem. Its causes are dysfunctions in economic, demographic, cultural and ecological processes.

Hunger on the other hand is defined as »a compelling need or desire for food«. As a need it is conceptualized in terms of nutrition / energy requirement or both. It is a bundle of complex phenomena. Because of its complexity, Kates (1987) pointed out that one way to organise the phenomena of hunger is to devise a classification of taxonomy of hunger situation according to causes:

- Hunger caused by the absolute shortage, the inavailability of food within a bounded region because of crop failure market or transport breakdowns, blockade or other catastrophy.
- Hunger caused by poverty with food generally available within the bounded region, but with affected households unable to pay for food and or have access to resources needed for self provisioning and
- Hunger caused by being deprived of food generally available to the household but withheld from the individual by custom, abuse or self denial or incidently malabsorbed because of neglect or disease.

Here shortages, poverty, abuse, neglect and disease are immediate causes of hunger. From our definition of malnutrition and hunger, we see that they are interrelated phenomena caused by inadequate nutrients to the individual. For the purpose of this discussion, malnutrition and hunger will be used interchangeably.

The effect of malnutrition and hunger on the individual

Malnutrition and hunger could have varied effects on the individual and this could result in both physical and mental underdevelopment and malfunctioning.

Physical development and ability are adversely affected by malnutrition; loss of weight and resistance to disease are the side effects. The most obvious result is lack of physical energy which for adults means reduced ability to earn their own living. The most serious form of malnutrition is known as protein energy malnutrition (PEM) which occurs in two forms, marasmus or long term latent starvation and kwarshiorkor caused by lack of protein. If malnutrition and infectious diseases occur simultaneously, they influence each other and cause complex changes in the metabolism, which express themselves in symptoms such as lack of appetite, poor utilization of nutrients, increased energy consumption and protein loss caused by fever. Most cases of child mortality are caused by this interaction.

Mental development and ability are also affected by malnutrition especially if it occurs in children.

This occurs because the nutrients required for multiplication of the brain cells are lacking during childhood which is a period of most rapid development. The degree of mental retardation that may occur depends on the time when development was interrupted and how long the deficit lasted. The mental retardation may be irreversable.

Economic consequences will result from all forms of malnutrition as both too little or too much food can cause or facilitate illness.

Apart from the financial burden on the health services, malnutrition leads to an incalculable loss of potential in all areas of production, to physical and mental damage and to a loss of quality of life. Research has frequently proven that there is a relationship between nutrition, length of life, effective living, work capacity, maturity and resistance to infection. In short, the effects of malnutrition on the individual are:

Reduced vitality due to lack of sufficient energy to carry out one's daily activities, high infant mortality, high still-birth rate, high incidence of low birth weigth, reduced life expectancy, lack of resistance to infectious diseases, arrested growth and mental retardation. If malnutrition has these negative effects on the individual, it is only logical that concerted efforts should be made to meet the nutritional needs of the individual and all hands be on deck to salvage the situation; this is where adult education becomes relevant in the struggle against malnutrition and hunger.

Why the adult educator

Many factors contribute to and influence the extent to which individuals meet their nutritional requirement. They include the following: food production, food distribution and food utilization. Other sub-factors can be found here. Any group that wants to contribute to the eradication of malnutrition and hunger and promote good nutrition must take these factors into account.

Adult educators are a group of professionals that are well placed to lead the fight against malnutrition and to promote good nutrition. Adult education serves a clientile, the majority of which are poor and malnourished because of their poverty and are therefore a good target group for nutrition education. Empirical evidence has shown that the majority of adult education beneficiaries are women and children. Nutritional studies Mangvwat, 89, 91 have shown that

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women and children are usually victims of malnutrition in many cultures and are therefore a justified target group for nutrition education.

Women to a large extent determine and influence what is eaten by other members of their family and therefore could be targetted for nutrition education.

Promoting good nutrition through improved food production

In many developing countries women provide between 60 - 80 percent of food for subsistence. Studies carried out in countries such as Sierra Leone, Malawi, Zimbabwe and Zambia have shown that women contribute two thirds (2/3) to total time spent in traditional agriculture and three fifths (3/5) in the marketing of farm produce (FAO 1987). These are just a few examples of the extent of women's involvement in food production and marketing.

As we stated earlier, food production contributes to and influences the extent to which individuals meet their nutritional requirement. Adult educators can help the women, the majority of whom are farmers, to increase and improve food production. Lessons on the improvement of farm land could be incorporated into our literacy and adult education classes. Here learners could be taught methods of compost or manure-making. This could help ease the difficulties farmers encounter in fertilizer acquisition, and also help to reduce dependency on fertilizers which has an adverse effect on the soil after long use. Farmers could be encouraged to engage in mixed farming and better methods of intercropping which involves the planting of early maturing crops with late maturing ones. This is useful especially during seasons when farmer food storage levels are low.

Learners should be encouraged to grow more vegetables and fruit trees and increase the production of domestic animals and birds. For learners to comply to our suggestions, we must explain to them why we want them to do what we suggest. This is very important because we are dealing with adults, that is mature persons who have been doing things in a certain manner for a long time and have built up their own methods and experiences. They will only change if new suggestions will benefit them more than their own methods.

To enable farmers and women see the advantages of the new methods, we suggest that such methods should be put into practice to allow farmers observe and see for themselves. So we could have experimental plots, controlled and uncontrolled. Once they are able to see that the new methods are better, they will welcome and adopt them.

If farmers know that chemical fertilizers have adverse effects on the soil after long use they may be motivated to adopt organic farming practices. The adult educator may not have the technical knowhow on food production, so he needs to work in close collaboration with other professional persons in the community such as home economist and agricultural extension agents. Past extension education services failed to succeed because technical agents imposed projects and input on farmers. Failure of adult educators in the past to influence food production in their communities positively has been attributed to a number of factors; namely irrelevant or inappropriate adult education curriculum, wrong timing for adult education classes and inappropriate sites for literacy and adult education classes. If education extension agents take time in becoming acquainted with the learner's priorities and then support their initiatives with minimum input and a maximum of learner participation and ownership in the learning process, they will succeed.

Nutrition education in the community

As indicated earlier, adult educators are professionals who are well placed to lead the fight against malnutrition and hunger as they work with grassroot communities. They can use adult education as a strategy to combat malnutrition and hunger. Nutrition education programmes designed for people in the community must be preventive as well as applied and could be integrated in our literacy and adult education programmes. The programmes must aim at making the individual aware of the need for eating a variety of foods and of the consequences when he does not do so.

Efforts must be made to make information on food and nutrition available to adults and youths in the community. It should reach low income groups through adult educators and non-professional nutrition aides. For example women could be recruited from the residential areas and trained to bring practical information on selecting, purchasing and preparing food, to the people in their neighbourhood. The adult educator could be assisted by other professionals in the community e.g. home economists, nutritionists and health workers. Collaboration with other agencies in the community could help the adult educator to make greater impact.

The development and production of nutrition pamphlets could help to combat malnutrition and hunger. These will be very handy with a population that is illiterate. Children on the other hand love stories. Nutrition education messages could be built around stories. All nutrition messages should foster understanding of nutrition and promote good eating habits.

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The Latin American and Caribbean Women's Health Network convened on 5-9 July 1993 in Oaxtepec, Mexico for the »Women and Population Policies« meeting. This reader provides a survey on content, course and perspectives of the meeting. If you are interested in the reader and in more information on the work of this network, please write to:

Latin American and Caribbean Women's Health Network c/o Isis International, Casilla 2067 — Correo Central, Santiago, Chile.

Action. The Environmental Health Magazine. No. 13 / Free

This publication with its focus on »A clean and beautiful environment« is directed at children and youth. Environmental problems are discussed and information provided in the form of comics, pictures and games etc.

Action magazine is published and distributed in Zimbabwe, Zambia, Botswana, Lesotho and Swaziland.

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Action team, P.O. Box 4696, Harare, Zimbabwe.

This article on health education points to the link between »physical activity« and »mental health« and shows how fitness programmes for adults could look like. Aminu Momodu works at the Faculty of Education, Edo State University, Ekpoma, Nigeria.

Aminu Momodu

Incorporating health-improvement activities in adult education programmes in Nigeria

Introduction

There is an increasing concern for the health and fitness level of Nigerians. This is largely due to the high incidence of hypokinetic disease resulting from inactivity. The problem is multidimensional. Lack of fitness can result in obesity which increases the risk of coronary heart disease, strokes, atherioscleorosis, diabetes, as well as causing orthopaedic disorders. As a result of the need for fitness, physical education has been included in the curricular of all schools. According to Nigeria's new national policy on education »Physical education will be emphasised at all levels of the educational system« (NPE 1977). The purpose is to provide learners with a »balanced diet« fit for consumption. An examination of the adult education programmes shows that physical fitness activities are not included despite the acclaimed benefits of these activities and the Government's policy statement. This implies that participants of adult education programmes who constitute a significant portion of the population (considering the low literacy rate) will not be exposed to basic health-related activities. This is an unhealthy trend considering the prevailing low level of awareness of the importance of health improvement activities among Nigerians.

The relationship between the soundness of the body and the activities of the mind is subtle and complex. Based on research findings, the following values of exercise have been documented:

Advantages of physical fitness

1. Stemming the onset of disease

Participation in vigorous activities stems the onset of hypokinetic diseases, diseases related to or caused by the lack of regular physical activity. The major diseases associated with low levels of health-related fitness are cardiovascular disease, adult onset, diabetes, and low back pain. Although there are no statistics in Nigeria as yet to support such, these are serious and prevalent health problems plaguing the entire world population. Data from the US for instance, show that cardiovascular disease was the predominant cause of death.

With regular exercise, the incidence of health problems can be drastically reduced. Regular exercise not only promotes the healthy functioning of various body systems but can also exert a protective effect against heart disease by influencing such risk factors as overweight, hypertension and harmful blood fat levels. Additionally, regular and appropriate physical activity can promote an increase in the mineral content which helps to prevent osteoporosis.

2. Improving intellectual skills

Apart from the development of physical skills, games facilitate the development of cognitive skills. Games, dances and gymnastic movements require an individual to think, remember and conceptualise. Also, multidisciplinary activities expand physical education beyond the limits of the gymnasium or playing field to refer to and apply learning in other areas. Research reports strongly indicate that learning certain academic skills and concepts is better through a kinesthetic medium than through the traditional method. Thus the objective of literacy and learning of other concepts by adult learners may be facilitated through motor activities. The mutual relationship between physical activities and mathematics, languages, social studies, health and safety, the arts, music and science has been exhaustively discussed.

3. Enhancing psychosocial adjustment

Success in sports and games provides ample opportunities for the development of self-image. This promotes self confidence, popularity among peers, ability to accept new challenges and set realistic goals. Most physical educators and sociologists believe that exercise and play offer valuable resources and retention of good mental health. The consensus statement of the American National Institute for Mental Health summarised the potential psychological benefits of being actively involved in regular, vigorous physical activity as follows:

- Exercise is associated with a reduced state of anxiety.
- Exercise has been associated with decreased levels of mild to moderate depression.
- Long term exercise is usually associated with a reduction in traits such as neuroticism and anxiety.
- Exercise may be an adjunct to the professional treatment of severe depression.
- Exercise results in the reduction of various stress indices.
- Exercise has beneficial emotional effects across all ages and in both sexes.

4. Developing a health leisure behaviour

Incorporating physical activities into the adult education curriculum will give learners the opportunity to acquire and develop basic recreational skills. This will result in a worthwhile and satisfying use of leisure time. Many Nigerians spend their leisure time in hotels and at parties where alcohol is consumed in large quantities because recreational facilities are scarce. The concomitant problems emanating from this further underscores the need for recreation at this level.

Accordingly the objectives of the fitness programme for adults should be:

- to educate the learners on the importance of fitness for the health of the individual
- to improve the fitness level of learners
- to provide remediation for participants with a low fitness level
- to offer motivation and opportunities for enjoying fitness activities
- to enhance the development of a healthy leisure behaviour.

Content of fitness programmes for adults

The content should be carefully selected after a medical examination. This is necessary because rigorous activities have serious consequences for individuals who already have a low fitness level. For this reason, a gradual systematic and sequenced approach may be helpful in developing a health improvement programme that will meet their needs. Cardiovascular flexibility, strength, body composition and motor ability tests may be used for this purpose. The following areas may be included:

- Physical fitness activities: Exercises that develop muscular strength, flexibility, cardiovascular endurance, muscular endurance, power and agility.
- Basic skills in lifesports: Badminton, table tennis, lawn tennis etc.
- Other activities such as walking, jogging, cycling etc.

Anticipated problems

In implementing a health improvement programme for adult learners, the following problems are envisaged:

1. Lack of facilities and equipment

Most physical education programmes in Nigeria face an acute shortage of facilities and equipment owing to escalating cost of sport materials. For adult education programmes, it is suggested that the teachers liaise with other educational institutions in the area for possible, cooperative use of facilities and equipment.

2. Provision of teachers

Many of the adult educators may not be able to design and implement a fitness programme for the learners. It is suggested that physical education teachers be recruited for this purpose either on a full time or part-time basis. Volunteers may also be welcome. Alternatively, adult educators interested in fitness programmes could be given short-term vacation courses for this purpose.

3. Low level of awareness about the importance of exercise

The learners may not be fully aware of the benefits of fitness activities for their health. This may result in apathy towards the programme. There is need for education in this regard so that they are intrinsically motivated to participate in the programme.

Summary

It is the firm belief of the author that incorporating health-related physical fitness activities in adult education programmes is both desireable and feasible. Its numerous advantages include improving the health of the learners (which is a factor in learning), promoting cognitive development, social emotional adjustment and developing a desireable leisure behaviour. More importantly, the expected changes in behaviour will have a positive impact on society at large.

The training and education of primary health care workers should be more than a methodology, it is a philosophy. Based on this thesis, Huib Cornielje demands new approaches to education and training. Not only methods and skills should be mediated but also education based on philosophical questions which enables the learner to deal critically and responsibly with impending problems. Huib Cornielje is PHC Training Manager at the Institute of Urban Primary Health Care in Bergvlei, South Africa.

Huib Cornielje

The need to develop critical thinking skills in a core training programme for primary health care workers

»... Primary Health Care is (thus) robbed of its most fundamental components, of community participation, self-determination and self-reliance.«
Matamora MKS, 1989

Primary Health Care Workers training

The Alexandra Health Centre and University Clinic (AHC) in collaboration with the Institute for Urban Primary Health Care (IUPHC) seeks to contribute to the restructuring of health care in South Africa by sharing skills and experiences learnt while working with and serving the community of Alexandra, a slum just north of Johannesburg.

Education is a vital component of Primary Health Care (PHC). It strengthens health care delivery and can increase the active participation of communities in their own health care. PHC should be much more than technical care at the interface with the community. It must embody a methodology of support for community efforts to ensure an ongoing improvement in the quality of life of the population. PHC is, however, much more than a methodology only; it is, in fact, in the true sense, a **philosophy** which helps communities to empower themselves through processes of conscientisation and active participation in the development of their own community resources.

In such a dynamic context, a need was perceived by the management team of the AHC to develop training courses for various types of health workers, since conventional health worker training programmes have failed to address the health and social needs of the majority of the country. Conventional training programmes often follow only a medical model, emphasising the role of natural sciences in the study of man and his or her illnesses and thus isolating individuals from the environment. Furthermore, the strengthening of teaching and training activities was a natural evolution for an organisation which already had a strong service and research basis.

In a health systems environment (in South Africa) where teaching and training resources are directed to (traditional) professional health workers such as (white) doctors and nurses and to high technology, private sector health care, tertiary and secondary levels of care, an immense need exists to train alternative health workers to meet the unmet Primary Health Care needs of the majority of the population. This is in sharp contrast with the eurocentric, middle-class, white professionally-perceived need for medical training in South Africa which tragically often benefits this professional the most.

> *»It is not only the subjects offered which influence the learner. How learning occurs is just as important.«*
>
> Ritchie JE, 1992

Primary Health Care Workers: Matching training to the roles, functions, tasks and skills

The aim of training PHC Workers is to prepare a basic level of auxiliary health worker to develop and execute PHC activities in and with the community. Central would be a core training programme, commmon to all PHC Workers, and then the option of specialisation in areas of PHC activity such as Community Based Rehabilitation, Geriatric Care, Mother-Child Health, AIDS, Workers-Health, Mental Health and Community Development.

The core programme would take four months, after which the student would return to his/her own community and receive, from the referring organisation, supervision and coaching in order to practice and appropriately apply the newly-learned skills. The duration and content of the more specialised modules would vary, depending on the needs of the referring institutions and individuals.

While it is acknowledged that training should depend largely on both individual and institutional needs, some basic qualities are recognized as necessary for all categories of PHC Workers, and in fact for all health workers. Previously I examined some of these and distinguished between attitudes, knowledge and skills needed in the area of PHC training and more specifically the community development skills. One of the perceived indispensable basic/core skills of PHC Workers is the ability to think critically. A foundation and experience in this field was developed while training rehabilitation workers during the Community Based Rehabilitation training programme.

> *»Learning to think critically*
> *is one of the most significant activities of adult life.«*
> Brookfield SD, 1991

Critical thinking skills: what are they?

> *»Once upon a time, there were four villages. Each village drew its water from a well with a pump. One by one, each of the pumps fell into disrepair, leaving the people to use contaminated river water for drinking. As a result, their children became ill. In the first village, a nurse spent her time competently treating the children who became dehydrated due to diarrhoeal disease. The nurse in the second village treated the seriously ill children, but she also taught the mothers to use oral rehydration solution in the early stage of the disease. In the third village, not only did the attending nurse treat the disease and educate the parents, she also made links with the pump-repair people, persuading them to come and mend the pump. The nurse in the fourth village was able to treat the severe cases, educate the parents of those with less serious symptoms and collaborate with the pump engineers. However, following the crisis she did as little of these activities as possible. Instead, she spent most of her time calling the villagers*

together, and supporting them in negotiations with the pump-repair people. Through their own actions, the people had the pump repaired very quickly. Some time later when all four nurses moved on, again the pumps failed.«

This story, recorded in a recent health education journal, describing the reality and shortcomings of PHC intervention, characterizes clearly the importance of critical thinking in the field of PHC.

What is critical thinking?

Critical thinking, divergent thinking or lateral thinking involves calling into question the assumptions underlying our customary, habitual ways of thinking and acting and then being ready to think and act differently on the basis of this critical questioning. The foundation on which critical thinking rests is cognition: the ability to reason, hypothesise, discriminate and judge. As a result a critical thinker becomes sceptical of quick-fix solutions, of single answers to a problem and of claiming a universal truth. This leads to self-criticism, the search for democratic control and a creative exploration of designing new directions in the style and contents of our activities. Furthermore, a critical thinker becomes aware of the potential for distortion and bias in areas such as the media and politics. While the result of critical thinking is the valuing of freedom, democracy and tolerance, those aspects form also the key principles for the critical thinker. Critical thinking leads also to self-directed people: people who take charge of their own lives, who come to judgements and choices, and make decisions for themselves instead of letting others do it on their behalf. Critical thinkers, therefore, become responsible for what they do, and enhance accountability as an important quality.

Critical thinking is more than the skills of logical analysis, and not a substitute for vertical thinking, which is needed for solving mathematical problems, where there is only one correct answer. Critical thinking is seen as a process, rather then the result of logical thinking. Critical thinking is closely related to insight, creativity and humour. However, critical thinking, as a process — this is contrary to insight, creativity and humour — can be learned.

»The human mind is our fundamental resource.«
Kennedy JF

The value of developing critical thinking skills in the Primary Health Care Workers training programme

Health workers in the field of PHC need to have up-to-date technical and management skills, the ability to relate to residents in the community and to understand the multitude of factors that determine their behaviour, attitudes and illnesses. Therefore, health workers have to learn new technical solutions to old and new problems. They have to learn that what the community needs and wants from them changes with time and that it is essential to keep themselves informed of these changing needs and circumstances.

Consequently, education and training should strengthen critical thinking, insight, creativity and the problem-solving ability of health workers in order to prepare individuals to do new things different from current activities, and successively increasing the technical competence to carry out the job the health worker is doing or being hired to do. It also should help to develop the ability to think about local realities and to cope with change in the health sector and the community. Above all, it must increase the decision making capacity of health workers. To achieve these goals, any educational activity should be empowering to both the health worker and the community. Education and training of PHC Workers at the Institute of Urban Primary Health Care is, to a great extent, based on the learning philosophy and work of Paulo Freire.

As most of the (prospective) PHC Workers come from disadvantaged communities, and went through an inferior and oppressive education system (Bantu Education), most of them, in terms of the educational environment, didn't obtain the same opportunities as their white colleagues. It is commonly known that black matriculation results are not comparable to those of white students. From own and others' experience, many black students lack in general self-esteem and feel insecure and inferior in Western systems of thinking and management. It therefore is of utmost importance to address these issues in any training programme of PHC Workers, since it is expected that after training this category of worker will function reasonably independently, act as facilitators (adult educators) of empowerment and community development in their specific area of operation, e.g. community based rehabilitation, AIDS and health education.

The lack of resources and the circumstances in which PHC Workers often do work forces them to be flexible, adaptable and innovative, as the scarce resources which are available, or sometimes not available, need to be used as appropriately and efficiently as possible. Critical thinkers try to imagine and explore alternatives.

Only if the PHC Workers has learned to think critically, will the nucleus of PHC: community participation form the foundation for true empowerment of communities, leading to active and sound — meaning critical — participation and control of their own community resources, including health and social services.

Without being detailed, comprehensive or complete, something needs to be said about methods of facilitating critical thinking.

From own experience, experiential learning will model the values of PHC. Self-directed learning and the PHC process have much in common. Both aim for involvement, ownership and self-determination. Experiential learning starts from the experiences of the learners or by means of exercises in the form of games, role plays, stories and case studies. They pose problems and raise issues from real life situations. The facilitator enables the learners to discover patterns or meanings from these experiences, and gives opportunities to reflect on them. The facilitator will only introduce abstract ideas and conclusions. Finally, the learner has the chance to apply this knowledge and practice skills in new situations.

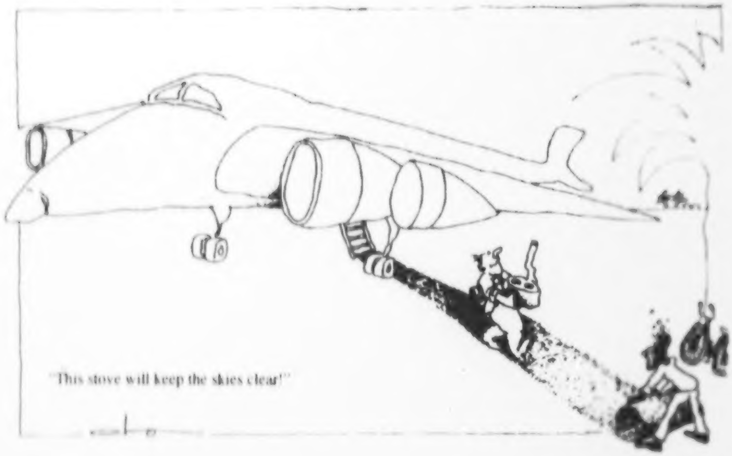
Over-emphasising critical thinking skills could be deadly dangerous

While critical thinking is seen in the previous part as essential and fundamental to the development of both the prospective PHC Worker and the community he or she is serving, some caution is also appropriate.

There are circumstances in the life and practice of each prospective PHC Worker when action should be based on an automatic, almost reflex-like response. In some (often crisis) situations, specific application of certain protocols are crucial: e.g. giving first aid and resuscitation. This however, emphasises only the importance of finding a balance between process and content, as just the skill to resuscitate doesn't necessarily enable the health worker to make the right decision (resuscitation per se isn't always in the interest of the patient...).

Emphasising critical thinking skills in the curriculum of PHC Workers should never be at the expense of content. It is the content — and learning process — which truly empowers the learner. This statement is directly a result of »experimenting«, over the past two years, with teaching methods and practice, whereby as soon as the learner realised that the content was being compromised he or she felt dis-empowered: the acquirement of knowledge — even if (or just as) the level formed a challenge — was seen as empowering. Certainly, the accumulation of knowledge forms part of the framework which **allows** — not necessary **enables** — the learner to think critically. It is in my opinion of utmost importance to maintain or find a balance between process and content.

Skills and knowledge can and will be acquired during PHC training: the just application can however, only be accomplished if the PHC Worker learns to think critically.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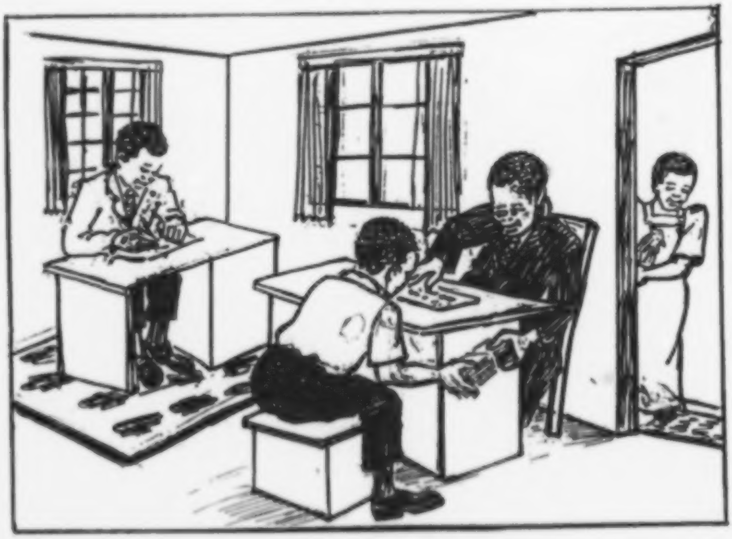

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José Rivero H.
Adult Education in Latin America:
Challenges of Equity and of Modernization.

This book, which constitutes a landmark in the history of Adult Education in the Latin American Region, has just been published by the Organization of Ibero American States for Education, Science and Culture (OEI), the Spanish Fifth Centenary and the Adult Education Council for Latin America (CEAAL) in the Collection »Biblioteca de Educación de adultos« (Adult Education Library).

The author, José Rivero, introduces the reader to the regional context where adult education takes place, by describing it as being characterized by »the exhaustion of its traditional economic and political systems, as well as a future marked by uncertainty and ample demands conditioned by on-going processes of political democratization and economic modernization« contrasted with »the insatisfaction of the subsistence level of a growing mass of poor people who are in a critical situation, without access or with clear limitations to profit from the benefits of the growing market economy and the exercise of citizenship«.

The author recognizes that the problem of education in the Latin American region is not articulate, but »the expression of a worn out way of conceiving it and of the real possibilities of traditional styles of teaching«. To this, he adds the urgency of giving emphasis to the quality of processes and results and to the introduction of long-term planning when designing State policies instead of Government policies.

Rivero reflects on the new context of action in the region, examining the new situation which conditions and requires to restate education in general and adult education in particular. Emphasis is made on the global education systems analyzing their limits and effects on the profound crisis and projecting new strategic responses to make education the basic pillar of productive transformation, of the exercise of citizenship and of social equity.

The author considers the effects of the crisis on the vulnerable populations and the possibilities and priorities of public spending policies from the »Human Development« perspective, against a background of current debate on the notions of modernity and modernization, with respect to the way in which the challenges of growing technological advance are being met by the region.

The present crisis of adult education is examined, as much as it does not respond to the present situation, and a discussion is held on the process of readaptation of this educational modality, its tendencies and strategies, ending, on the basis of this analysis, with conclusions and specific proposals for action.

The main premises considered in the book are the following:

1. The viability of the actual processes of political democratization and economic modernization associated to the good functioning of the countries as a whole. To the spreading of knowledge, the efficiency and competivity of its markets and the outgrowing of social inequity.
2. Adult education is enriched by the regional changes taking place in as much as it constitutes a part and parcel of these changes. The present situation is one of crisis, but at the same time it provides a healthy incentive to try innovation and bring some hope in the new proposals for action. The actors and beneficiaries are being pressed by the effects of the crisis, shown in their increased poverty and by the clear demands of productive transformation implicit in modernization. There are also new actors and new participants who have emerged with demands for new educational responses.
3. The necessity to outgrow the analysis of adult education where primacy is given to the idea that history and society are moved fundamentally by political or economic factors, trying to shift from the proposal for social change made by the educators and discourse, which gives priority to values, to an option centered in the perspective of the participants and to the acquisition of learning.
4. The importance of rescuing international strategies: The ECLAC/UNESCO publication «Education and Knowledge: Basic Pillars of Changing Production Patterns with Social Equity», which constitutes an important regional proposal to generate an ample reform of the educational systems and to training for employment in the region; the Human Development strategies from UNDP, as an alternative to development with precision on priorities of public spending in a context of growing poverty.
5. The necessity to reach consensus and agreements on educational policies through State instead of Government policies, Adult Education included. There is urgency to establish bridges, agreements between the state and civil society, NGO representatives. At the same time there is urgency to overcome the classic dichotomies which have sterilized debate and action, such as opposition between Formal-Non-Formal, State-Civil Society, Popular Education-School Education; Instrumental-Formative; Centralized-Decentralized.

The book is made thinking in the challenges of the XXI Century. It examines the tendencies and macro orientations of the changes needed in education and the central challenges it poses on the education of youth and adults. The following objectives and areas of action are suggested: improve the quality of processes and results; the educational institutionalization and the suitability of its strategies, giving priority to the necessity that adult education becomes a part of the actions which try to overcome the vicious circle of poverty, as well as meeting the demands of the present processes of economic transformation and the so called »modern citizenship«, giving priority to its action in the context of local development.

In these proposals, an explicit recognition is made of new actors, particularly youth and women. The urgency to think and start to refer in terms of an education for »youth and adults«.

With these proposals, José Rivero intends to respond to the growing demand of information and knowledge on how to help youth and adults to perform in a world which is becoming more complex every day, as producers, as consumers and as citizens.

With respect to the author himself, this outstanding contribution would not have been possible without the ample experience, the first hand and profound knowledge and care for the people and their problems in the region, as Rivero has. His numerous travels and extensive professional experience gathered during his work in many countries of the region both before, and in his present position of Regional Specialist of UNESCO/OREALC, make of Rivero an apt speaker to present an engaged and committed look at the present situation and challenges affecting Adult Education in the Latin American region.

As Miguel Soler Roca rightly says when presenting this book, »Rivero does not conceal the difficulties from the reader, he shrinks from an easy optimism and avoids scepticism. With this book he has again shown that he is a serious researcher, an honest diver and engaged with reality, an educator who suggests new ways in a field in which, for good or evil, it seems there is still almost everything to be done.« The book is written in an attractive and direct style which enables any interested reader to learn what adult education is all about. Even though the book exists only in the Spanish version, it can surely make a contribution to the reflection of Adult Education in other developing countries of the world.

María Luisa Jáuregui

Copies are available from:
Oficina Regional de Educación para América Latina y el Caribe, OREALC, UNESCO, Enrique Delpiano 2058, Casilla 3187, Santiago, Chile.

Adult education and socio-political systems are closely linked. Against the background of Tanzania's development from a »one party democracy« to a »multi-party democracy«, A.K. Mushi analyses the function of adult education in upholding and legitimising social systems as well as its possibility of contributing to social change. A.K. Mushi is a Senior Lecturer in Adult Education at the University of Dar es Salaam, Tanzania.

Philemon A.K. Mushi

Democracy and adult education in Tanzania

Introduction

After independence, the Tanzanian leadership rejected the idea of multi-party democracy for a number of reasons. First, a new society required the combined efforts of all the people in building a unified nation. Multi-party systems were described as artificial »luxuries« which sought to disrupt such efforts and encouraged class divisions. Second, opposition parties were considered unnecessary, since »opposition« implied »disagreement« on how to do things; such disagreement could be expressed through a one-party system provided a broad two-way channel of **ideas** and **education** was maintained through the party, between the people and the government. The establishment and maintenance of this channel was seen as the real challenge of democracy and not the establishment of an opposition party.

Although the party leadership under Julius Nyerere rejected the idea of multi-party democracy in the 1960s, it made it plain, that opposition parties might **grow** in the country in **future** if the one-party democracy failed. After almost two and a half decades of one-party democracy, Nyerere, the former party chairman now seems to be in favour of multi-party democracy. In his message to the people about the need for multi-party democracy in 1990, Nyerere called upon the people to think seriously in terms of multi-party democracy because the time was now ripe. In his opinion, the people should not find themselves in a position where forming an opposition party was considered an act of treason. His main criticisms against the ruling party (CCM) in 1990 was that it was too **bureaucratic** and **protective** and in the absence of an **opposition** party it tended to move very slowly in its development programmes and alienate itself from the people in the process. Coupled with the demand for multi-party democracy within the country and political changes taking place the world over, Tanzania became a multi-party state in 1992. More than 10 opposition parties have been established with policies differing from those of the ruling party (CCM).

The purpose of this paper, is therefore, to analyze the role played by adult education in facilitating one-party democracy in Tanzania along with its potential limitations; and on the basis of this, delineate the new role that adult education should play to meet the challenges of multi-party democracy in the country.

Adult education and one-party democracy

In the mid 1960s, Tanzania became a one-party state and »socialism« her strategy of development. One of the essential features of this strategy was **democracy**. This was thought to be necessary for »socialism« could not be achieved without consensus and *moreover, it involved people living* together and working together on a cooperative basis. Democracy was therefore seen as an integral part of »socialism« and a means by which the people could carry out the affairs of the one-party state and control their own development initiatives.

Clearly, this involved people's participation in policy and political discussions, making and executing decisions which were of concern to them and taking part in electing a government. It was wrong for the leaders and experts to usurp the people's **right** to participate in these activities simply because they had »expert« knowledge. In fact, the political role of the leaders was defined in educational terms; they were required to educate, lead and guide the people in all these activities, the idea being to sharpen their consciousness and to increase their capacity to deal with them. As stated earlier, this was seen as the real problem of democracy under the one-party state as it involved a lot of adult education initiative to create a two-way communication channel between the leadership and the people.

An active adult education system was considered necessary not only to enable the people to exercise their **power** and to protect their **rights** but also to be aware of those people who were against the one-party-policies. Various programmes such as functional literacy, mass education campaign and workers' education were introduced, the objective being to help the people to think for themselves, to make and execute their own decisions for themselves. These programmes, therefore, stemmed partly from the need to provide people with the skills and knowledge needed to facilitate their knowledgeable involvement in such activities. Programmes like the »Choice is Yours« education campaign, for example, was meant to educate the people about the meaning and importance of one-party elections to enable them to freely exercise their right in electing the leaders they wanted. This was deemed necessary, since ignorant voters could easily be misled by those who were against the one-party philosophy. Other programmes like post-literacy and its supporting programmes such as radio and film education as well as rural newspapers and libraries were meant to support, inter alia, such initiatives.

Conceived this way, the role of adult education during the one-party democracy although educational in nature, was clearly political in its intention. The educational programme in the form of adult education programmes, was designed to mobilize people to participate in the task of socialist transformation and instructional methods were predominantly teacher-centraled.

The creation of participatory fora at work places and grassroot levels set definite limits on the extent and scope of decision-making and discussions. In reality, all decisions and discussions were controlled by the party and operated within the framework of predefined national goals and objectives. The press and radio were also used by the party to further control and direct these discussions.

Thus, the argument that the people were free to decide or debate on the issues which were of real concern to them never came into it; it was always what the party considered necessary. The people had to »decide« or »discuss« within the boundaries given by the party that of socialism and self-reliance, with control remaining firmly in the hands of the party and at the centre.

Under such a »guided« democracy, it was difficult for adult education programmes to provide skills and knowledge necessary to develop »critical« thinking in people to make and execute their own decisions, particularly in a situation where discussions and decisions were controlled from above and where the people's freedom to criticize or oppose was hardly welcomed. Moreover, such programmes were developed from above; the people's right to choose what they felt they needed to learn was not considered. Such programmes were mainly used as a »device« for expressing the principles of socialism and the methods by which the socialist state under the one-party state could be created, with a view to preparing the people to do the job that needed to be done to achieve the perceived objective. Clearly, it was this need which partly influenced the »philosophy« of adult education in the country.

Adult education and multi-party democracy

As stated earlier, adult education during the one-party democracy was used as an ideological tool; it was meant to legitimize and justify the single party rule. The people's freedom to criticize or oppose was limited despite the government's initiative to launch various adult education programmes. Clearly, if adult education is to become an effective means of empowering people to function effectively under multi-party democracy, it has to change its direction. Adult education under multi-party democracy, for example, should make people understand the meaning of »democracy« and its implications and their freedom of expression. For more than three decades, people believed that those who opposed party policies were traitors and adult education was used to emphasize this. This created a »culture« of silence among the people, the situation brought about by adult education. The people were therefore not used to divergent arguments. Decision-making was always controlled from above and the process took place only within a carefully defined »boundary«. Clearly, adult education should strive to nurture the right attitude towards criticism for this is an essential element of real democracy. It should also make people

»think« beyond the defined »boundary« and to increase their capacity to deal with the challenges of multi-party democracy.

In order to function effectively in the multi-party democracy, the people should be provided with the right information with a view to interpreting correctly the meanings and implications of the various policies as put forward by opposition parties. This will facilitate the people's freedom of choice, particularly in electing the right government, for elected representatives represent the will of the people with regard to policies. As Thompson stated quite rightly, freedom to choose is based on the need to be aware of the policies on which elections will be contested. Under the one-party-democracy, people were used to a singular policy and interpretation. Apart from this, adult education should inculcate the right skills and knowledge needed to make people take part effectively in executing the policies of their choice. Clearly, the freedom of the people to choose what they feel they need to learn must be respected. Under the one-party state, for example, this freedom was usurped by a few experts; adult education programmes were generalized from above and focused on what the regime considered necessary. This resulted in a mismatch between the needs of the people and the actual programmes.

Another key aspect linked to this is the need to influence both sides of adult learning (i.e. organized and unorganized) so as to give the people the chance of making sense of the world and the right to criticize. This is to say, adult education must be seen as a double-edged feature; a means of socializing people and at the same time the means by which this socialization could be questioned. Under the one-party democracy, for example, the socialization process could not be questioned; the objective was always to indoctrinate to make people »embrace« the one-party values with a view to getting them to participate in party programmes diligently and without resistance. Adult education programmes, therefore, were basically seen in terms of »organized« programmes per se. Clearly, the regime lost sight of the fact that adult learning goes on in all places at all times in a form of incidental learning and that most people learn through it. Any attempt to suppress this process creates undesirable effects.

Conclusion

On the basis of the analysis advanced in this article, it can be argued that if adult education is to play an effective role under multi-party democracy, it would obviously need to be reformed to match the new political reality. Adult education along with its objectives under the one-party-democracy were basically designed to consolidate and justify the one-party-ideology. Changes are therefore deemed necessary, particularly in objectives, content and methodology, with a view to empowering the people through the skills and knowledge needed to enable them to function effectively in a multi-party democracy.

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The upheaval in Central and Eastern Europe has also influenced adult education. What does adult education in the former socialist countries look like today? Have hopes been fulfilled? Where are the major problems today? Authors from the Czech Republic, Poland, Hungary, Rumania take a look at these issues. This edition also focusses on the areas »prison education«.
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The number of voluntary organisations has increased greatly in the last decade. In the following analysis Rajesh Tandon examines current development trends and derives therefrom requirements for the future work of these organisations. This paper was presented at a seminar in Orissa from 18-19 May, 1993. Dr. Rajesh Tandon is coordinator of the Society for Participatory Research in Asia, 32, Tughlakabad Institutional Area, New Delhi, India.

Rajesh Tandon

The role of voluntary action in a contemporary context. Implications for institutional development

Trends in voluntary action

During the last decade, we have noticed several trends emerging in the field of voluntary action. Most significant of these is the growth in size and spread of voluntary organisations as an organ-

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ised and systematic form of voluntary action throughout the country. Going by sheer forms of registration, we are now talking about tens of thousands of registered voluntary organisations engaged in a wide variety of programme initiatives.

The growth is also in variety of roles that have come to be played and accepted by the society. By the end of the 70's, most voluntary organisations were directly working in the field, promoting innovation and experimentation. However, in the 80's we have seen the emergence of greater initiative on the part of voluntary organisations in influencing Government policies and programmes at different levels in the country. Similarly there has been emergence of independent research initiatives which constantly monitor government policy and programmes and develop independent critique of the same. Autonomous support function to strengthen grassroot initiatives in the country have also acquired a certain degree of credibility and legitimacy during the past decade. Thus the scenario of voluntary organisations in India presents a rich tapestry of variety, colour and pluralism.

On the other hand, there are some distinctive trends which also become a cause of concern at this juncture. The first trend has been the widespread and indiscriminate use of the form of voluntary organsiations by different sections of society. It is no longer a form which was seen as the instrument of social transformation and change. All kinds of people and organsations are setting up voluntary organisations for all kinds of purposes. Political parties, retired and serving bureaucrats, business interests and others have used the form of voluntary organisation to either attract resources or to provide a cover for their other activities. Thus the debate on what constitutes an »authentic and genuine« form of voluntary organsation has become all the more confused.

Another trend which causes some concern is the growing dependence on Government funds and programmes by many voluntary organisations throughout the country. In the mid-eighties as the government began to allocate additional funds to implement its programmes through voluntary organisations, many more voluntary organisations throughout the country had begun to utilise these funds. Slowly but surely, they acquired the character of an extension of the State and its apparatus in its own functioning and priorities. Likewise, others have become increasingly dependent on foreign funds, coming through the countries of the North, primarily from Europe and North America. Not only has the size of these funds grown in the past decade but also their availability has become easier in the second half of the 1980's.

The new generation of youth inspired by the commitment to social change does not seem to have entered into this field in the past few years at the same rate as they did towards the end of 1970's. As a result, most people who have joined voluntary organisations in the period of their economic growth have done so primarily for employment and something meaningful to do. The growth of size, complexity and diversity in funding of voluntary organisations in the second half of 80's has also implied their need to recruit a large number of people at fairly short notice, thereby ensuring that the basic motivation of those working in these organisations is essentially for something meaningful and gainful to do in order to earn an income or a salary.

This has resulted in a certain culture of complacency and easy-pace, a symptom of perhaps a deeper malaise called »Grantosis« (the disease of receiving grants for a long period).

Most founders and leaders of such voluntary organisations (called »social entrepreneurs« by some) have now become »burdened« by day-to-day personnel and financial administration. This may result in their declining contribution towards sustaining the vision and commitment of social change in the society.

Challenges for institutional development

These trends in voluntary action, when viewed in the global and national contexts suggest a series of implications for their institutional development in the coming decade. It is obvious that the coming decade will be qualitatively and substantively different for voluntary organisations than the decade before. Very few of us may be noticing these changes in a systematic manner though we may be experiencing them in an incremental manner on a daily basis. By posing a series of challenges for institutional development of voluntary organisations in this section it is hoped that the new trends under national and global context will help us to examine the requirements for our own future in a more holistic and comprehensive fashion:

1. The challenge of building the Civil Society:

The foremost challenge facing voluntary organisations at this moment is to articulate, define and project the importance of Civil Society vis-a-vis the State and the Market. Historically in our country, the State and its attendant agencies were seen as the primary vehicle of all kinds of socio-economic development. Alongwith that, the free market was also encouraged, but to a limited extent. In the current context of the global trends mentioned earlier the Market is being pushed forward as the »magic wand« which will solve all economic ills of our societies. However, neither the State-led model of development nor the Market-led model of development will be adequate. What is important is to strengthen the third leg of this Trinity called the »Civil Society« — the associations of people, families and communities which are independent and autonomous of the Government, on the one hand, and economic enterprises, on the other. It is important that the government as well as the institutions operating in the Market become accountable to the people as represented in their collective organisations of the Civil Society. Thus consumer's associations, people's organisations, social movements, village formations, youth groups, women's groups, ecology organisations, human rights groups, have to be seen as part of the challenge that voluntary organisations face in strengthening the civil society. This is particularly important for most of us who have worked in voluntary organisations over a decade since we came into this field at a period when the pre-eminence of the government in development programmes was already established. Many leaders of voluntary organisations continue to believe in the importance of the government to fulfill its role as defined in the Constitution. Therefore, we work towards demanding a more efficient, equitable and just action on the part of the government in providing services, welfare, relief and developmental opportunities for the poor and the deprived. But the experience of the last five decades has clearly demonstrated that this was wishful thinking, that the same State and its mechanisms have, in fact, led to further distortion and inequalities and has captured most of the resources for its own benefit and consumption as exemplified in the growing portion of non-planned expenditure in all Central and State government budgets indicates.

Even now, in the face of the changing global and national contexts, many leaders of voluntary organisations continue to wish for an improvement in the functioning of the State apparatus. It is clear that emotional infatuation among many of us for »State Socialism« has continued, even though the objective reality on the ground has demonstrated its growing irrelevance. It is here, therefore, that alternative and fresh thinking is needed on the part of voluntary organisations to create the possibility of autonomous and independent ways of addressing the problems of health, education, welfare, poverty, shelter, etc. of our masses, instead of continuing to expect and demand from the government and its agencies »better« performances. This is perhaps the most critical challenge for voluntary organisations in this country at this juncture.

In the specific Indian context, the recent constitutional amendments to our Panchayati Raj create another such opportunity to help strengthen institutions of local self-governance. With mandatory reservations of one third seats for women and other weaker sections of society in Panchayats and Nagarpalikas, voluntary organisations can perhaps play the role of the orientation of Panchayat leaders and assist them in micro-planning at the local levels.

2. Challenge of sustainability:

It is clear that the expansion phase of the 1980's is likely to be slowed down in this decade. Not only that additional resources are no longer available but there are also significant shifts in the manner of allocation of those resources. So the challenge of sustainability is not merely of material sustainability, of how we will generate our own resources in the coming period, but it is also a challenge of ensuring intellectual and institutional sustainability. Very little attempt has been made to create alternative ways of financing the activities and programmes of voluntary organisations in our country. While certain organisations may have found individual solutions, there is obviously an absence of a collective or sectoral thinking and strategising in this regard. There is a clear need to explore ways of mobilising support from within the society, particularly among its middle sections. However, this kind of support cannot be mobilised on a long-term basis without simultaneously engaging in ongoing and sustained public education with this section about the contributions and importance of voluntary organisations and the Civil Society at this juncture.

Similarly, the nature of the organisational form, its size and capacity requires fresh thinking in the face of shifts in the global and national contexts. Larger and growing organisations seem to be needing reformulation and restructuring. Many assumptions which were valid in the period of growth and expansion of the eighties need to be reviewed in the period of the nineties with shifting resources and global restructuring. It is perhaps of great importance to address the question of sustainability not only at the level of an individual organisation but sectorally as a whole, if we have to ensure the long term contributions of voluntary organisations in the coming decades.

3. The challenge of relevance

Closely linked to the previous two challenges is the challenge of continuous reformulation of the relevance of voluntary organisations in different historical periods. It is clear that the State will slowly restructure itself and may begin to withdraw from several fields where it has been active in previous decades. It is also emerging that Panchayat Raj institutions may finally acquire greater developmental roles at the grassroot level. The issue of globalisation of policies and programmes has already been raised and it is obvious that much of the Indian government's programmes and policies are currently formulated in a global manner. Therefore, it poses questions about the redefinition of the roles of voluntary organisations. Mere innovation and experimentation at grassroot level may not be enough. The need for creating local institutional mechanisms for an efficient and more productive utilisation of fresh resources which may become available to Panchayati Raj institutions and/or due to the withdrawal of the State may need to be discovered and created. Similarly, intense and systematic advocacy based on authentic critique of the impact of government's policies and those of the Market economy need to be developed in order to ensure ongoing accountability and influence, not only at the state or national levels but also in its relation to the global context. These challenges may require restructuring of the manner in which voluntary organisations have functioned during the past decade.

4. The challenge of partnership

It has become increasingly evident that the decade of the 80's was a decade to build a distinctive and separate identity of voluntary organisations. In fact, it was a period where relationships with other sectors of society like trade unions, political parties, academia, social movements, as well as relationships with the government and its agencies were largely ignored, if not totally rejected. With the growing requirements of using resources more efficiently, with the recognition that central problems of our society cannot be solved unilaterally by any single sector and with the increasing appreciation of the contributions of voluntary organisations by other sectors of Indian society, it has now become imperative that we work towards building alliances and partnerships beyond our immediate territory, terrain or sector.

This challenge of working in partnerships with the government, with international agencies, with local movements, with other sectors of society is being understood more clearly at this juncture by different parties concerned; but there are still serious impediments to the operationalisation of these partnerships because of the »baggage« of the past and the hostilities of the previous period. It is important that ways and means are found by the leadership of voluntary organisations to work towards building such partnerships in order to address the »almost insolvable« problems that our society is facing today.

5. The challenge of professionalism

Finally, there is increasing pressure on voluntary organisations to function in a more »professional« manner. It has not been clear what »professionalism« actually implies in operational terms. Most people confuse it with the hiring of professionally trained people in the organisation (like Engineers, Doctors, Accountants, Managers, etc.). That will be a very narrow and inadequate interpretation of the challenge of professionalism.

The challenge of professionalism essentially implies a more efficient and productive utilisation of resources in pursuit of the mission set by organisations themselves. It is important that clarity of mission and ways by which they have to be accomplished gets established again and again and voluntary organisations hope to accomplish what their human and material resources permit. Professionalism will also entail ability to produce results in a time bound and well defined manner.

An impression has come from not only within voluntary organisation but also from outside that their overall upgradation of performance has lacked behind their growth in resources and size. This has become even more important in the face of the changes in the national and global contexts as mentioned above since there is now a greater demand on voluntary organisations to prove their relevance, to demonstrate their contribution and justify their continuity. This demand is not merely coming from those who provide grants and other forms of resources, but also from the larger society. And it is this demand which requires a greater professionalisation in the overall structuring and functioning of voluntary organistions in their pursuit of social change missions.

The above analysis can obviously be further strengthened with additional ideas, experiences, and data. However, what is most important is to take stock in a holistic sense of where the future is likely to move and what implications it will have for voluntary organisations. The changes in the global and national scenario have happened rather rapidly and have caught most of us »unaware«. We are still trying to analyse their implications. It is important that this be done in a collective and holistic manner so that the strategies evolved have a relevance beyond a single organisation.

All for Education. Education for All. Popular Participation, Mobilization and Decentralization.

This paper was published by UNICEF on the occasion of the »Education for All« Summit in New Delhi, 12 - 16 December, 1993 as a background paper for a panel discussion. It is accompanied by a dossier of country notes on »Popular Participation, Mobilization and Decentralization to promote Education for All« from Bangladesh, Brazil, China, Egypt, India, Indonesia, Mexico, Nigeria and Pakistan.

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L. Mishra. The Anguish of the Deprived.

This monograph is about the poor, the deprived and the disadvantaged — those at the lowest rung of society. It is a scintillating analysis of the causes and factors which contribute to their deprivation and marginalisation, it is also a pathfinder to their liberation through literacy and education. The author, a senior civil servant with wide experience in the field of labour administration, labour welfare, social security, tribal and rural development and education is the Secretary of the Board for Industrial & Financial Reconstruction, Ministry of Finance, Government of India. The Asian South-Pacific Bureau of Adult Education (ASPBAE) financed the publication of this work.

Copies are available from:

ASPBAE, No. 30/63 A, Longden Place, Colombo, Sri Lanka

The collapse of socialist states in Eastern Europe has opened up new possibilities for adult education too. How do political changes influence adult education; vice-versa how can adult education effect political change? A frequently used catchphrase in this context is education for democracy. What is democracy? How can education for democracy look like? Francisco Vio Grossi attempts to give an answer to these questions. Dr. Francisco Vio Grossi is President of the International Council for Adult Education in Chile.

Francisco Vío Grossi

Make it global — make it local but always do it democratically. Adult education for democracy in the world today

In celebration of the 20th Anniversary of the International Council for Adult Education. Presented at the 25th meeting in Finland, 1993

Introduction

It is almost common place to affirm that we are quickly advancing toward globalization. The fall of the Berlin Wall and the collapse of state socialism as well as the technological revolution in com-

munication have led to unexpected opportunities for the socialization of knowledge, as never before in history. Nevertheless, this process that could suggest access to democracy and opportunities for equality on a world scale, occur within the frame of world unipolarism, without economic, political or military counterweights. The result is that we assist an expansion in the application of the neo-liberal economic system, but, both processes are, by nature, contradictory and limited.

This presentation attempts to introduce an analysis on how these processes influence adult education, and on the contrary, how many challenges are in front of us in order to continue — as has always been intended — trying to benefit the most deprived. More specifically the analysis will concentrate on the relationship between the deepening of the processes of democratization and adult education, as part of a greater effort to revert the tendencies for concentration of power and knowledge.

These ideas are the product of the author's work in popular education during the last 12 years in Chile as well as of discussions between educators from all parts of the world within the International Council for Adult Education, a non-governmental entity representing organizations from all continents. This effort attempts to point out the main tendencies in the processes of democratization, assuming that there obviously exist national and local currents that necessarily fall outside these trends.

The madness of geography

Many of us were born and grew up in a certain order that — although it seemed to be disorder — acquired before us a logic that we understood: there existed a developed North and an impoverished South, a revolutionary and socialist East and a capitalist and liberal West. The concpet of development coined by President Truman in the forties, suggested that everyone — some first and others later — would advance toward the same type of modernity that was defined by the North. Some thought that it was the market and others the State which was the main force of development of the productive forces that inevitably would carry us to increasing progress. The routes could change. The embarkations also. But all had a compass that inevitably pointed toward the North.

It seems that geography has once again gone mad. The North and the South move, mix and intercourse. The South exists in the North, in the form of the growth of unemployment, poverty and the exclusion of immigrants. The South has its North, with its transnationalized oligarchies that manage the cheap labor. The East wants to begin a journey toward the North, but we all have a certain premonition that they will lose course and end up in the South; Africa appears to have disappeared and Latin America suddenly emerges as a continent in accelerated modernization. The poor are increasingly less important. Our past, our culture, the »force of our backwardness« — as Garcia Marquez said — is diluted under the »magic« wand of neo-liberalism and the market. The key words now are economic growth, access to the world market, reduction of the economic role of the State, absorption of foreign investment and control of the macroeconomic variables. The left moves to the right and the latter propose subsidies. The center wants to be everything and, thus, ends in being nothing. Geography has gone crazy.

Democracy without hope

There are very few terms so largely utilized by human beings throughout history as the word »democracy«. Its capacity to summon the dreams of humanity is only comparable to the discredit in which it has been submerged by the concrete political experiences.

Today we observe almost everywhere a process of revalorizing democracy as a political system respectful of popular sovereignty, division of powers, political pluralism and civil and political rights. However, as in other periods of history in the majority of cases, in practice, the operation of those principles and rights is permanently limited or denied for structurally political reasons.

The democracy that the majority of us know is the »representative« democracy, that is to say, that which is characterized by the concentration of decision-making in the so called »political class«. The majority of the citizens are mere spectators to decisions that are adopted in their name somewhere else.

In this democracy the economic, social and culturally dominant sectors command through their influence over the political class. On the contrary, those dominated sectors, excluded or marginalized, meet enormous difficulties in defending their interests.

What we present in the following is an analysis directed towards reverting this tendency through adult education.

Education and deepening democracy

»Democracy and education« is a theme that turns out to be problematic, something ambiguous and open to discussion from various viewpoints.

There is not sufficient clarity or agreement in respect to the content of the terms or in respect to the relation between them.

Thus, in the first part of this work, I propose to define these conceptual ambiguities in terms that sound theoretically convincing (although, it is clear, there are always going to exist other options that are also valid) and that are useful in confronting the questions that this work intends to address.

In the second part I would like to underline four features of the practice of the democratic subject and thus, of the education that helps to form that subject.

Finally, in the third part, I would like to expand on some essential elements of adult education in the world today.

What education are we talking about?

Until recently everyone seemed to know what education meant. We could refer with security to our educational systems, that had been adjusting and consolidating since the middle of the last century as apparatus of modernization and social integration, destined to transmit the culture and abilities that allowed them to incorporate themselves and play a part in the agreements to produce, distribute and live together in society.

The voices critical of the content and method of that education existed: famous names (Pestalozzi, Dewey, Freinet, Freire, Illich...) were allowed small experiences and were listened to without damaging the firmness of that system that we identify as education. The strongest dissatisfactions were, rather, of a quantitive measure; they were directed toward the coverage, retention, number of teachers and thus, »educational reform« almost always indicated the necessity of a greater extension of the same activity.

But, in the last few years, between the crisis of rationalism, the acceleration of technological and cultural changes, and the cancellation of the styles of development that had been proposed, the confidence in the content and methods of an education that, increasingly tends to be judged as »traditional« has been cracked.

This situation has become sensitive to the voices of critics, previously silent, and the space is today open to attend to and assume new proposals.

From the experience accumulated through the practice of non-formal adult education and taking into account the greater definition that should come from the reference to »democracy« I can say here that education refers to:

- An activity for guiding the theoretical-practical capacities of the participants in order to comprehend and operate from the most immediate context (daily) to the most extensive (societal).

- Any educational action is built on a certain material base with which it is in accordance and to which it refers. This base is experimented by the participants as necessities and tasks, personal, communitary or political. It is to this base, furthermore, that the necessary or desirable content of the educational process refers to (or should refer to).

- Any educational action is united through related methods in which learning takes place. The incorporation of these methods, that address more the didactics of the process, transmits values and attitudes, with great independence regarding the content that is being taught.

- The content and the methods are interwoven in the educational action. There is no transmission of content that does not bring attitudinal and value options; thus I am not in favour of the idea of a rigid division between training and education. For the same reason, I also do not believe that desirable values and attitudes (human rights, no sexism ... democracy) can be taught as the content of a separate course, in the same statute and beside others that deal with more operative contents such as mathematics, or history...

What democracy are we talking about?

Today, »democracy« is a concept that is neither clear nor univocal.

Since the beginning of the modern period, the liberal sectors have seen democracy as the institutional system that assures conditions for the birth of free individual initiatives.

We do not want a democracy that only defends the free initiative of those that control the power, which is at the base a flat and grey society where basic consumption is assured to everyone, but where only the initiatives that coincide with the official line are accepted and the others are disqualified as »dissident«.

Each society will tend to insist on one or the other of these two aspects, but the active democracy will have to be careful to react against a unilateral emphasis.

The institutions that guarantee the rights and duties of the citizens are an important conquest and a necessary condition for more democracy, in the economic and in the social fields. Consequently, it is not possible to aspire to a substantive democracy without consolidating the advances already achieved in the formal democratic field; but, just the same, formal democracy turns out to be insufficient if it is not the path along which one can advance towards more democracy.

The contradiction between direct democracy and representative democracy also becomes clear. The very emphasis in the election of representatives leads to disinterest in what those representatives decide and do between elections. The replacement of a truly participatory political attitude by an adhesion delegated in representatives (indispensable in fairly complicated societies) ought to complement itself with a practice much more active and direct in aspects related to living together that are much closer to the citizens than those aspects that keep the representatives busy.

Those assertions lead us toward another point of tension: that of the spaces and subjects of democracy, which is the stage of the democratic action: the society as a whole, or the local space? Who drives it: the parties or the citizen? The reflexion that has been unfolding around daily life and local development, has rescued these spaces as priviledged opportunities of political practice and democratic exercise, where the discussion and decision are nearer to the individual; but these smaller performances are located in the vastness of the whole of society. For this reason the individuals ought to organize themselves in parties, pressure groups or functional organizations that collect the individual contributions, join them and propose them in other instances.

This is a democracy not as something achieved but as a naturally unstable situation, that does not coincide with its promise and that always calls for more perfection. In other words, democracy as it is presented, by its own existence, is demanding processes leading to more democracy. Therefore, I prefer not to speak so much about democracy here but about education and democratization.

What does education have to do with democracy?

Education cannot propose or promise a stable and absolute democracy; its desirable commitment has to be much closer to its action and more modest, something such as: if it establishes itself as education for democracy, the participants will be active, capable and responsible. Education may provide aptitudes, abilities and values that persuade them to force more democracy in the different environments that correspond to them: from the family and the local community to the relations and functions of the whole of society.

Thus, education for democracy is not only to enlarge enrollment or to assure retention of the education system. These efforts contribute to democratization only if they contribute to building subjects of their own destiny.

The democratic strength of education is not found in the content. Fundamentally, it is not about adding a »democracy« course to the curriculum... nor one about human rights or anti-sexism.

The same can be said in respect to the cultural content. If it is certain that education has a national character, it is no less certain that — as a promoter of democracy — this is not essential.

Fundamentally, education ought to point toward shaping solidarity and should include those contents that, in each case, contribute to the rationality and the efficiency of those practices. Only in reference to that substantive work, should education worry itself about the content that is presented in — for example — history classes, or by the chauvinist and discriminatory examples in language texts.

Building democracy — educating democratic subjects

I want to direct our attention to four dimensions that aim at the establishment of democracy, and that ought to view themselves as a system:

1. In the first place — what I have been repeatedly announcing — democratization depends on the people's capacity of driving it. If democratization is established, if it argues against non-democracy, then that visionary and capable constructor of the desired order turns out to be fundamental.

   In opposition to the type of »individualistic person«, the democratic subject confronts his environment armed with a project, with intention and spirit to go marking that environment with the view of the desired order.

   The participant learns to be a subject in his daily life. The democratic education contributes with systematic knoweldge and orientation which enrich that learning and link his experience toward the construction of the whole Society.

2. Only the very powerful can aspire to propose themselves as individual subjects. The great majority of human beings, however, are excluded from the biggest decisions and, thus they can only collectively complete the possible practice of being subjects.

   For this reason an education that does not teach sharing and working collectively in groups, will not be able to be an education that contributes to the construction of democratic subjects.

   Education today in the majority of countries does not prepare for cooperative action; the students are permanently obliged to compete, to oppose one another; all must repeat the same lesson and some are publicly recognized as better and others as worse; at primary school the sutdents are constantly relegated, from first to last, by size, and even by the initial of the last name.

   Education for democratization is working and learning collectively, respecting the different contributions, diverse points of view, different abilities... it is about learning the richness of the other, advancing toward a synthesis where the distinct original points of each one are incorporated. And from that experience to point toward a solidarity society where the basic learnings of democratic education are perfected in daily life.

3. The whole must not absorb nor dilute its parts; the collective does not swallow the particulars. Community may convert itself into a flat, grey and boring concept, if it opposes the diversity of contributions that are integrated in a community.

   That cooperation can only be built between differences and, as a result, respect for the game of differences turns out to be fundamental in the process of democratization. We are no longer interested in persuing an equalitarianism in which the only identity is the common one of being a citizen.

Democratization is communication between differences, recognition of the differences without transforming them into inequality: women cannot be incorporated into democracy without recognizing them as being different from men, and the indigenous peoples will not be complete citizens if the contribution of their distinct history and culture is not recognized and respected, the same with young people who are not strange but different.

Our western chauvinist, adult democracy... is partial and trimmed, it corresponds to very thin segments of more complete, plural and rich societies, but, it introduces itself as something finished, to which one must incorporate and adapt oneself. What we aspire is a flexible order that does not oblige any sector to deny its difference, but that is constructed from the respectful articulation of the different contributions. It is a different democracy that prevails today in many countries; it is the point of departure to more profound democracy.

4. Neither the groups nor democracy itself are ends, but means. The people are ends. The group is important only because it is an instance that allows the individuals to be democratic subjects.

   Fundamentally education is about shaping people to be able to recognize their circumstances and confront them.

   The problem would seem today more complicated because we do not know how reality is going to be tomorrow. There are rapid changes in science and technologies; the tasks that challenge us change several times in one generation: today we are not in the 60's, but we are not in the 80's either.

   It is no longer possible to propose an education to provide the students with all they are going to need during the course of their lives.

Education for democracy ought to be able to invent democracy in unexpected conditions; it may allow participants to learn to investigate the circumstances and discover the solutions.

Adequate education ought to concentrate less on the learning of established content and more on methodologies to aproach new contents.

Generating »learning to learn« is the life or death of democratic education.

Research, not as a liturgy of positivism, but as attitude and procedure should be the method that drives all the learning processes in education today.

Education for democracy is »good education«

»Education for democracy« is not cosmetic change to existing education in many countries. Democracy is a dimension that must influence all the educational system, for adults and children, in the formal and non formal areas. Education for democracy aspires to propose itself as a concrete equivalent to »good education«.

I understand that this has happened because here we assume »democracy« not as an established situation, but a process in construction which aims at utopic horizons that are built in history.

The question we face at this point would be: Adults enter education with left-over knowledge and their experience has been distinct from that which we indicate here (in a school and/or society that are authoritarian, competitive, individualized...) so, will those adults be capable of incorporating themselves into learning processes that demand attitudes so different from those that they have been taught?

The experience of non-formal education will tend to say yes. In the last 15 years in Latin America, while the official budgets for education were cut, particularly for adult education, groups of men and women, peasants and urban dwellers, indians, blacks, whites organized themselves everywhere for learning together, how to behave as subjects in the face of their own circumstances, organized with the assistance of non governmental organizations. This was also the case in other continents.

The experience had obstacles, emptiness and mistakes, nevertheless, there is a collection of experimentation and educational innovation that ought to be studied with care in a moment of accelerated change in educational conception and style.

It is necessary to change the institutional and administrative system

In this way I want to underline here three elements which today, more than ever, should be emphasized:

- The establishment of a system of continuing education.
- The reconceptualization of basic adult education.
- The professionalization and requalification of the educators.

1. Adult education cannot propose itself but as a process of life long learning. But, frankly speaking, in most countries our educational systems do not even satisfactorily cover the needs of children, so it is not politically feasible to suggest that the budgets for schools and teachers be expanded toward all adults, and even more, to care for them during the course of their lives.

Thus the necessity of thinking in »semi-presential« systems in which the educators offer support in the guidance of the process that, in reality, will be part of self-learning.

In order that this self-learning process be efficient — and not reduced to the acquisition of marginal knowledge — it ought to be done, at least, with the official support of goal materials with educators able to help self-learning groups to move ahead with those efforts of »research«.

This is perfectly affordable, on a very large scale, and at reasonable costs, as the Nordic example shows which, on the basis of official support of life long self-learning, has achieved the best indexes of adult education in the world.

2. We have to face the necessity of replanning basic adult education.

Since 1960 (Second World Conference of Adult Education in Montreal) there has been great progress in creating a profile of adult education which differs from that directed toward children. There have been great advances in pedagogical materials, in didactical techniques, in infrastructure and environment, but the content of primary adult education continues being today, basically, the same as given to children.

At the World Conference Education For all (Jomtien, Thailand, 1990) the concept of »basic needs of learning« was introduced, where »basic« is the equivalent of »possible«. It refers to that content which, once learned, enables the participants to have access to other forms of learning which are necessary later.

For us, »basic education« ought to include these forms of learning that allow for the later incorporation of lifelong education.

It does not seem possible for me here to try to offer a definition of the content of an adequate »basic education«, among other reasons because it is possible that the content will not be the same for all countries and, not even the same within each country as a result of regions and distinct groups.

3. All of the former is unthinkable unless we educators are not retrained.

   This effort requires two courses of action: one, to become more concrete in formal programs of specialization to assure coherent educational performances with the pedagogical features I have presented in the previous point; the other, is a system that incorporates the participation of the adult educators in this endeavour.

   At the level of each country and region, these efforts could involve universities as well as those NGOs that have operated in the field of adult education during the last few decades.

Adult education and McDonald's hamburgers

To finalize it may be necessary to say that I have nothing against Mr. McDonald and his hamburgers. I also do not want to suggest that the moscovites should not eat the hamburgers. The idea is to continue insisting — this time in a new context — on the same thing that adult educators have been proclaiming since their beginnings: the necessity for common people to be capable of constructing their lives according to their own culture and views.

In short, that we can decide freely. Perhaps this is the most important challenge that the new times offer us: to be consistent with our own historical legacy in order to build more democracy for all.

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This article describes a literacy and basic education project for construction workers in the city of Joao Pessoa in the North-East region of Brazil which was developed by the local branch of the Construction Workers' Trade Union and a group of lecturers and students from the Federal University of Paraiba. Timothy D. Ireland is Lecturer in Adult Education at the University of Paraiba, Brazil.

Timothy D. Ireland

Literacy skills as building bricks for trade union democracy: the experience of the Construction Workers' Trade Union in João Pessoa, Brazil.

Background of the project

The Zé Peão School is a literacy and basic education project for construction workers in the city of João Pessoa, the state capital of

Paraíba, one of the poorest states in the North-east region of Brazil. The city has a population of over 450,000 and is in constant expansion due principally to internal migration from rural areas motivated by drought, expulsion from land and lack of work. The project is being developed by the local branch of the Construction Workers' Trade Union in conjunction with a group of lecturers and students from the Federal University of Paraíba. It should be added that this experience runs contrary to the predominant trend in Brazil in which individual employers or employers' organisations are the providers of such services when offered. This article sets out to describe and analyse the experience.

The school takes its name, Zé Peão, from that adopted by a group of workers who, in 1982, decided to organise an opposition slate for the branch elections to be held in 1983. The group's objective was to attempt to put an end to many years of conciliatory and collaborationist union politics in the construction industry. Despite a defeat in the 1983 elections, and the subsequent black-listing of the majority of its members, the group continued its work at grassroots level during the succeeding years visiting building sites in the city to talk with and listen to fellow workers. This patient effort was rewarded with a resounding victory in the 1986 elections. The group has since been re-elected for a further two periods of office in 1989 and 1992, on the basis of its track record in defence of workers' interests.

From its inception the group has given great emphasis to three inter-related elements in its basic strategy, those of formation, participation and organization. On the one hand, the active and organized participation of rank-and-file members in branch decision-making processes is seen as fundamental for the building of a strong and democratic union. On the other hand, it is recognised that participation constitutes the basis for organization and that growing conscious participation results from organised processes of learning and access to information. That is, education is understood as fundamental to the process underpinning the construction of a collective occupational identity which, in its turn, contributes to strengthening the organization and active participation of workers in their union.

Composition of the workforce

The building of a collective identity is a problematic but essential task in a complex occupational category like that of construction workers.

The very structure of the industry contributes to create a climate of constant impermanence and »disposability« amongst the workforce. The building industry is known as one which still functions on the basis of the intensive use of manpower, a large part of which is unqualified. The character of the product of the industry contributes to its institutionalized instability: when the merchandise (a building, a road, a drainage system, etc.) is terminated, the producer departs from the scene. The decision to carry out a large building project is frequently dependent upon the availability of public finance from federal government departments resulting in the subjection of the industry to politico-electoral manipulative practices. It is not uncommon for a newly elected government to suspend building projects initiated by its predecessor. Manpower turnover reaches levels unknown in other sectors of the urban economy. This factor contributes to and is, at the same time, a direct consequence of the low wages paid by the industry, at present averaging about US$ 70 a month. The non-registration of workers constitutes a further characteristic of the industry in which, in João Pessoa the total of clandestine workers represents approximately 60% of the workforce.

With respect to the composition of the workforce, the category presents traits which work against the construction of a collective occupational identity. In João Pessoa the unqualified workers outnumber the qualified workers by about two to one. A second characteristic is that the majority of the workers is of rural provenance, many of whom continue living the rural-urban dichotomy. Whilst some, expelled from the countryside by the growing capitalisation of the rural sector, set up house in the capital, others seek work in the city on a temporary basis, as a result of the lack of land and/or work in the countryside. In a state which presents a 52,9% illiteracy rate, distributed aproximately between one third in the urban areas and two thirds in the rural areas, it is evident that a category of predominantly rural origin should shelter a large number of illiterates. This illiterate population is particularly concentrated amongst the migrant labourers from the countryside: the temporary or seasonal migrants frequently account for 60% or more of the workforce in any one site. Given their temporary link with the industry and the city, these workers make up the large majority of those living, not by choice but due to the economic inviability of other alternatives, in the dormitories set up on building sites.

Setting up of the Zé Peão school

The low levels of formal schooling together with its relatively small organizational experience, led the branch directorate to propose the setting up of a school primarily for this most socially and educationally discriminated segment of the category. Having discussed the proposal with workers on the sites, it became one of the clauses to be negotiated with the employers in the annual collective wage agreement in November 1990. Rather against their wish the employers were forced to agree to the setting up of classrooms on building sites where more than twenty workers occupied the dormitory accomodation and to supply the basic physical space for the school installations.

In order to develop the pedagogical orientation of the school — an area in which the branch directorate considered itself unqualified to act — the union sought the support of a team of university lecturers who shared the combative direction imprinted by the directorate on the general activities of the union.

The coordinating team's decision to locate the classrooms within the building-sites represented its determination to situate the school firmly within the reality of the category. At the same time, the presence of the classroom on the building site revealed with greater clarity the team's understanding of the postulated relationship between school and productive labour. The school's declared objective was one of working with learning processes involving the critical transmission of systematised knowledge. In the team's view, the school's role consists in the socialization of systematised knowledge, and not just any knowledge. However, the Zé Peão School was also deeply committed to the specificity of the world of construction workers. Hence its location and its nature as a »joint venture« between Union and University.

This synthesis led the coordinating team to define two principal directives for the school: that it should explore the question of work as an educative principle and that it should prioritise basic school knowledge — language (literacy in its broadest sense)), mathematics, and social (particularly history and geography) and natural sciences.

In operational terms, literacy would become the central axis around and through which other areas of knowledge, principally the sciences, would be explored. At the same time, the reality of the construction industry would constitute the focal point for reflection, for the re-elaboration of knowledge and for the acquisition of new forms of social language.

The school opened its doors in April 1991 and has now completed two years of activities. The teachers are all either recent graduates or students nearing the end of their courses at the local University.

Classes take place after work from 18:30 to 20:30 from Monday to Thursday. Most workers travel home after work on Fridays to visit their families, returning early on Monday morning: hence the pedagogical team dedicates Friday evenings to evaluation, preparation and further study of and reflection upon specific questions raised by practice.

Whilst the original intention was to concentrate primarily on literacy, during the opening months of the project, pressure from workers with a basic command of the written language resulted in the setting up of post-literacy (clearly literacy is understood as a process and not as an »end state«) classes. In the second year it was decided to add a third programme to the existing two — literacy and post-literacy. This was named **Varanda Video** and was seen, to some extent, as the extra-mural arm of the school. Its objectives were two-fold. Firstly it was planned as a means of reaching building sites where the school, chiefly for financial reasons, did not have a classroom. And secondly it was conceived as a means of presenting new themes or of reinforcing themes already discussed in the classroom for the worker-students of the school. Videos on ecological questions, on space travel, on housing conditions and other themes were all shown and afterwards debated. These activities were supplemented by periodic cultural visits to such places as the local planetarium, the theatre, the cinema, and the remains of an ancient fort.

Achievements and difficulties

In an article of this length and scope it is only possible to offer a brief sketch of such a complex and challenging educational process. It has clearly not been without its difficulties. Like most adult education programmes, it has suffered from evasion although in this case predominantly enforced evasion. In the construction industry in João Pessoa workers are compelled to complete long hours of overtime in order to increase their low basic wages. Dismissals and turnover resulting from the recessive economic situation have also contributed to the »drop-out« rate. Other workers have succumbed to the exhaustion resulting from an exceedingly physical occupation. What impresses most is the number of worker-students who despite all the difficulties rarely miss a day through choice.

For the union the school has brought beneficial results. Workers who had never been to a union assembly or meeting have begun to attend regularly and to take an informed interest in union matters. Equally, workers have begun to stand up for their own rights in the workplace whereas previously the employer's or engineer's word was law.

Despite these positive aspects and the union's continued support and involvement, the School has been unable to commence the 1993 session for lack of financial support. During the first two years, support came from the Brazilian National Education Development Fund (FNDE), from the union's scarce resources and from the Federal University of Paraíba. The lack of a clear government policy on Adult Literacy and Basic Education generates continual uncertainty with respect to state funding. However, we remain optimistic that funds will become available to allow the School to continue its contribution to the basic formation of the worker, the trade unionist and the citizen.

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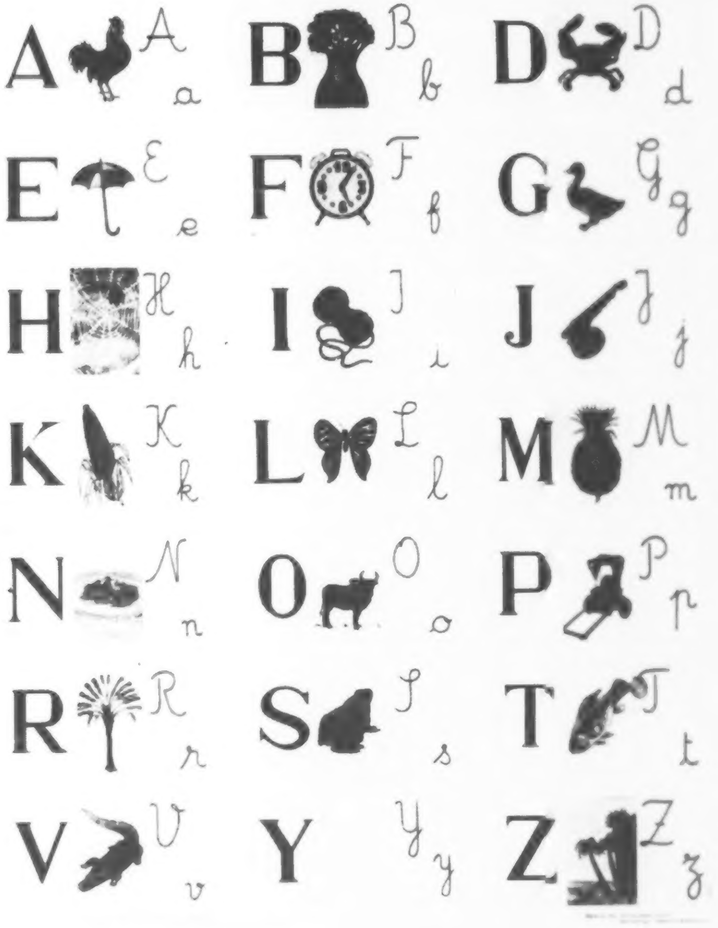
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In his research report Bernd Overwien presents the results of a study carried out in Managua. Aim of the survey which he conducted in a poor district of Managua, was to establish how vocational training is acquired in the informal sector and what skills are necessary for economic survival. Mr. Overwien is academic member of staff at the Technical University of Berlin, Department of Pedagogy.

Bernd Overwien

Micro-enterprise in the informal sector of Managua and the long road to vocational competence

Introduction

More and more government and semi-government agencies are following the example of non-government organizations in Germany and are developing projects and programs for the informal sector. The growing attention directed to subsistence economies with their multiplicity of income generating activities is particularly evident in the German Ministry of Economic Cooperation's new vocational training concept which clearly and specifically focuses on that sector. The efficiency potential of government dominated organizations in this area may be a debatable issue, but there is no question that little is known about the concrete vocational and social learning processes of people who work in the informal sector.

The following results of a study conducted in the capital of Nicaragua are meant to help resolve the disparity between political intentions and concrete action. The study focuses on the acquisition of vocational skills. The informal sector activities under investigation are often better described as fields of activity rather than professions. In the informal sector, economic survival frequently depends on faculties of a more general nature. Self-assurance, personal initiative, flexibility and perseverance are often just as important as specialized job related skills.

The persons interviewed owned small-scale businesses in »Barrio 19 de Julio«[1], a slum neighbourhood comparable to the pockets of misery that exist in every larger Latin American city. The inhabitants live in extremely simple homes under poor sanitary conditions with all the implied consequences. Children in particular suffer from malnutrition and are highly prone to illness. A large part of the inhabitants are without work or underemployed. Only 15% hold formal jobs. The remainder earn a more or less meagre existence in the informal sector.

The scope of the present research included not only the direct process of acquiring knowledge applicable on the job, i.e. informal training of apprentices or assistants, working in the family, participating in courses etc., but also development of proficiency in organizing raw materials, production, and marketing. The initial underlying premise was that a target group from the informal sector would lack elements of basic education as well as numerous vocational, commercial and social skills. Observation of important stages in the career histories of the micro-entrepreneurs proved this to be a misconception that was corrected by a more differentiated interpretation. The issue was not so much the lack of specific abilities, but rather the complex and lengthy process involved in attaining them. Only a small number of those micro-entrepreneurs interviewed[2] were younger than 25, and they were found to be working only in electrical and electronic repairs (radio, television and electrical appliances), or the recently expanding bicycle repair business. The majority of the respondents (40%) were between 26 and 35 years of age, after which came the 36 to 45 age group (26%). Another 16% were between 46 and 55 years of age, and 11% were older.

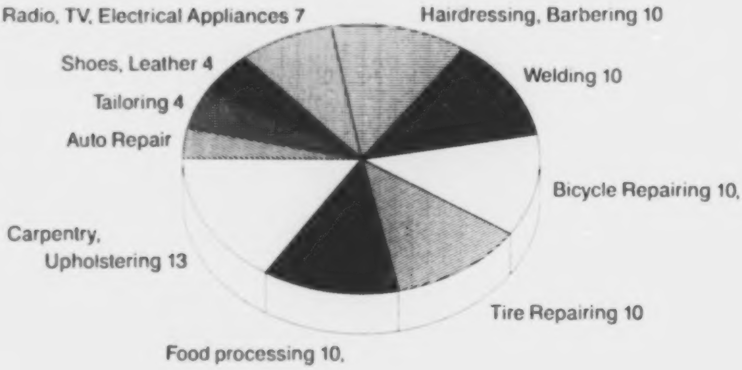
An examination of the educational background of the persons interviewed reveals the largest group of micro-entrepreneurs (40%) to have attended primary school for some years, albeit without finishing. The illiteracy rate among respondents, on the other hand, is relatively small (6%). Another 20% of the respondents had completed primary school. One third had attended secondary school, and half that amount had received a secondary school diploma. Two entrepreneurs had completed a course of study at a technical university.

At the time the present investigation was being conducted, the situation for many entrepreneurs in the informal sector had become particularly difficult. Structures were being influenced by neo-liberal policies that made reasonable credits for initial investments or expansion almost impossible to obtain. Entire sectors of the economy had virtually lost their marketing potential. The domestic leather and textile sector was practically paralyzed, for example, as the import of used clothing was permitted under an economic liberalization plan relaxing tariff restrictions. The situation has been complicated by an unfavourable internal political environment. While the government has been encouraging promotion of the informal sector, example given, Managua's mayor, a member of the ruling party, has been assailing informal activities by levying taxes to collect revenue. His tax examiners pose as customers and try to determine production and sales figures in small business undertakings. The information is stored in computers financed by US-AID. The victims are required to justify their accounting. In many cases business has become less and less profitable for all the extra time that extra bureaucratic requirements take up alongside the regular demands of work.

Without the help of the women from the community action group *Movimiento Comunal*, the adverse conditions would have made it impossible for me to trace the right respondents for my detailed questions.

Figure 1:

Overview of study sample according to sector



Total number of micro-enterprises: 81

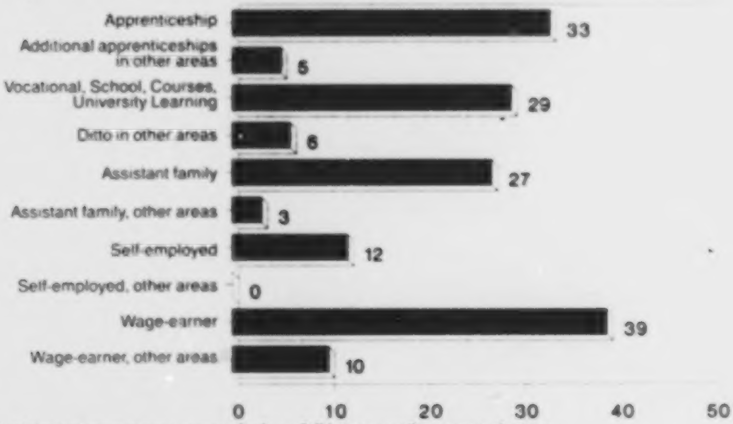
The informal apprenticeship and other forms of acquiring occupational skills

Occupational skills are acquired in a variety of different forms and stages. The process must be viewed under the broadest possible terms, for it involves more than just education and training in a strictly formal sense. It also includes so-called covert learning. Learning occurs as a by-product particularly for wage-labourers, household members helping out in family businesses, or persons working on commission. It was observed during the study that such phases of work not only provide the potential learner with experience that can be added to the primary acquisition of knowledge; they also provide him or her with specifically job related skills as well as with the entrepreneurial proficiency required for running a small independent business. It was found that our perspectives are slanted by experience peculiar to European settings. This caused uncertainty on the part of respondents when asked on the questionnaire whether they had completed vocational training as an *aprendiz*. In Nicaragua, as in other countries of Latin America, vocational skills can be acquired in two traditional forms: the apprenticeship of a *aprendiz* or apprentice, and the training of an *ayudante* or assistant.

The situation is complicated for the German observer by the fact that an *ayudante* will call himself a carpenter, a mason etc., although his knowledge, skills, level of proficiency and even attitudes often constitute only a fraction of the qualifications implied by the title according to German standards, even after a longer period of employment. The manufacture of rocking chairs, in which there is considerable division of labour, provides a good illustration of the role of *ayudantes*. After marking the lumber with the help of patterns, one assistant saws out the different parts. The second one sands down the wood. A third does the ornamental lathing work. Another does the wickerwork for the seats and backs, and still another is in charge of varnishing. The owner of the workshop is often the only person with complete organizational knowledge of operations, i.e. what tasks are involved and how they are coordinated. Specific production techniques sometimes become carefully guarded secrets.

Many sectors offer apprenticeships — often the same ones that employ *ayudantes*. In such arrangements it is clear from the start that a longer working and training commitment is involved. Although *aprendizes* receive more training than *ayudantes*, they earn less or no wages. Many learners are children of the shop owners. Where family members are concerned, there is, of course, special interest in passing on high quality training. An apprenticeship is often a stepping stone to becoming an *ayudante*, and an *ayudante* can go on to accumulate further training from job to job in different workshops. There is no clear demarcation between the training of an *aprendiz* and the training of an *ayudante*. The terms tend to overlap, particularly as an *ayudante* can acquire greater proficiency if he is observant. This consequently calls for a differentiated approach.

Figure 2:
Acquisition of vocational skills



81 micro-entrepreneurs, some of whom fall into more than one category

The problems and questions touched upon above have important implications for interpreting the concrete results of the survey. Affirmative answers were given by thirty-three of the eighty-one microentrepreneurs interviewed to the express question of whether they had had apprenticeship experience. Thirty-nine had worked for a time as an assistant, during which they had the opportunity to acquire or improve their knowledge. Although a certain amount of overlapping was inevitable in the responses, this does not alter the relatively high significance of informal training in the process of acquiring proficiency, whether during an apprenticeship expressly defined as such, or during the time invested to break in an assistant. Twenty-nine of the eighty-one respondents acquired their skills, at least in part, in non-formal as well as formal settings, i.e. in a vocational school, in courses of religious, private or government organizations, or, at a university. Twenty-seven respondents acquired necessary knowledge and experience by helping out in a family business. Overlapping occurs here, too, since there are many *aprendizes* as well as *ayudantes* who work and learn in their families. Others, 12 at least, earned their living on their own account for a time but without a regular workshop, although not before having acquired a certain level of vocational competence through informal or other training. For some, the brevity of the informal training period warrants the assumption that the phase of self-employment was also a time of autodidactic learning. According to a 1984 survey of close to 1800 informal businesses in Managua, which was marginally concerned with the acquisition of skills by small-scale business operators[3], at least 10% of the male and nearly 20% of the female respondents had acquired their skills autodidactically. The findings of the earlier investigation on the significance of informal training are also confirmed by the present study. Current findings further support the conclusions of the older investigation on the higher relevance of this form of skills acquisition for men and its lesser significance for women. None of the women engaged in preparing foods for sale to small restaurants or street soup kitchens had attained their relevant knowledge through an apprenticeship. Nine of the ten women interviewed had worked for a longer time as a household member in a family enterprise, and a certain number had extended experience in domestic service.

The situation is altogether different in another of the predominantly female trades investigated: the hairdressing and beauty care sector. All of the operators interviewed had completed a course, including the one male respondent who was mainly engaged as a barber. Almost all of those courses were taken at private institutes where fees were charged. Some of the respondents had also worked in the family or had further training in an informal training situation. One of the two women respondents engaged in the repair of radios, televisions and electrical appliances had received a university degree in engineering, the other had completed a course of study at a technical school. Two of her five male colleagues had also attended similar vocational schools, one was an engineer, and still another had worked as an apprentice for three years and had successfully completed an extended distance education course. Only one micro-entrepreneur, whose main specialization turned out to be the construction of a simple hot plate, had no formal educational background. Formal forms of learning are found in greater number only in the welding and seamstress trades. The seamstresses interviewed had either attended a school for the period of one to two years, or had attained a corresponding level of learning through several separate courses. Practically all respondents had accumulated several years of experience in formal businesses in the same trade, where they acquired or complemented their skills.

Four of the welders interviewed had graduated from a vocational school or had taken courses in welding that lasted up to three years and went into depth on the subject of metals. Three welders, two of whom had attended a vocational school, had worked for longer stretches of time in family businesses. Five welders, some of whom made wrought iron grills and others simple bed frames, had completed an informal apprenticeship. One of those five, who was also one of the welders that had attended a technical school, completed only a 6 month apprenticeship; the apprenticeships of the others lasted three and eight years, or six months.

Another trade in which some of the respondents (3 of 13) had formal training experience was carpentry (the manufacture of furniture, doors and windows). Nine such carpenters had completed one to two years of informal training, including two who were also vocational school graduates — one from a two-year, the other from a three-year school. Three carpenters indicated that they had not had any apprenticeship, course or school experience, and that they had learned their skills during long years of work in businesses run by their families.

In one case it was not possible to pinpoint how a certain auto mechanic had acquired his skills. He had just started. Apparently it was other skills that were decisive in his case. He indicated that he had worked for twelve years in municipal administration, and had had administrative jobs in two ministries. Apparently that experience served as a stepping stone for him to go into business for himself and purchase know-how. One of the other two respondents, who had been running his own business for five years already, had worked for 15 years in a formal business, where he started as an *ayudante* and went on to become a mechanic.

In the leather tooling and processing trade, the four micro-entrepreneurs who were interviewed had acquired between six months and a year of informal apprenticeship experience. Two had worked in businesses in the formal sector, one for 10 and the other for 24 years.

Four of the ten respondents in the bicycle repair business had acquired their skills through an informal apprenticeship. The training periods varied in length from six months to eight years, and are a clear indication of the above described ambiguity of the terms *aprendiz* and *ayudante*. After completing a six-month apprenticeship, one of the respondents in question repaired bicycles for three years on his own account, albeit without a regular workshop. Occasionally an individual from a related field of activity goes into the bicycle repair trade, like the owner of a workshop who had worked for five years in a factory that made metal products.

Two respondents who repaired tires acquired their job skills through an informal apprenticeship. One spoke of a seven-year apprenticeship that probably was more like the position of an assistant in the sense of an *ayudante*. Two tire repairers had worked in tire repair shops as *ayudantes*, one for three years, the other for six. Another had had eleven years of experience as an employee in a mechanical workshop. In the case of the others, the decision to go into business for themselves apparently was not so much a matter of job-specific skills. Two, example given, had been farmers, and one had been a messenger in a government agency. Tire repairing, on the other hand, is not such a highly specialized trade.

Questions on apprentices working in the various micro businesses at the time of the study elicited a number of interesting aspects about informal training. The duration of training varied from a few months to three years, the average apprenticeship taking from one to two years. In isolated cases training lasted up to six years. Many small operators set a specific amount of time and consider training concluded at the end of that time. Others observe the quality of skills, proficiency and work attitudes, and determine the end of the training period according to progress in learning and experience. Still others combine both time and degree of accomplishment as criteria for completed training. Some even conduct actual exams.

Acquisition of important aspects of competence of small operators

Small operators were asked for a personal estimation of how they had acquired important know-how and skills for their profession since no satisfactory alternative was available to obtain such information. The incidence of illiteracy was minimal, and basic skills, like reading, writing and arithmetic, were said to have been learned at school. The personal estimation of other skills proved to be interesting. 59% of the small operators interviewed said that they had not been trained to teach, in spite of the fact that almost all did employ apprentices or assistants. Some felt that they had learned how to teach in a course, or during their own informal training, and 31 % said that they had acquired teaching skills through practice. A significant number of respondents indicated that they had not been trained to work with new materials (28%), use new machines (33%) and repair machines (39%). The greater percent of respondents, however, said that their proficiency in these areas came from practical experience. A few considered training or a course important in that respect. There were only a few respondents who stated that they had not acquired the ability to deal with customers and suppliers. The majority considered practical experience the most important aspect in this connection. The number of respondents who felt competent to apply for credit is relatively small. At least half had learned some form of bookkeeping through practical experience, 39% do not consider themselves capable of keeping records, and the remainder responded that the knowledge they had acquired in this area had been learned at school, in a course, or through informal training. 12% knew nothing about cost analysis. There were others, however, who had become acquainted with accounting at school, in a course, or during training. The majority said that they had learned to keep records through practical experience in their daily work routine. One area in which most of the entrepreneurs interviewed lacked know-how was advertising and product presentation. 64% had had no training in that area, some had learned about it during their training, and 34% had learned what they knew in that connection through practice. At least 43% claimed that they had not learned to organize production, whereas 48% consider to have learned their techniques through their own practical experience. The contradiction inherent in the last statement on the part of individuals who claimed that they had not learned to organize their work can be interpreted as an indication that they consider their organizational methods subject to improvement.

On the significance of the various stages in educational and work history

The chances for a person to start an informal business depend largely on his or her opportunities to learn the skills relevant for the chosen field of activity, whether those skills are directly related to the trade, or whether they constitute know-how in a broader sense. An appropriate background of training is acquired in various places of learning that at the same time correspond to various stages of life. Every field of activity has its own particular career patterns. Formal schooling of a general or vocational nature is more important in some fields, and less so in others. For technical services like the repair of radios, televisions and electrical appliances, it is evident that the required theoretical background demands a comparatively high level of formal schooling. Careers then follow a route of formal and in some cases informal vocational training, a phase of independent labour without a regular workshop and periods of wage labour. Informal training only plays a minor role here.

The apparent importance of formal schooling in the hairdressing and beauty-care sector seems surprising at first. On the whole, job related skills are acquired in non-formal courses offered by private institutes, and sometimes during shorter phases of informal learning and periods of employed labour. However, it appears that these are not the only skills that are required. The fact that virtually all operators in this area have had longer histories of formal schooling indicates that an important role is played by know-how that tends to be acquired indirectly during the course of a formal school education — communication skills and organizational competence for example. It is interesting to note that in the personal estimation of the operators interviewed in this sector, hardly any considered school to have significant value in the exercise of their occupation. Another important aspect, however, is the fact that vocational options for women are so severely restricted. Only a few areas of activity come into consideration due to rigid role concepts. This may help to explain the longer than average history of schooling in the sector. The hairdressing and beauty care trade probably attracts more women with more education precisely because there are so few other alternatives.

Non-formal occasions for vocational training are also important particularly in sewing and welding. It is conspicuous in the welding trade that a large number of operators had worked and learned for longer periods of time in businesses run by their families. In such situations it is difficult to distinguish between the phases of learning from family and informal apprenticeships due to the fact that young people frequently go through informal apprenticeships in businesses run by their families. Informal learning phases are important in the furniture and door making trade, in leather tooling and processing and in bicycle repairing. Craftsmen in those trades generally gather further experience by working for comparatively longer periods as hired help before they go on to open small-scale businesses of their own.

Some of the operators in the tire repair business said that they had completed an informal apprenticeship. In their case, however, it was particularly difficult to distinguish the periods of work as assistants from apprenticeships, in all likelihood due to the area's limited range of activities. It is notable in this area that formal schooling apparently plays a lesser role in the prerequisites for entering into business, and that before opening their own businesses, operators tend to work for wages for extended periods. Another trade where amount of schooling is relatively unimportant is the processing of food for sale, an area dominated by women. All the women interviewed in this area had acquired their entrepreneurial skills through family oriented work and while working for wages, often in domestic service.

To sum up

When it comes to discussing measures of support for the informal sector, the creation of small-scale businesses is frequently cited — or is tacitly implied — as the goal. The question arises as to how such a goal can be reached with help of educational measures and whether it should remain the only goal. It has meanwhile become widely accepted, however, that measures to promote the acquisition of skills, including commercial competence, are largely futile when it comes to the establishment of micro-enterprises unless there is counselling and access to credit to start a business. Like many concepts about the informal sector, this statement needs to be qualified. The study undertaken in Barrio 19 de Julio demonstrates that many small-scale entrepreneurs got their start from their savings or with financial assistance from relatives. The fact that those funds were limited, however, tended to postpone their plans to acquire a business of their own. At the risk of sounding trite, it must be said that the mere transmission of know-how certainly does not suffice. What is also clear is that it is not just purely occupational skills that are lacking, a fact shown by the results of the study in Managua.

The postulates on which the survey was based were not confirmed in every respect. Personal and occupational self confidence and a command of social skills, for example, were found to be more common than originally anticipated. The process of acquiring such competence, however, is time consuming and frequently culminates in a lack of initiative for new learning. Most micro-entrepreneurs had at least a minimum amount of basic education, although as already stated, the amount and relevance of formal schooling varies substantially from trade to trade. A positive balance in this respect can be ascribed to the educational policies of the former Sandinista government. Considering the substantial cutbacks that are currently undermining the educational budget, noticeable deterioration can be expected. There is definitely a need to transmit information that will help micro-entrepreneurs develop know-how directly related to their work — knowledge needed to comprehend simple economic connections, optimize marketing possibilities, apply the principles of cost analysis and better organize the processes of production. All of those elements must be incorporated within projects and programs geared to the informal sector.

Acquisition of skills through practice, following the principle of trial and error, is probably the least economical method of learning. The present study goes to show that the road to self-employment is marked to a large degree by learning of this type. In view of the frequency of negative school experiences, measures to tackle this problem should not be suggestive of school by employing all too well-known didactic-methodological concepts. According to experience, traditional forms of schooling have their own set of dynamics in which teachers trained in a traditional sense frequently tend to get caught up in reproducing established concepts. The experiences of »popular education« offer an alternative to such formal methods. A wide variety of experiences have meanwhile accumulated in working with comparable target groups, although with goals that were less directly associated with the vocational sector.

In designing projects, it is not enough to ponder over and implement concepts of social integration and (labour) market relevance. Planning must also take into consideration post-training perspectives. The establishment of a small-scale business cannot be the only goal. Perspectives can include employment for wages in such a business, or self-employment, even if it means considerably less income than can be earned by a micro-entrepreneur in the same field of activity.

Proceeding on the premise that the status of self-employment is an aspired goal, another possibility to consider might be a program designed to guide individuals step by step towards the attainment of that goal, while providing them with advisory services during the phase of transition to economic independence. It has proven to be generally unfeasible for a person to set up his or her own business after training without extended opportunities to gather additional experience. This is evident in the micro-entrepreneur's long road to (relative) success. Whether the goal is to establish a cooperative, to become self-employed, or to become an independent micro-entrepreneur, the initial phase requires a gradual loosening of reigns. In other words, project concepts should include advisory services and continued provision of certain means of production among other things.

It cannot be stressed often enough that the economic situation demands measures with the greatest potential to generate employment. Unemployment as we know it only applies to a few. People whose lives depend on the informal sector have to keep on working to earn a living, and time becomes a valuable commodity even when dedicated to education. It is therefore necessary for them to be able to experience immediate success. Projects and programs have to remain flexible and be adapted to the economic and cultural conditions of the target group. It is important to have an inside look at the work place in the field of focus together with the people who work there, and the ideas to be implemented have to be discussed based on experience. The yardstick to determine the relevance of the activity in question must be the concrete market for the products and services to be produced, for normally the future micro-entrepreneurs will have to take charge of marketing once they are on their own.

In most fields of activity, the micro-entrepreneurs interviewed were comparatively older people. Their career histories all followed a similar pattern. Virtually all of them had spent relatively long periods of time working as an *aprendiz* and *ayudante*, or working in a business run by their families. A time of waged labour followed.[4] This is indicative of the fact that considerable skills and experience, both of a technical and a broader nature, must be acquired before a small-scale business can be established. Measures to develop those skills should seek to reduce the length of time this process takes, promote more in-depth learning so as to improve job prospects, and in addition improve the generally low quality of the products. In many areas the most effective place to start would seem to be informal training situations in order to take advantage of their existing structures.

There are various obstacles to implementing an educational concept adapted to the informal sector. It is often difficult to find good instructors. Appropriate educators are normally those who stem from the relevant field and know the range of technical skills required in the area. Innovations are often necessary, however, that could present problems to the potential instructor with experience who is sure of his or her craft or trade. It was found in the study undertaken in Barrio 19 de Julio that a large number of craftsmen feel no need to improve their skills.

Special problems arise when the target group is in the adolescent or young adult age group. That group faces additional difficulties in connection with training and evaluating chances for the future. Often it is not so easy to keep young people within one specific neighbourhood or a local project where social relationships have already been established. Their personal perspectives frequently develop indirectly, example given when their friends or partners live in a different location, or when they move etc. Adolescents normally go through a developmental phase of searching during which commitments are hard to make. Projects and programs of the type in question therefore also need to make provision for the cultural and social needs of the target group, particularly where young people are concerned.

In order to achieve these objectives and at the same time to be in a favourable position to deal directly with problems as they turn up, it is advisable to combine efforts with a local organization that is well acquainted with the environment, is an established entity, and is in touch socially with the target group, the ones who should preferably be in charge of making the decisions affecting the organization, or at least participate in the decision-making process.

Footnotes

1. The structured interviews were conducted between October 1991 and March 1992. The interview sample comprised 81 micro-entrepreneurs, 24 of whom were women and 57 men.
2. Respondents were selected according to the following criteria:
   - the activities were all located in a single neighbourhood (a parallel sample was interviewed in a similar area for the sake of comparison);
   - the activities had to involve a sufficient degree of technical complexity since the object of the survey was to investigate activities where training was a relevant factor;
   - the study was intended to be directed at both male and female micro-entrepreneurs, although women were partly excluded as a result of the preceding criterion;
   - the sample was intended to include at least 10 establishments in each line of business, which it succeeded to do in six fields.
3. CETRA/MINTRAB: El Sector Informal Urbano en Managua. Managua 1987
4. The fact that some of the respondents did succeed in reducing this time through formal training does not alter the basic set structure.

Abdul-Rauf Adebisi experienced the following story as a adult educator in a small village in Nigeria where he helped to establish an Adult Education Centre. Dr. Abdul-Rauf Adebisi holds a doctorate in French and teaches French Literature, Francophone Negro African Literature and French for International Studies at the Ahmadu Bello University in Zaria, Nigeria.

Abdul-Rauf Adebisi

Experience of a French adult educator

Upon completing my Higher School Certificate, I intended to proceed to university. However, poverty hindered my plan. I looked for a temporary teaching job where I could earn some money to continue my education. I wrote to the Local Education Authority (LEA) which recruited teachers for primary schools and adult education centres within the area. Every morning I called at the Authority's office to check if I had been employed. Days ran into weeks. My name appeared on the board after a month.

It was the Authority's responsibility to determine who taught what and where. Thus, at the end of the interview, I was posted to a place called Igbaka to start up an Adult Education Centre. My joy knew no bounds. I thought of making adult education my future career.

Igbaka was a village of thirty huts with a population of about one hundred and thirty. The inhabitants produced cocoa for cash and coco-yam, plantain and cassava for subsistence.

As a school had yet to be established at Igbaka, the villagers sent their children to Kekeme, the neighbouring settlement situated three kilometres away. Kekeme was smaller both in size and population than Igbaka. Igbaka people thus regarded the siting of a school at Kekeme as unjustified and the handiwork of a few educated Kekeme sons wielding power at the State level. They had a burning desire to have more of their children educated and eagerly looked forward to the day when they would reclaim their stolen school and their fame and glory from the Kekeme people.

The Igbaka people therefore received me with open hands the day I arrived with the documents announcing the approval of Adult Education Centre No 13 for Igbaka village. The Igbaka people saw the education of their adults as a sure weapon for disarming the arrogant Kekeme people. A family was asked to vacate its hut which was promptly partitioned and transformed into AEC No 13.

A man was assigned by the Chief of Igbaka to assist me in registering interested adults for the take-off. He was called Labe-Musa. Apparently in his forties, Labe-Musa offered to serve without pay. He would leave for his farm early in the morning and arrive in the afternoon for the AEC No 13 work. He demonstrated a rare enthusiasm. I put down Labe-Musa's name as pupil number one in recognition of his zeal and selflessness. Moving from hut to hut, we enrolled thirty adults who pledged something for the maintenance of AEC No 13.

The syllabus given to me by the Authority made English and arithmetic compulsory, leaving to my discretion any other subject I deemed necessary. My mind went to French. Igbaka's proximity to Francophone countries influenced my choice.

The Local Education Authority prescribed texts for English and arithmetic while each teacher was allowed to choose the books for any other subject he added. It was no easy task obtaining a beginner's text book for the French lessons. Labe-Musa and I trekked to the schools in the neighbouring villages but our efforts proved abortive. No primary school nor secondary school had the appropriate book for our beginner's lessons. The only public library in the area had not one French book. The bookshops did have some French books, but not the one we wanted. Labe-Musa and I had to travel to the State capital where my former teacher gave me his copy of Pratt's **New Practical French** on loan. I entrusted the book to Labe-Musa who was to bring it along for the use of the class and lend it to other students who required it.

Labe-Musa was undisputably the best student at AEC No 13. He was good in all subjects, came first in all the examinations but any time he lost the first position for some reason he was sure to grab the second. I encouraged him to aim at the General Certificate of Education. »I have found my talent at long last. The sky is my limit«, he said, full of joy. French was Labe-Musa's best subject. He had in mind its relevance should he visit any of the Francophone countries one day. He looked forward to the day he could travel to a French country, buy things and return to sell them at Igbaka and Kekeme.

There was something about Labe-Musa that always puzzled me. Since the day I got to know him, he wore only one dress. It was a white gown, turned brown by dirt and age and exhibited several holes from the neck to the knee. Labe-Musa was lean, his cheeks hollow and he staggered most of the time. As we became more and more familiar, I decided to visit Labe-Musa's family — a request to which he gladly consented.

I saw poverty in all its colours the day I went to Labe-Musa's hut. His door was made of a discarded aluminium sheet, his curtain was an old jute sack gnawed by what appeared to be termites. His bed was composed of bamboo sticks. It was on this couch that he, his wife and his only surviving child slept. There was no pillow, no matress, no sheet. Outside the house, sitting beside a dying fire, was Labe-Musa's wife, munching a half-rotten plantain which she shared with her daughter. The depth of Labe-Musa's indigence was now clear to me like night and day. Yet, Labe-Musa was one of the most hardworking men at Igbaka.

The following day, our first lesson was French. All the men except Labe-Musa were present at the class — an unusual occurence. I sent two men to his house. They saw his wife but could not find Labe-Musa. They saw him after a week. Labe-Musa looked leaner. He had sold my teacher's **New Practical French** to feed his family. He did not come to school again.

Appropriate Technology. Power to the People. Volume 20/Number 3/December 1993.
The use of energy enables us to satisfy essential needs. It is becoming more and more necessary however to use alternative, renewable sources of energy and to handle the remaining resources with care. This issue looks at how energy production and use affects people at the household level, and how individual's priorities determine technology choice. This journal is published quarterly by »Intermediate Technology Publications«.
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What role do tutors play in distance education? What requirements should they fulfill, how can their work be managed and controlled? James Y. W. Tong provides an overview of the situation in this area in Hong Kong. James Y. Tong is Senior Lecturer at the Open Learning Institute of Hong Kong.

James Y. W. Tong

Managing tutors in distance education

Introduction

The focus of this paper is on the requirements of open learners, qualities of tutors and ways to monitor tutors' performance. These issues are considered to be of paramount importance in tutor management.

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While this paper contains views from some leading contributors in distance education, local examples are used so that readers can grasp a better understanding of the distance education scene in Hong Kong.

Why do distance learners need tutoring?

In any learning situation, there are fast and slow learners. In distance education, there are obviously some learners who do not want the help of tutors and they simply carry on their studies solely by themselves. On the other hand, there are learners who need some form of assistance from their tutors. The existence of tutors in distance education is to cater for the majority of learners who require help from the tutors on such matters as study and examination skills, advice on completion of assignments or projects and feedback on their performance and progress on the study programme.

The provision of support and assistance from the tutors by way of counselling and advice will serve as effective means of encouragement and motivation to the learners. Learners will be most pleased to see that they have successfully completed a stage of learning or the entire programme and the evidence of which can be demonstrated by their passing certain tests or assessments. The payoff for their time and effort is the acquired knowledge or skill.

The motivation of distance learners

Distance learners, particularly the new ones who have not experienced the sweetness and bitterness of taking up a distance learning programme, often start a distance learning programme with mixed feelings. They may feel very excited, because they show extreme eagerness in getting started as soon as possible.

This is more so after they have flipped over some of the pages of the study materials and they feel so confident that they think they can master the programme with ease and within a relatively short time. This feeling of exitement towards new study materials is inherent among many distance learners.

Some may become a bit dubious about the distance learning process. They may even demonstrate a certain amount of fear that they are unable to complete the programme on their own without the presence of conventional teachers or lecturers. They may also doubt their ability in completing the programme within the time scale. Others may show signs of pessimism about the effectiveness of such a mode of education.

Some distance learners will embark on a distance learning programme as a means of testing their intellectual ability without the help of teachers or lecturers. They wish to demonstrate to others that they can overcome boredom and frustration by studying on their own.

As they go further into their studies and as the study materials become harder, they become to realize that they do not have sufficient time to devote to their studies. They may gradually feel very frustrated and may even want to give up their studies. They begin to regret that they have sacrificed their time and effort which will not bring them any fruitful return. This partially explains why some learners disappear without completing their studies.

There are also those persistent and conscientious learners who can brave the storm of personal, family and social problems and complete their studies satisfactorily. They wish to prove not only to themselves but to their friends and associates that they are capable of acquiring additional knowledge and skill by managing their time well in carrying on further studies by themselves.

Learners enrol on a distance learning programme for a number of reasons and due to various motivational factors. Experience indicates that those serious and determined learners are likely to succeed in their studies.

How can a good tutor help distance learners

Tutors play an important role in motivating the learners as well as assisting them to succeed in their studies. Lewis (1984) compared a good tutor with a poor tutor and he concluded that, despite the poor quality of some study materials, a good tutor would make a world of difference in bringing distance learning to life. On the other hand, a poor tutor could cause a lot of damage to the learning process and turn away even the dedicated and serious learners.

Race (1989) suggested that a good tutor should be able to assist the learners in the following manner:

(a) Try to understand the inert feelings of the learners and the problems faced by them. Be a good listener to their problems and help solve their individual problems and to guide them to study diligently and with less difficulty.

(b) Offer them whatever help that is required. Encourage them, whenever possible, to ask for help so that they will not feel studying in isolation. If circumstances permit, ask them to form small study groups and the group members can mutually arrange to meet and help each other in their studies.

(c) Advise them of the study techniques, time management and setting priorities in their social and personal commitments.

(d) Explain to them that the role of the tutor is there to help them and not to assess or grade their intellectual ability. Obviously in every learning situation, there are fast and slow learners. Encourage the fast ones to move ahead while at the same time giving as much help as possible to the slow ones, reminding them that having mastered one stage of their studies will bring them a lot of satisfaction and personal pride.

(e) Build their confidence in their studies by assuring them that the tutor is only a telephone call away and help can be obtained either over the telephone or during tutorials.

(f) The feedback on learners' performance, either written or verbal, should be constructive, fair, positive and motivating. This is particularly important in making comments on their TMAs, because learners can tell from the tutor's written remarks the hidden messages, whether friendly or otherwise, of the tutor. Such remarks can either bring a lot of encouragement or total loss of self esteem to the learners.

(g) In face-to-face tutorials, tutors should prepare themselves sufficiently well. The emphasis should be on process rather than content. Involve all participants and ask them to take part in discussions. Tutors should not fall into the trap of delivering lectures at tutorials.

Monitoring and managing tutors

Having identified the crucial role of tutors in the learning process of the distance learners, the performance of the tutors will need to be closely monitored. In Hong Kong, the monitoring role rests with the individual course coordinators who follow the institutional guidelines. There are various ways to monitor the tutors and these can be briefly described as follows:

(a) The speed of turnaround time in tutor marking and the quality of their marking and comments on the written assignments. This requires time and effort on the part of the tutors.

(b) The numbers attending tutorials will also reflect how well the tutors have been accepted by the learners. Those responsible for monitoring the tutors should visit such tutorials on a regular basis in order to obtain feedback from the learners on the tutors and, whenever possible, to personally feel the quality of the tutorials.

(c) The numbers of assignments submitted and the examination results will also serve as an indicator on the progress of the learners and the amount of assistance given to them by the tutors.

(d) The learner dropout rates of certain tutors will also explain the extent of encouragement given to the learners by the tutors. If tutors are in constant touch with the learners, the dropout rates can be minimised.

Thorpe (1988) indicated that the purpose of monitoring was not only a quality control mechanism but it also served to react quickly to areas or problems that required immediate and remedial action. This explains that the purpose of monitoring is a process of standardization and feedback on the performance of the tutors.

Hong Kong tutors will be provided with the necessary support services, such as provision of stationery, preparation of visual materials, additional handouts and information to learners. They will of course be provided with a full set of the study materials, text books and marking guides for the (tutor-marked assignments) TMAs. Tutors will also be provided with specimen letters to learners, standard forms to keep personal details and progress of learners, attendance at tutorials, and TMA records.

Tutors, like the learners, will need to be motivated. They need to sustain their interest in being effective and efficient tutors. The stamina and enthusiasm of the tutors may drop due to a number of reasons, such as the wide variation in standards, intellectual ability, age and learning motives of the learners, high attrition rates in both attendance at tutorials and submission of TMAs and unreasonable expectations of the learners due to their misinterpretation of the proper role of tutors. To avoid the build-up of tutors' frustration, periodic contacts with the tutors, either by phone or other means of communication, and visits to tutorials will allow them to vent their air of dissatisfaction and problems associated with their encounter with the learners. Regular meetings with the tutors will serve as useful means to providing answers to their queries. Such occasions can also be used to motivate the tutors and to sustain their high level of interest in providing help and support to the learners.

Another motivating factor is to explain clearly to the tutors methods of paying for their services. Hong Kong tutors are paid for their attendance at tutor training workshops, meetings, conduct of tutorials and marking scripts. On satisfactory completion of a course, they will be paid a course fee. A delay in making payment to the tutors or their misunderstanding of the conditions of payment will also be a demotivating factor to the tutors.

Monitoring as a means of staff development

Cole, Coats and Lentell (1987) interpreted monitoring as a part of the standardization (quality control of tutors) procedure and for performance improvement as a means of staff development. Proper monitoring is indeed a good device to further develop the skills of the tutors. To achieve this, monitoring comments should be positive, constructive and supportive in order to enhance performance. This will include linking comments to tuition skills and not simply to academic content; commending and reinforcing the strengths of the tutors' methods of conducting the tutorials; giving positive guidance; explaining and clarifying evaluative comments; making reasonable and realistic demands that are likely to lead to improvement and generally showing respect for the tutors' professional skills, judgement and knowledge.

Race (1989) suggested that academic staff or trainers in industry and commerce having personally involved in open learning would be a good way for their personal development. These people can involve as learners, development of learning materials, tutoring open learners and managing them. They can also feel and contrast between good and bad open learning materials, systems and support given to the learners. They will realize that good open learning materials are developed in a user-friendly style with clear and unambiguous objectives and aims, requiring the learners to actively participate, and the provision of useful feedback on the learners' progress. They will also acquire the skill of communicating with learners at a distance, dealing with their individual problems and needs. The acquired skill will be of immense help particularly to those who are used to conventional teaching or learning modes.

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ADULTS LEARNING. January 1994. Vol. 5, Nr. 5.
»Adults Learning« ist published 10 times a year by the National Institute of Adult Continuing Education in England. It is a forum for debate on all issues related to adult learning.
For more information, please contact:
Christopher Feeney, Editor, Adults Learning, NIACE, 21 De Montfort Street, Leicester LE1, 7GE, United Kingdom.

Australian Journal of Adult and Community Education. Volume 33 Number 3. November 1993.
This issue is the final issue for 1993 of the journal of the Australian Association of Adult and Community Education (AAACE). The articles published are not solicited under any thematic banner; they inform in several different ways about the central concerns of adult learning.
Copies can be obtained from:
AACE, P.O. Box 308, Jamison Centre, ACT 2614, Australia.

ALBSU Newsletter. The Basic Skills Unit. Winter 1994, No. 51.
This Newsletter is published four times a year. It publishes articles of interest to those teaching adult literacy, second language and basic skills, those who are resposible for funding and organising the provision and those who are generally interested in these important areas of work.
Copies are available from:
Adult Literacy and Basic Skills Unit, 7th Floor, Commonwealth House, 1 - 19 New Oxford St., London WC1A 1NU, United Kingdom.

LEAVES. Learning for Environmental Action, Vision of Ecological Sustainability. Issue No. 3, September, 1993.
»Learning through environmental action« is the principal theme of this edition. LEAVES is a biannual publication of the Asian-South Pacific Bureau of Adult Education (ASPBAE) Environmental Education Program and Network.
For more information, please write to:
ASPBAE, 30/63A, Londgon Place, Colombo 7, Sri Lanka.

ADVANCE NOTICE
UNESCO / Education for Development
Third International Seminar
on Literacy in Development:
People, Language, Power

Following the successful first international seminar on »Literacy in Development: people, language, power«, held in London (U.K.) during International Literacy Year 1990 and the follow up seminar at Reading (March 1993) under the title **Sustaining Local Literacies: People, Language and Power**, Education for Development with UNESCO Harare is planning a third international seminar for practitioners, researchers, policy-makers and donor agencies in the field of adult literacy on: **Literacy and Power?**, to be held in Harare, 7-August 1995.

Further particulars and an application form for attendance at the seminar may be obtained from the

Secretary, Education for Development, Woodmans, Westwood Row, Tilehurst, Reading RG3 6LT U.K. (fax 0734-433733/352080) and from UNESCO, Harare, PO Box HG 435, Harare (fax 263-4-733022)

The Rural Extension Bulletin. Number 3, December 1993.

This journal is published by the Agricultural Extension and Rural Development Department of the University of Reading.

For further information, please contact:

AERRD, University of Reading, 3 Early Gate, The University, Whiteknights Road, Reading, RG6 2AL, United Kingdom.

Reaching the Unreached. Non-formal approaches and universal primary education.

This dossier is published by UNICEF, United Nations Children's Fund. It is the product of a collaborative effort. An initial outline prepared at UNICEF was circulated to all members of the international EFA Forum Steering Committee and others. The paper has been prepared on the basis of discussions and comments at a meeting at UNICEF headquarters in New York on 7 - 8 June 1993.

For further information, please write to:

UNICEF Education Cluster, Programme Division, 3 United Nations Plaza, New York, NY 10017, USA.

In this article the author makes a plea for rethinking approaches to teaching and learning. He advocates a learner-centred approach to teaching which focusses on the interests, needs and basic requirements of the learner. Through the example of a management course he demonstrates how such an approach to teaching could appear in practice. The article is based on the specific training experience of Professor Ronan acquired whilst working in Malawi as ILO Chief Technical Advisor in accountancy education and training. Professor Nessan Ronan is currently Associate Professor of Accountancy in the School of Accounting and Management Studies at the University of Botswana in Gabarone.

Nessan Ronan

A learner-centred approach to training the African manager

Introduction

The training and development of the African manager in management skills is crucial for economic progress. Paradoxically, the management skills area of training tends to be very much neglected in Africa. This paper describes a learner-centred approach to training managers in management skills. The theory of learner-centred training is first discussed and is followed by a description of a learner-centred approach adopted in training middle managers in Malawi. Finally, a number of recommendations are made based on the experience with the Malawian managers for the adoption of a learner-centred training approach.

What is learner-centred training?

Learner-centred training alters the focus of learning responsibility from the trainer to the learner. The learner takes primary responsibility for the quality and quantity of their learning. The trainer acts as a facilitator of the learning process of a resource provider in the learning system. The philosophy of learner centred training is based on a number of assumptions about the learner, the more important being the following:

(1) Learners are eager to take responsibility for their own learning.

(2) Learners can with assistance, determine their own learning needs.

(3) Learners will eagerly participate in learning events when they can see the relevance of it to their own developmental needs.

The trainer changes his/her role from an »expert« in the subject matter to a facilitator of the learning process. It requires emotional maturity by the participants and the trainer to change the focus successfully. The trainer has to surrender his »expert status« and the participants must allow themselves to become independent learners.

Independent learners

Independent learners are effective learners who take responsibility for their own development. They ascertain their own learning needs and then select appropriate opportunities for achieving their needs. They are fully alive to the necessity for change. They are aware of the demands of their environment and realistically assess their deficiencies. They use all appropriate means to foster self-development and they have sufficient humility to seek assistance for their development.

The Malawian experience with learner-centred training

In 1990 the United States Agency for International Development (USAID) partially funded a post-experience course in Malawi for middle managers in the financial services sector. The course was designed and offered by Malawi College of Accountancy as a certificate in financial management. Participants were drawn from the banks, building societies and credit unions. The educational background of the participants ranged from two years secondary schooling to university graduates. Their ages ranged from the early twenties to the late thirties.

Certificate in financial management

The certificate in financial management was designed as a modular course with full-time attendance at the college required in two and three week blocks spread over eighteen months. The objectives of the programme were to provide basic knowledge in a range of business subjects and facilitate the development of managerial skills by the participants.

The subjects of the certificate course included accounting, economics, marketing, credit control and management. The management subject was selected for a learner-centred training approach.

Methodology of learner-centred training

The wide ranging age and educational backgrounds of the participants provided the incentive to adopt a learner-centred approach to the management subject. The management subject was taught over a two week period with four hours per day allocated to it, a total of forty hours.

The following methodology was adopted in guiding the process of learner-centred training:

Five stage approach

(1) developmental problems to be addressed
(2) immediate objectives
(3) learning outputs
(4) activities
(5) resource inputs

Developmental problems to be addressed

Participants were requested at the commencement of the management course to list the most important problems they faced in their work environment. As a result of this invitation, the participants generated a large number of work-related problems. These problems were eventually classified into three generic groups as follows:

(a) Decision-making
(b) Negotiation
(c) Disciplining subordinates

The management course was thus structured around these three participant identified themes. It was decided to give some lectures on the underlying theory but the major portion of the time was devoted to learner-centred development activities. The focus of the course was on developing relevant managerial skills which could be applied in the participants' workplaces and thus lead to greater organisational effectiveness.

Immediate objectives

The immediate objectives for the course included the following:

(a) Provide opportunities for all participants to explore their decision-making styles and seek improvement through positive feedback.

(b) Provide appropriate conditions to facilitate participants to explore the quality of their interpersonal skills and to encourage improvement through positive feedback.

The specification of immediate objectives was followed by a listing of learning outputs.

Learning outputs

The outputs specified for the learner centred training activities included an expectation that the participants would develop more selfconfidence in handling the important managerial problems in their work environment. A secondary expectation was that the participants would appreciate the value of learner-centred training and that it would foster independent learners.

Activities

The decision-making activity consisted of a number of management games. Participants formed small teams whose task was to reach consensus on an issue. Teams continued to discuss and debate among themselves until agreement was reached. Once agreement was reached a member of the team reported in plenary session on the nature of the decision made and the process employed in reaching agreement. The most valuable part of the exercise was the realisation by team members that decision making is not a scientific process and that it sometimes requires compromise. Members also learned that negotiating consensus requires diplomacy and the efficient management of emotions.

The negotiation and disciplining activities were facilitated through role play. Again teams were formed to play the parts of management and workers. Once a session was completed the role of participants was reversed. Those who had previously played the management role were now cast as workers and vice versa. All the role-playing activities were video-taped and played back afterwards using closed circuit telepision.

All the participants enjoyed the role-playing exercises and the CCTV enabled the facilitator to give feedback to participants.

There was an enormous amount of learning taking place at these sessions and some participants were surprised at their behaviour. All participants learned something about themselves. Some learned that their managerial style was dysfunctional and that they should try to improve it while others were pleasantly surprised to find that they had an excellent managerial style.

Resource inputs

The inputs for the learner centred course consisted of one facilitator and fourteen participants. Use was made of a video camera and closed circuit television. It was not essential to use video equipment but because it was available it was decided to use it. Video does have an advantage when it comes to participant feedback. The participant can view his/her behaviour and can interpret and use it to make improvements without the hint of criticism. It is of course an unbiased method of feedback and thus is more likely to be accepted.

Evaluation of the learner-centred course

At the end of the two week course, participants were requested to give both a written and verbal evaluation of the course. There was almost unanimous agreement that the course was excellent. Participants stated that they had learned some valuable lessons about themselves. A number of the participants petitioned the college authorities to have the learner centred methodology applied to all their courses.

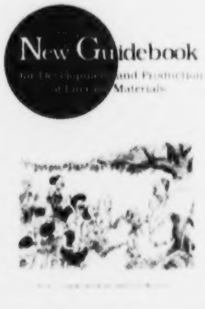
As the facilitator of the learner-centred course, I can reflect on a number of benefits which flowed from adopting this approach. It was clear that the learner-centred approach generated enormous enthusiasm for learning. Participants took control of their learning and appreciated the freedom they were given to decide how learning should take place.

One could see the participants growing in confidence as the sessions progressed. There was a buzz of excitement in the classroom. Once participants realised that their own knowledge and experience were valuable learning resources, shared learning began. I was impressed with the commitment and enthusiasm shown by the participants and I felt that they appreciated being treated as »adults«.

Conclusions

Learner-centred training can work in Africa. But it does require a radical change in how we view the role of the trainer. The trainer must learn to become a facilitator of learning and also learn to shed the trappings of an »expert«. The role of an expert in the classroom is very comforting to the trainer but it impedes the progress of the learner. It maintains people as dependent learners which is contrary to the philosophy of the development of human potential. Trainers should have sufficient confidence to adopt the learner centred training approach. They will be pleasantly surprised to discover that the role of a facilitator of learning is much more rewarding than that of trainer.

Training institutions in Africa should be prepared to experiment with different learning methods. At present, the traditional »teacher model« predominates as the learning system. Greater attention needs to be devoted to ensuring that training is relevant to the needs of the participants and that it facilitates the development of usable skills needed in the workplace. Learner centred training can be profitably adopted by these training institutions to facilitate the accelerated socio-economic development of lesser developed countries.



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CONTRIBUTIONS FROM THE INSTITUTE

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Adult Education organisations in the Countries of the European Community. Notes for a directory.
Organizaciones de Educación de Adultos en los países de la Comunidad Europea. Notas para una guía.

The present bilingual study was carried out with the support of the European Commission for Human Resources, Education, Training and Youth as part of a project to evaluate and assess Community activity in the field of adult education. It has three sections: in the first part, quantative data from the survey is given. The second part deals with 50 case studies of a corresponding number of types of organisations. The third part is a comparative glossary in order to help readers understand the meanings of various terms. The study is published by the European Association for the Education of Adults.

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European adult education — without limits and beyond borders?

The Institute for International Cooperation of the German Adult Education Association and a new range of tasks

The association framework

Already in 1978, in its paper entitled »The German *Volkshochschulen* — Its Position and Function« the German Adult Education Association (DVV) expressly confirmed its commitment to the international dimension of its work, declaring that due consideration be given to social developments and the learning needs of people beyond national borders. The Articles of Association, revised and adopted in May 1993, deem the support of international cooperation to be an important task for DVV, for which purpose it maintains a separate institute.

The role of DVV within the context of Europe was the focus of a meeting held by the DVV Board of Management in September 1993. The decisions taken by the board follow recommendations made by the DVV Commission for International Contacts, namely

- to reinforce commitment towards European-oriented adult education at all levels — in the *Volkshochschulen*, the State Associations, the Managing Office and the DVV institutes;
- to expand the Association's information campaign, lobbying activities and resource mobilization efforts in the interest of the *Volkshochschulen*, DVV associations and institutes and European adult education;

- to back all three DVV institutes in their continuing efforts to intensify the European dimension of their work, to adjust their tasks and services to European requirements, and to develop practices for collaborating and making decisions in the spirit of cooperation and coordination;

- to concentrate the internal tasks of coordination and important service functions within the Institute for International Cooperation IIZ, and effectively draw on the competence and resources accumulated there.

The Institute for International Cooperation IIZ/DVV has prepared the present document in supplement to the Guidelines that outline the regionally oriented goals, tasks and activity spheres of IIZ

- for the development of projects of cooperation with partners in Africa, Asia and Latin America, and

- for the status and perspectives of cooperative partnerships within the field of adult education in Central and Eastern Europe.

Problem areas of social development in Europe

Current development in Europe is marked by socio-political and economic transition in the countries of Central and Eastern Europe, as well as the progressive European trend towards convergence, in particular within the European Union forged by the Treaty of Maastricht. International and national obligations and interlacements are increasingly shaping European policy which in turn is steering the course of international and national affairs, as illustrated by the waiver of national sovereignty claims and the resulting revision of national constitutions.

In the years ahead, the problems manifest throughout Europe that call for appropriate action on the part of social structures such as adult education will have to take priority on the adult education agenda, both in the international exchange of experience, and in concrete projects of cooperation. Adult education will have to prepare people to face the following dilemmas, and assist them in coping with them, so as to ensure a socially compatible realization of the step towards European integration with all its far-reaching implications:

- the implications of social and economic **transition** for the adult population;
- the influences of our **media society** and the flood of information that tend to hinder a differentiated dissemination of knowledge and the critical evaluation of information which guide the way we think and act;
- the upsurge of **structural unemployment** that leads to the so-called »two-thirds society« in which severe polarization results from unequal distribution of jobs and income;
- the influences of greater unity within the European single market accompanied by the **loosening of restrictions** and constantly **changing conditions** within the international labour market;
- the upward trend in **waves of migration** from the East and South provoked by socio-economic conditions in the countries of origin;
- the particular consequences that new developments on the labour market bear for **women** who want or must return to work during the second half of their lives;

- *the shifting* ***age structure*** *of society and its implications for the* working population as well as for older persons entering retirement;

- growing **discrimination and violence against foreigners**, racial prejudice and the new walls that are being erected around the »fortress of Western Europe«.

The international dimension of work in adult education must deal with these problems and their implications for people all over Europe. The historical insights, awareness and solidarity underlying our concepts and our practical efforts motivate us to try and tap the potential that education offers towards a peaceful solution to the great and growing problems of the present — the ecological threats to our planet; the political, economic and cultural polarization within our society; and the ever-widening gap between the rich and the poor nations of the world. It is our specific conviction that

- comprehensive·participatory adult education must empower adults to become more active in the process of making the decisions central to society;

- concentrated efforts must be made to confront the challenges of a multicultural society and seek opportunities to promote mutual understanding;

- more persistent attention must be given in all of our projects to ecological considerations and efforts towards securing the existence of the earth for ourselves and future generations.

Experience and tasks

DVV has maintained professional contacts for decades with vocational and professional associations, continuing education and research institutes, and national and international adult education associations in the countries of Western Europe as well as in Central and Eastern Europe. Current developments in Europe call for an intensification and expansion of those contacts, and increased efforts towards networking among organizations in the field. Professional exchange and cooperation in the adult education sector are necessary to promote mutual appreciation and tolerance between nationalities, to break down xenophobic tendencies, to encourage mutual learning, and to come to terms with the competitive education policies that are linked to political and economic development in Europe.

Interest in international contacts and arrangements of cooperation exist at every level of DVV's structure. Individual *Volkshochschulen*, the state associations and DVV's institutes all maintain international contacts and are respectively engaged in preparing, implementing, monitoring and evaluating their activities.

Building up a network of cooperation with our partner organizations in Europe, as in other industrialized nations of the world, requires close consultation and dialogue on the content and structures of adult education motivated by mutual scientific interests and the demands of practical experience. With the advent of the single market in Western Europe, an increasing number of provisions affecting funding in the education sector are being decided at the European level. This implies a need as well as an obligation to adjust to new European criteria. Current educational strategies can no longer be defined within an exclusive national framework. European legislation is increasingly becoming a decisive steering factor, making it expedient to coordinate contacts and create a lobby to actively influence, shape and control proposals formulated by the Council of Europe and the European Union for legislation and funding, and not simply to react with passive compliance to decisions taken there.

Efforts to promote the exchange of experience with and among adult education institutions in Central and Eastern Europe must run parallel to the reinforcement of interchange within the western industrialized world. European adult education must take into consideration the altered conditions in Europe's post Communist nations following their political and economic transformation. For all the differences still remaining between the countries of Eastern and Western Europe in their socio-political structures for continuing education as well as their educational strategies, there is still a common basis for cooperation: adult education is essential in every society, regardless of the stage of its development progress, to prepare and implement radical reforms in economic and social structures. The process of democratization and economic reform, like the process of integration within a single Europe, will not advance unless the people prepare themselves intellectually, develop the appropriate consciousness and acquire new vocational skills.

Cooperation with partner organizations in Europe must not amount to a simple transfer of the »*Volkshochschule*« model. Support from IIZ/DVV will always be oriented around the community and political structures and the domestic continuing education initiatives within the respective partner country, and at the same time will respect the divergent working conditions and institutional differences of the various partner organizations, bearing in mind its own standpoints, possibilities and requirements in the process.

Themes and target groups

These European social problems correspond to themes and target groups of the *Volkshochschulen* in Germany and adult education in Europe, namely:

- basic education and key qualifications
- further vocational training
- political education
- languages

- cultural education
- environmental education
- health education
- education for women and the elderly

Concepts have been developed and efforts initiated in each of the above mentioned areas in the countries in question, although with varying approaches. On the other hand, there is still a weak structure of bilateral and multilateral cooperation between and among participating institutions and persons that should be fortified and extended.

Activities and forms of cooperation

In working together with partner organizations in Europe, we are required to employ different instruments, forms of cooperation and methods to maintain our mutual dialogue and pursue a continual exchange of information and experience. In particular we

- conduct joint seminars, conferences, meetings and symposia in the Federal Republic of Germany or in other countries, or arrange for representatives of *Volkshochschulen* and their associations to participate at such functions;

- arrange for specialists from Germany to visit selected institutions abroad and for specialists from our partner countries to visit facilities of the *Volkshochschulen*, the state associations and institutes of DVV in Germany;

- document, publish and distribute reports, studies, periodicals and information;

- participate at the regular meetings of regional and international groups and associations;

- support continuing education programs that lead to examinations and the attainment of certificates;

- cooperate in initiatives to secure the legal basis of adult education within the Federal Republic of Germany at both the state and federal level, and at the level of the European Union.

Initiatives at the European level

In 1993 IIZ / DVV conducted a study on adult education in the European context (*Erwachsenenbildung und Europa*) to examine the shift in competence in matters related to education and its subsidization to authorities at the European level. The findings of that study served as the basis for discussions between the Association's Organizational Committee and Pedagogical Committee on the implications of current trends for DVV. Their joint recommendations were reviewed by the Working Group for *Volkshochschulen* of major German cities. The ensuing consequences for the Association according to decision by the DVV Board of Management are enumerated at the outset of this paper.

IIZ / DVV has availed itself of numerous opportunities to engage in necessary concerted measures on a European scale. A number of its activities in this connection are listed below for the sake of illustration:

- We are active in the European Association for the Education of Adults insofar as our observation status allows, contributing in a consultative capacity in respect of pedagogical and organizational questions. Moreover, we collaborate in various projects, programs and networks.

- We apply for funds available through the European Union to finance specific measures such as the project currently under development on xenophobia and multicultural education, an undertaking which IIZ/DVV is working on together with other partners. New opportunities for cooperation within the Association become apparent in this transnational project in which relevant German contributions in respect of pedagogical expertise are provided by DVV's Pedagogical Institute (PAS) - Institute for Adult Education, while IIZ assumes the responsibilities of directing the project and organizing cooperation at the international level.

- There is an increased demand on the part of the *Volkshochschulen* for IIZ/DVV services in international questions, in particular as concerns Europe. As a result of numerous contacts and requests for information, in connection, for example, with twin city programs, IIZ initiated a study which has yet to be completed on international relationships and partnerships in the adult education sector. An important task for a future project would be to consolidate the results of existing experiences so that they can be more effectively accessed in the interest of existing partnerships and in the design of new partnership arrangements involving adult education within Europe.

Resources and finances

Our work in Africa, Asia, Latin America as well as in Central and Eastern Europe is subsidized through federal funds approved for specific projects and normally restricted to renewable project phases of up to three years.

IIZ/DVV is dependant on these finances to cover its own costs of operation: a percentage of the funds allocated for its various projects goes toward personnel expenses as well as other administrative requirements. There is no separate institutional funding.

Costs incurred by DVV's state associations, selected *Volkshochschulen* and the DVV Institutes to maintain their respective international contacts on behalf of DVV, in particular with partner organizations in both western and eastern industrialized nations, are financed with federal funds, plus funds provided by DVV's managing office to cover a certain percentage of personal costs.

In line with the decision to concentrate the internal tasks of coordination and important service functions relating to the European dimension of DVV's work within IIZ, DVV's Board of Management decided in September 1993 to continue its policy of subsidizing the Association's international activities by channelling funds from membership contributions to cover related personnel costs in order to enable IIZ / DVV to step up its activities in Western Europe. However, the success of IIZ / DVV's intention to expand and intensify European activities will depend on IIZ's ability to raise funds from outside sources and to generate income by providing services so as to be able to meet the costs of administrating specific measures and projects. To further its aims in Brussels, IIZ will need to avail itself to a greater extent of the services offered through the European Office of the German national community bodies (*Deutscher Städtetag* — German Association of Cities, *Deutscher Landkreistag* — German Association of Counties, *Deutscher Städte- und Gemeindebund* — German Association of Towns and Communities).

Perspectives

IIZ / DVV will continue its efforts to stress Europe as an important theme of DVV's work. It is an area that will require concerted involvement at every level of the Association — on the part of *Volkshochschulen*, the state associations, the Association's managing office and its institutes, and it will increasingly become an area to be shaped in conjunction with our partners in the adult education sector in the spirit of European cooperation.

Appendix

IIZ/DVV supports functions concentrating on European topics of adult education. The VHS State associations and the DVV institutes in particular, as well as European partner organizations, participate in such functions.

Functions and activities conducted during 1992 and 1993 included:

- seminar on roles and tasks of community oriented adult education organizations in Europe;
- seminar on further vocational training with women — concepts, questions, results and perspectives from research in Europe;
- workshop on pedagogy and the media in the European Single Market — *»Bürgerfunk«* and community radio in Europe — models, experience and projects of cooperation in the area of adult education;
- continuing education conference Saar — Lor — Lux;
- exchange for foreign language specialists regarding further training in the field;
- European ICC seminars on foreign language instruction;
- European conference for editors and publishers of adult education periodicals and literature;
- European seminar on intercultural education in a multicultural society;
- German / Spanish seminar on education for women;
- German / Austrian seminar on new developments in environmental education;
- European seminar on current problems of adult education in Western and Eastern Europe.

Workshop themes for 1994 include:

- transfer of qualfications beyond national borders — possibilities for community oriented adult education organizations to work together in the new European Union programs;
- network of multicultural education in Europe;
- European dialogue on intercultural learning;
- learning to live — contributions of adult education towards improving health standards in Europe;
- reforming the European social fund;
- European seminar on the citizen's Europe;
- promotion of women in Europe;
- a »room« for women in the »house of Europe« — promotion of women through education in matters affecting their lives;
- intercultural learning in European dialogue;
- twin cities and adult education;
- structural crises on the labour market and qualification deficits in Europe;
- learning about other countries as a contribution to socio-political integration within Europe;
- third-age education beyond national borders;
- ICC seminars for tutors in foreign language instruction;
- cooperation with the European Association for Adult Education.

There are many different organisations in Germany which undertake development education (DE)in the respective areas of work. This includes the churches, the trade unions, schools and adult education associations. This article provides an overview on the work over the last decades. The report was prepared by Mrs. Evelyne Hager of the society INTERKOM and Dr. Rolf Niemann who is a staff member of the Institute for International Cooperation of the German Adult Education Association IIZ/DVV.

Evelyne Hager / Rolf Niemann

Development education in Germany

Historical background

Education on development issues in Germany began in the late 50s. Almost all of the major **non-governmental organisations** (hereafter NGOs) now active in the field of DE were founded in the late 50s or early 60s in the Federal Republic of Germany, or have grown from initiatives started then.

The term NGO covers the whole spectrum, from the smallest action groups or initiatives active on a community level (often generally known as grassroots movements), to large development aid organiations acting on a national or international scale.

First phase: »An uneasy conscience makes itself felt«

The beginning of the economic boom following the hard post-war years saw the founding, or the first steps towards the founding, of numerous NGOs. The motives for the establishment of these NGOs were varied, as were their principles and objectives, and their financial sources.

1952 *Deutsche Gesellschaft für die Vereinten Nationen (DGVN* — German Association for the United Nations) — inform and increase interest about UN activities;

1953 *Deutsches Komitee für UNICEF* (German Committee for UNICEF) — aid for children in developing countries;

1957 *Deutsches Aussätzigen-Hilfswerk (DAHW* — German Aid against Leprosy);

1959 *Arbeitsgemeinschaft für Entwicklungshilfe (AGEH)* — Central Personnel Agency of the German Catholics for International Solidarity;

1959 *Brot für die Welt (Bread for the World)* — German protestant church organisation;

1959 *Kindernothilfe* (Help for Children in Need) — Protestant organisation;

1959 *Misereor* — Aid agency of the German Catholic Church;

1959 *Terre des hommes* — help for children;

1959 *Weltfriedensdienst (WFD - Community Services)* — evangelical academy in Berlin: better understanding of, and lobbying for, the South;

1962 *Deutsche Welthungerhilfe (DWHH)* — German Agro Action.

In the NGOs' early years, development aid was first and foremost the **provision of material aid** — foodstuffs, for example. Public relations work was limited accordingly to provoking feelings of **commiseration** and **compassion** in order to push donations as high as possible. There was still very little sign of development work or education as we know it today.

Publications and relevant literature of the period written for the German public were mostly in an accusatory tone and appealed to Christian morals. Already, the first slide-shows and videos on development issues were being produced.

The film and television media, mostly in the form of documentaries, also simply served to record the situation of the reporters and their perspective. The reporters as researchers or adventurers whose travel studies smacked of colonialism — civilised »man« amongst savages.

The federal German government, represented by the *Bundesministerium für wirtschaftliche Zusammenarbeit und Entwicklung (BMZ* — German Ministry for Economic Cooperation and Development), saw development aid firstly as a foreign policy tool. It was not until a social democrat-liberal coalition took over in 1969 that development needs took their place next to the political necessities.

Second Phase: »The seeds of a new social movement«

In the late 60s and early 70s, the motivation and direction of development information and policy changed, not least due to the influence of a so-called **new social movement**. NGOs sprouted like mushrooms, mostly small groups that formed around political issues such as women's rights, the environment, international solidarity and development, or disarmament. Their oppositional stance and social criticism brought fresh air onto the development scene.

The numerous action groups, information centres and Third World shops and centres, that still see themselves as part of the **international solidarity movement** today, were almost all formed during this period.

In 1969, the *Institute for International Cooperation* of the *Deutscher Volkshochschul-Verband (DVV)* was formed. The educational institution of *Volkshochschule* (Communal Adult Education Centre) is one of Germany's oldest and was established in 1830 for the education of the workers. The Institute, apart from providing advice and support for adult education in the South (and elsewhere), sees its task in the promotion of an understanding of the South amongst the Adult Education Centres' large public — the medium mainly lying in the crafts, arts, music and languages of those countries, on which courses are offered.

In 1977, a **national coordination forum** was created for the numerous and far-flung arms of the »Third World Solidarity Movement«: the *Bundeskongreß entwicklungspolitischer Aktionsgruppen (BUKO* — Federal Congress of Development Policy Action Groups). BUKO brought together all the Third World groups, solidarity committees and grassroot initiatives and enabled them to coordinate their various workplans, campaigns and actions so as to heighten their political weight and influence. Since the late

80s the organisation has been concentrating more on thematic focal points such as the arms industry or the pharmaceutical industry. It also strongly criticised the German government's development policies.

In 1979, the independent *Projekt Dritte Welt in der Grundschule* (Third World Project in the Primary School) was formed by the *Arbeitskreis Grundschule e.V.* (Working Group Primary Schools). It now organises the nationwide distribution of teaching materials for primary schools, in class sets with a teacher's handbook, and compiles curricula on the subject Third World / One World for quarterly distribution.

The **pedagogic euphoria of the 70s** produced a flood of didactic materials on development issues. School curricula were revised and studies on »Third World / Development Policies« became available in most schools, although at first confined to subjects such as geography, history or religious studies.

A wave of Third World information publications hit the print media market. Documentaries and overseas reports in the visual media showed the increasing influence of the new awareness towards the developing world. Criticism of colonialist and imperialist tendencies came to the fore, reporting was characterised by political involvement and spoke up for the interests of the Third World.

The 70s also saw the birth of the phenomenon **»mass tourism«**. Germans invaded the beaches of Europe in huge numbers and these beaches were soon smothered under high-rise hotel blocks. Before long, however, the Cape Verde Islands had taken the place of the Spanish Costa Brava, and the Italian Riviera was replaced by Tunisia, to name just two examples. Voices were raised in condemnation of this form of tourism, »alternative« travel agencies and Third World groups called for »awareness tourism«: holiday-making more compatible with environmental and social considerations. But, although a large majority of Germans were able to take the opportunity of travelling to far-off countries and continents, they did not necessarily show improved knowledge of the lives and situation of the people in those countries, nor a better understanding of immigrants in Germany, their lives and their reasons for being there.

Erhard Eppler was Minister for Economic Cooperation under a social democratic-liberal coalition from 1968 - 74, and during his period of office, DE became a constitutive part of government development policy.

Third Phase: »Together we are better«

In the 80s, the trend was towards **more cooperation**, both in content and administration; **informal coalitions** were formed by the larger NGOs, **coordinating centres** were set up in various fields and networks were created on virtually all levels of DE. This tendency to join forces and arrange **networks** is no doubt one logical consequence of the fact that organisations and activities in this field had multiplied to the point of confusion. A great deal of consideration was still being given to the problem of how to communicate development issues in the school context, how to raise receptiveness for North-South correlations amongst schoolchildren and how best to give support in this to teachers.

The *Dritte-Welt-Haus (DWH* — Third World House) *Bielefeld* was set up in 1980. It is a coalition of several development aid and church groups and works to educate and create awareness in the Bielefeld region. The organisation's many publications have helped it to nationwide recognition; the *DWH* is also a member of the *Pädagogisches Werkstattgespräch* (Pedagogic Workshop).

Since 1986, the *Bildungswerk* (educational foundation) of the *Deutscher Gewerkschaftsbund (DGB* — German trade union assocation) has made DE an integral part of its work. Then, in 1987, the foundation formed a **North-South Network**. The main objective of this Network, apart from the reinforcement of DE within the organisation in general, was to improve coordination and cooperation with individual trade union groups, whose activities in the field of international solidarity had been more or less ignored by their umbrella association, the *DGB*. The North-South Network produces relevant materials, organises discussions, seminars and workshops, and sponsors solidarity groups and projects. The basis of the Network's activities is the realisation that trade unions in the developing world are often the most important social bodies in the fight for workers' rights.

The *Kölner Aufruf* (Cologne Call) of 1985 set the ball rolling. This petition was intended to strengthen community North-South activities and draw people into more active participation in development cooperation and the North-South discussion. In 1986, the European action campaign **»Towns and Development«** was started. Today, 13 countries are involved in the campaign which is carried by town and city federations and NGO networks. Germany was represented on the NGO side by the *Deutsche Welthungerhilfe* and *terre des hommes*. The *Deutsche Städtetag* (official alliance of communities from all German regional states) represented the community level and in the following years was to play a more active role in the attainment of the objectives mentioned above.

During the Council of Europe's **North-South Campaign** in 1988, about 50 North-South fora were formed with the support of »Towns and Development«; these fora have had their own coordination bureau since 1988. Their objective is to provide assistance for local NGOs, help with activities and to make better use of available (political and administrative) facilities.

The strengthening of **community structures** in the field of development cooperation, education and awareness-building was directly linked to the formation and support of **partnerships** with communities in developing countries; this includes and encourages **exchange** on all levels, for example, administration, culture, school, adult education.

The *Arbeitskreis Entwicklungspolitischer Bildungs- und Öffentlichkeitsarbeit (AEBÖ* — Working Group for Development Education and Information) is the informal **alliance of the PR, education and information officers** of all the larger German development aid organisations. They have been holding regular meetings since 1978. The *AEBÖ*'s importance as an integrational sociopolitical body stems from the fact that it brings together representatives of political foundations, Church welfare organisations of both confessions, as well as independant sponsors and other independant institutions. One of the *AEBÖ*'s objectives is the exchange of information and internal coordination of projects, aims and problems in the field of education and public relations. The *AEBÖ* also publicises specific joint projects such as the DEVELOPMENT GUIDE. In addition to this, the body issues manuals for MP's of the Federal Parliament (at election times) and declarations on problematic development issues in the form of press notices or letters to government representatives. A speaker is regularly chosen. It was decided within the *AEBÖ* to hold regular meetings to discuss pedagogical issues.

Since 1988, education officers from the most important German NGOs have been meeting twice a year within the *Pädagogisches Werkstattgespräch* (Pedagogic Workshop) to **discuss, update and exchange information** on developmentally relevant pedagogical affairs. Another important function of the *Pädagogisches Werkstattgespräch* is **lobbying**: depending on events, the body writes or commissions assessments, demands or commentaries that are agreed upon by all members. On several occasions in the past, it has worked as a voting panel. In this way, it formulated the demand for an information and coordination office for teachers (*'Schulstel-*

le Dritte / Eine Welt') for the federal state of Northrhine-Westphalia, directed this demand to the relevant Ministries and worked out a concept for this coordination office, with the result that the Northrhine-Westphalian teacher training institute is to receive this office in 1994.

There is a specific department of the *BMZ* which is responsible for **surveying DE in Germany and providing funding** applied for by NGOs for materials and activities (not to be confused with the *BMZ* public relations department which has the task of publicising and explaining government development policies). This department sought to work more closely with NGOs and experts on contemporary issues in the field and allowed itself to be advised by them.

In the late 70s and early 80s, just as the hopes of the Third World movement were disappointed, and revolutions around the world failed, the »Third World film« was in a state of crisis. **Filmwork** representing the interests of the developing world experienced a backward trend, returning to the perspective of pity and concentrating on misery, with appeals for donations as a parting shot.

At this point, mention should be made of the spectacular »Day for Africa« in 1985, on the occasion of which the major NGOs used all the means and the media at their disposal in order to show how desperate the situation was in many African countries and encouraged millions of Germans to donate for the continent's starving people. The awesome media extravaganza prompted many to reconsider the purpose and the methods of educational work and awareness building in the field.

Development education today

DE has come a long way since its early days in the late 50s and early 60s. To give a simple picture, the field consists on the one hand of the **large professional development aid NGOs** which usually have at least one full time officer for the educational domain (*Brot für die Welt, Deutscher Volkshochschul-Verband, Deutsches Aussätzigen-Hilfswerk, Deutsches Komitee für UNICEF, Misereor, Welthungerhilfe, terre des hommes*), and on the other hand of the **smaller NGOs** some of which are national, most regional and working on an honorary or unpaid basis and which arose from the international solidarity movement of the 70s.

A great number of NGOs are involved in Government co-financed projects. Cooperation between NGOs takes place in the framework of several national networks (eg *Bensheimer Kreis, Plattform-EU*). Many NGOs are membership organisations and have direct grassroots contacts. Others, such as the large church related organisations (*Brot für die Welt, Misereor*), work mainly through parish structures. The smaller groups often take an oppostional stance towards the work of the large NGOs and the Ministry (*BMZ*).

The large NGOs produce media and information material and provide it extremely cheaply or even free of charge. In most cases, they have local groups which work on an honorary basis (action groups, trade union solidarity groups, church groups) and which provide them with a channel of contact with the general public. This channel of contact, however, is often the business of one full-time employee, and the feedback does not necessarily find its way into the rest of the NGO's work.

Some level of agreement has now been reached on the fact that **DE and awareness building** in Germany is becoming **increasingly important** in comparison with the support of projects in the developing world. People are beginning to admit that the problems besetting the South have their roots in the North. Unfortunately, this realisation has not yet resulted in any growth or increase in competency in those field. And the widespread economic recession throughout Europe has meant that appeals for donations have been given renewed importance.

Trends and Structures

Xenophobia

An important result of the education and information work of the large NGOs is the recognition of the connection between **education and awareness building** in the development field and the consequences of **global migration** — the present phenomenon of increased **aggression towards foreigners** in Germany springs to mind. The recent restrictive changes made to Germany's asylum laws can only lead to an aggravation of the situation for foreigners in the country and for would-be immigrants from southern and eastern Europe.

»Accepting Foreigners« is the title of a handbook for teachers which the *Dritte-Welt-Haus Bielefeld* put together in collaboration with several other NGOs. It gives a short and precise summary of the NGO position with regards to xenophobia.

Europe

The movement towards unity within the European Union (EU), not only in the economic sector, and the fall of boundaries towards the East, have introduced new dimensions to be considered. Over the next decades, an important part of DE will be the cooperation between eastern and western European NGOs within the EU to ensure that the work for people in economically and socially underprivileged areas of the world is continued despite global political and economic changes. With regard to school education, vocational and further training will be given more consideration.

Environment

The environmental situation worldwide is increasingly seen to be connected with lifestyles in the industrialised world and with the economic and social situation in the South. Relations between environment and development issues are particularly recognisable in the fields of tourism, trade and industrial production. The subjects »environment« and »development« receive joint treatment more and more often in the instruction and training of multiplicators.

Thought is being given as to how German companies can be persuaded to consider not only environment friendly, but also »development friendly« aspects in production and marketing.

School

In a *BMZ* research survey in 1983 on the subject **Presentation of the Third World in Schools** the multi-disciplinary treatment of North-South issues was seen as a deficit, but has now become part and parcel of the curricula in several regional states which are responsible for school affairs. Project weeks and project-oriented teaching are used to introduce schoolchildren of all ages to the problems of North-South relations and to help them discern and understand. The differnt aspects of the issue are illustrated in correlation with one another, rather than simply being distributed according to subject and class level. Concerning this educational approach the professional and vocational schools and employees' educational leave becomes more and more important. It is another question whether or not teachers can always live up to the demands of such teaching.

Film and television

The »*One World for All*« project

When the ARD broadcasting stations (an alliance of German state-run television and radio broadcasting stations, national and regional, also known as Channel One) first decided to organise a One World programme concept in 1989, over 30 environment and development NGOs joined forces to contribute to the concept with their own initiatives and activities. This was the beginning of the *»Eine Welt für alle«* (One World for All) Project, which now has about 50 organisations contributing material to the annual thematic focus. For 1994, the Project has chosen the World Population Conference as the vocal point for its work, which will emphasise the changing of lifestyles, consumer habits and energy consumption in the North.

The documentary film of the late 80s and early 90s makes increasing use of the »insider view«. This includes reports and films by producers from the South who present their countries from their own perspective.

Method and didactics / implementation strategies

The **objectives of DE** and thus the application of teaching materials and media **have changed**. Over the last fifteen years or so, teaching methods have been developed that attempt to take into consideration the personal situation and interests of the target person before going on to describe the situation of people in the South. The key to success of such experience-oriented methods, apart from the creation of personal references, is the sensitive approach to subjects that are all too often negatively charged. Once the intuitive connection has been made with this method, the mental learning process is much more fruitful.

In addition to more traditional teaching media such as printed material, photos, slides and films, methods such as video techniques, cassettes, exhibitions and teaching or activation models are now also used. This is an indication of the endeavours that are being undertaken in the field of DE, not only to convey facts and figures, but to go one step further and show how action can be taken.

Development education in the former GDR (now the new *Länder*)

Historical background: Before unification

As early as the late 60s and early 70s, **small grassroots groups** were formed amongst students which supported projects in the South and attempted to raise awareness in their local areas.

Groups which dealt with ecological or development issues or with the subject of world peace could only be active within a church or parochial context in the GDR (German Democratic Republic). It was not possible to work on a community level or within the official education system. These grassroots groups were too critical of the GDR's official solidarity (development) policies, which made them enemies of the state and pushed them into the isolation of unwanted opposition.

The grassroots groups **condemned**, in particular, the state practice of demanding obligatory donations for the Third World (**»solidarity contribution«**) without any form of awareness building — a practice which was in complete opposition to the official interpretation of »solidarity«. They mostly **concentrated** their work **on one particular country or region** in the South. These were usually countries with which the GDR had official ties, as project sponsoring and material support was only possible via official government bodies and the churches.

Although travel was impossible and even information materials were only to be had with difficulty, the knowledge of these groups was impressive. What information could be gained was precious, and would be intensively read and discussed. Contact with foreigners (in particular with Mozambicans and Vietnamese), living in the GDR as students or as so-called contract employees, was not officially encouraged and, at times, actively prevented.

Following the discussion process taking place within the *World Council of Churches* from 1988 onwards, new groups began to form which took it upon themselves to work for understanding and justice. By 1989, there were about 40 »Two-Thirds-World« groups in the GDR.

Development education today: following unification

After the reunification of the two German states, which took the form of the political and legal dissolution of the former GDR into the Federal Republic, the immediate reaction of the older grassroots groups was to ensure their existence by forming an **association**. At the same time, numerous **new groups**, initiatives, organisations and institutions were formed — including some in scientific fields to which there had hitherto been little or no contact.

The coordination centre *INKOTA* (the abbreviation comes from the German for »information coordination meetings«), founded in 1971, can now be seen in method and competency as a counterpart to *BUKO* and forms a **network of grassroots groups** in the new *Länder*. During the 80s, the orientation of the *INKOTA* groups changed from Christian or charitably motivated development aid and education, to politically motivated criticism of state development policies and social structures.

A small »Two-Thirds-World« group, formed before unification and still existing today, is *Tierra Unida*. Since 1983, *Tierra Unida*, based in Potsdam, has been supporting projects in various countries with parcels and raising support and understanding for the problems of countries in the »Two-Thirds-World«.

The fact that a formerly socialist system has been opened to Western values and has had to be restructured, from one day to the next, on all social and political levels to correspond with conditions in the neighbouring half of the country, has meant a **huge change for the people** in the new *Länder*. This has been seen by some as a welcome opportunity, for many however it has posed insurmountable problems. Western Germany's asylum policies, for example, which since 1989 oblige communities in the new *Länder* to take a certain percentage of asylum seekers, have confronted people there with a completely changed social landscape.

The *Fachstelle für entwicklungsbezogene Pädagogik (FEP*, Department for development-orientated pedagogy), founded in Berlin in 1992, has taken on the important task of highlighting the **connection between development issues and the migration phenomenon** or contact with foreigners living in Germany. It is also working out relevant teaching strategies for schools in the new *Länder*. (A similar organisation would not go amiss in the old Länder or West Germany.)

The *FEP* is an institution of the evangelical *Comenius-Institut*, financed by the *Ausschuß für Bildung und Publizistik* (*ABP* — Education and Publication Committee) of the German Evangelical Church, and is aimed specifically at schools in eastern Germany. The *FEP*'s main objective is to broaden the reception and discussion of development policies and intercultural education in eastern German schools and to heighten reflection of their own development ideas with regards to the One World concept.

A new development orientated organisation, the *Arbeitskreis Pädagogik-Ost* (Working Group on Pedagogy-East), founded in 1993 **brings together teachers** from the new *Länder* who, with the *FEP*, discuss experiences and strategies. The organisation provides important pointers for life together with foreigners in (eastern) Germany.

The *Entwicklungspolitischer Runder Tisch* (Round Table on Development Policy) is an **informal round table** formed by representatives from One-World groups and initiatives, individuals and people active in immigrants' groups, representatives of political parties, organisations, educational institutes and relevant government bodies. This casual circle was formed in 1991 and has been meeting regularly since then to exchange information and material, and to plan and coordinate joint activities.

The Round Table elected a distributional council which administrates 1.3 million German Marks (670,000 ECU) from the assets of the former GDR Solidarity Committee for the **funding of development aid** projects of the *Stiftung Umverteilen / Nord-Süd-Brücken* (a foundation for North-South relations). The money was released for public use by the *Treuhandanstalt*, a trust company in charge of the privatisation of former GDR industry and trade, and an »Independent Government Commission«. Only officially recognised NGOs based in eastern Germany can receive funding from this source.

The EU-Commission department responsible for the **funding of DE** has also acknowledged the particular situation in the new *Länder* and will probably make extra financial support available for activities there from 1993 onwards.

The *Gesellschaft für Solidarische Entwicklung* (*GSE*, Association for responsible development) originated in 1990 from an initiative in Berlin. Its field of activity is **education and awareness building** in eastern Germany and it supports development cooperation projects in several Third World countries. Schools of all levels in the new *Länder* are encouraged to integrate the One World concept into their teaching; teacher training courses and the organisation of project activities together with teachers, schoolchildren and parents are offered for their support. The programme includes school partnerships on North-South issues with schools in eastern Europe and project partnerships with developing countries.

Over the last one or two years, the major western German NGOs have installed offices in eastern Germany, usually based in Berlin — the *Deutsche Welthungerhilfe*, for example, *terre des hommes* and *Misereor/Not in der Welt*. (The Berlin office of *Misereor* is a cooperation of *Misereor* and the GDR catholic organisation *Not in der Welt*.)

About 200 development aid organisations and groups are counted in the five new *Länder* in 1993.

Conclusion

The chronological review of the most important elements that have led to today's DE panorama shows that the choice of themes and implementation strategies in the various phases has a lot to do with the respective social, political, economic and cultural situation in Germany — and tells us more about the status quo here in Germany than about the actual plight of the South.

On the positive side, it must be stated that many deficiencies that were registered, particularly in the schools, during the 70s and 80s have now been corrected and the improvements have found their way into the curricula or indeed have been implemented in certain fields; most larger German NGOs, for example, are attaching increasing importance to donations, to the detriment of education and awareness building.

Against the background of political changes in Europe, the development of international town partnerships and friendships acquires new significance. The Volkshochschulen have taken up this challenge and established new contacts, particularly in the Eastern European countries. The following article provides an overview of the activities of the Volkshochschulen in this area.
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Hartmut Dürste / Manfred Fenner

Volkshochschulen and international contacts

I. Volkshochschulen and intercommunity relations

Town partnerships, friendships, intercommunity relations have acquired, in the face of world-wide political, social and ecological problems, a changed (qualitatively as well as quantatively), more important status.

Community relations, conceived as instruments of reconcilement policy, the North-South dialogue and »change through rapprochement« have contributed considerably, within a self-created, secure frame, to realizing the objective of supporting national foreign policy particularly within the European process of integration.

If mention is made today of a new dimension in community relations, then this has to be seen, above all, against the background of developments in Europe. After the radical changes in 1989, our continent can no longer be reduced to the borders of the EC nations. The countries of Central and Eastern Europe will play an increasingly important role in the »one house« in the future. On the other hand, the pressure of problems is growing there and radiating out — a challenge to act at a community level on a reciprocal basis.

»Even if we wanted to dismiss all thoughts about it, the problems of our big neighbours in the East will eventually be our problems too: ecologically, politically, socially/culturally«, the Director of the Volkshochschule Osnabrück, Dr. Johannes Hartkemeyer, following an education symposium in the Russian partner town of Twer, outlined the tasks at hand which also require the institutions of further education and their providing bodies to act.

Certainly not every one of the 3,645 European and 361 overseas partnerships — plus the 1,084 German/German relations — can fully meet the demands formulated here. Yet the present continous commitment — particularly in the hundreds of active local partnerships — should not be underestimated. For it is precisely here that much escapes the notice of the observor and quantity alone does not say much about intensity and quality.

The former and more recently established »German-German partnerships« have developed most positively in this respect since 3 October 1990. All communities of more than 20,000 inhabitants in the former German Democratic Republic (»Beitrittsgebiet«) have partnership contact with communities in the Western Federal 'Länder', according to a survey conducted by the Deutscher Städtetag; at the same time the rate of partnership for communities of between 10,000 - 20,000 inhabitants is still high at 95.2%.

The German Volkshochschulen, as community institutions of further education, are requested to play an active part in the processes of exchange and to make their specific contribution.

The legal qualms which existed earlier have been removed. The institutions and their providing bodies do not bind themselves to international law in establishing international contacts, as communities are not subjects of international law. It is a matter of voluntary commitment based on trust and good will. In addition, the majority of partnership contracts contain references to recommended cooperation in the areas of culture and education. In individual cases, as e.g. in the Wuppertal-Schwerin prtnership established prior to 1990, adult education is even mentioned in name (Article 1 »Culture, art as well as school and adult education«).

In most of the government cultural agreements too, adult education is directly mentioned as a desirable area of cooperation. The German-Soviet cultural agreement of 1972 can be mentioned as an example. Here »the treaty parties ... (will) promote ... cooperation ... also in the field of adult education...«. In the Protocol with the Republic of Bulgaria it is clearly expressed: »Both sides welcome the manifold cooperation between the German Adult Education Association — its institutes and member organisations as well as individual Volkshochschulen — and corresponding Bulgarian institutions in the area of adult education and further education **and** express their interest in continuing and intensifying this cooperation.«

Apart from the arguments outlined above, the idea of international partnership, mutual assistance and the resulting »intercultural learning« has always been a fundamental didactic element for the Volkshochschulen. Language courses, study trips and political education are further examples.

It is therefore not meant as criticism but rather encouragement and support — for the Volkshochschule associations and their institutions too — when the participants of the first seminar »Volkshochschulen and Town Partnerships with the Third World« established in their »Mülheimer Guidelines« that »the possibilities which exist in this field have by no means been exhausted«.

In the meantime the Institute has established, as a first important step, coordination offices in Warsaw, Budapest, St. Petersburg and Bucharest; others will follow. They will promote and initiate cooperation, information, contacts between the organisations of further education and their institutions and meet the demands of the projects and partnership organisations.

II. Evaluation

In the **evaluation** phase of the project, basis data regarding existing activities, possible activity potential and reasons for non-activity are collected; these are then substantiated in a second series of questions; in addition, requests, ideas and possibilities regarding personnel and finance are taken up in the survey. The following pages constitute this phase.

An **operational phase** consisting on the one hand of the concrete presentation of »model« materials and incentives for practising adult education relations as well as the revision and exchange of on-hand experiences among the individual Volkshochschulen will follow.

1. Statistical basis

Basis of the survey were the address lists, maintained by the »Pädagogische Arbeitsstelle« of the German Adult Education Association, of all 1,069 German Volkshochschulen (as at February 1993). The return rate (as at 12 March 1993) was 389 questionnaires = 36.8%. The results are therefore — without claim to absolute completeness — altogether representative.

This statement is further underlined when one looks at the returns according to »old« and »new« Federal 'Länder'. Of the 204 Volkshochschulen in the East 97 = 47.5% answered; of the 842 Volkshochschulen in the West 282 = 33.5% answered.

The question 1.1 **»Does your Volkshochschule currently uphold international contacts?«** gives a preliminary look at the present situation. At the same time it helps in drawing conclusions on eventual correlations between the state of development of the Volkshochschulen in a particular region and the pursuit of international contacts.

In the 389 questionnaires evaluated, this question was answered with »yes« in 36.8% of the cases. These Volkshochschulen upheld a total of 308 international contacts.

A regional differentiation of the data allow following observations:

The more developed and more professional a Volkshochschule is, the more it appears to be in a position to take on additional international tasks.

Where »lone fighters on site« see themselves confronted with an overwhelming number of duties or where additional external factors such as »area reforms«, unclarified sponsorship, insecure employment status and/or social status produce uncertainties, then this capacity is of course slight. The letter of one Volkshochschule director in Hessen explains the dilemma. In the second largest district supervised by himself and 5 academic members of staff, the Volkshochschule is represented in 85 of the 243 town and village areas, on 120 different premises, with 25,000 - 30,000 teaching hours. Thus »(it is) not a question of whether we wish to have international contacts in the future; instead we unfortunately have to act on the principle: the most important things first and, when capacity is still there, those things we would like to have or do.«

2. Structure of international relations

The table illustrates the geographical concentration on (Western) Europe.

Continent	*Number of countries*	*Number of towns*
Africa	2	4
Asia	4	7
America*	4	10
Europe	30	260
Total	40	281

* of these Latin America 3 countries with 5 partner towns

The following table breaks down the category »Europe« further.

Region	*Number of countries*	*Number of towns*
Western Europe (including EC)	11	197
CIS / Baltic states	6	12
Northern Europe	3	9
Central Eastern / Southeast Europe	10	42
Total	30	260

In the area »Western Europe« the four countries France, Great Britain, Italy and Portugal alone make up 87.3% of the towns mentioned.

The answers to question 1.2, **with which countries and towns relations are upheld and in what formal framework**, spanned a broad spectrum.

The table below shows the distribution over the 4 types in question.

Type of relationship	*Number*	*Percentage*
Town partnership	164	50
Town sponsorship	5	1.5
Adult education partnership	111	33.8
Other	48	14.6
Total	328*	100

* The variation in number to the table »Volkshochschulen and international contacts« is explained by the multiple entries for the type of relationship.

One initial result can be recorded here:

The present focus of international contacts is on Western Europe. A comparison of the respective groups of Volkshochschulen with the number of contacts, reveals that the possibilities for expansion in this area are small. More opportunities are to be found in the east European countries. Greater attention should also be paid to resuming and deepening already existing partnerships in the new Federal 'Länder'.

3. Readiness to establish contact

a. General readiness to establish contact

The linking of question 1.1 »**Does your Volkshochschule currently uphold international contacts**« with questions 1.3 »**If no, would you like to have international contacts in adult education for your Volkshochschule**« and 1.4 »**If you desire international contacts in adult education, are you interested in an adult education partnership with a country in Eastern Europe / CIS or the Third World?**« enables one to identify the hidden »reserves« of those Volkshochschulen which already have contacts as well as the circle of »newcomers« interested in contacts.

In the evaluation, differentiation was made between the two groups which answered question 1.1 with »yes« or »no«. It was revealed that both groups showed almost the same readiness to establish contacts — 36.4% and 35.2%. The comparable percentage of those who did not desire further contact showed greater variation with 60.1% and 49%. Here a certain »saturation point« regarding existing contacts and their effects on workload was observed as well as, on the other hand, a need to make up for an earlier lack of opportunities.

Summing up, 139 Volkshochschulen answered positively in expressing the wish to establish international contacts.

Under the aspect of the second, operational phase of the project, one can say that on the one hand nothing is impeding immediate exchange of experience amongst the Volkshochschulen and the establishment of contacts through the usual organisation channels of the Institute. On the other hand, the group of Volkshochschulen which is currently inactive on account of the aforementioned external factors, represents obvious potential for the future. It should be evaluated at a later date under what conditions these Volkshochschulen would be prepared to take up international contacts.

b. Readiness to establish contact with Eastern Europe / CIS / Third World

The combination of questions 1.3 and 1.4 enables one to identify the absolute or potential readiness of the Volkshochschulen to establish contact with Eastern Europe etc. Of all 389 answering Volkshochschulen 139 belong to this group; this corresponds to 35.5%.

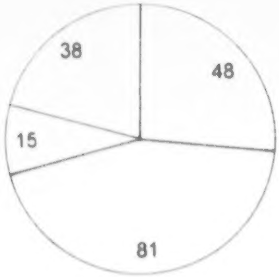
Particularly striking is the situation in the New Federal 'Länder', where 84.2% of the Volkshochschulen participating in the study answered with »yes«. The need to resume contacts and to make up for a lack of opportunities in the past is clearly reflected here. In this context one can deduce that historical links and relations to neighbours in the east and southeast destroyed in the past 40 years, should be reactivated.

4. Geographical distribution of international contacts desired

The second to last question, 1.5, enquires about **concrete interest in a country, town in Eastern or Central Europe or the Third World and the formal framework desired**.

The diagram **»Regional distribution of desired contacts«** (see page. 10) depicts the result.

Particularly striking in a closer analysis is concentrates on a few countries. 76% of all replies concerning countries of the former Soviet Union, mention the Baltic states (8), Russia (16) and the Ukraine (5). The interest expressed in relation to Eastern and Cen-



15 = no specific country
81 = Eastern and Central Europe
48 = Third World
38 = CIS and Baltic States

tral Europe (82%) is concentrated even more intensely on 3 countries — the Czech Republic (24), Poland (27) and Hungary (16); other countries mentioned are Bulgaria, the Slovak Republic, Slovenia, Croatia and Bosnia.

The category »Third World« is clearly underrepresented. The majority of countries mentioned are found in the traditional Volkshochschule area of »language learning and study trips«.

III. Summary and recommendations

1. Against the background of political and social change, international relations in adult education on a community level, from institution to institution, with the objective of reciprocal exchange of experience, of intercultural learning and practical, concrete aid, are not only a moral obligation but rather a political necessity.

2. The German Volkshochschulen have been active in this sphere for many years, particularly in the areas of language-learning,

study trips and art, 'Länderkunde' and local history. The geographical focus was and still is on Western Europe. In addition, a smaller number of Volkshochschulen have practised and are still practising an active development education.

3. Readiness to continue and further support in other regions is relatively high. Obstacles in many regions however are the lack of personnel, finance and premises and additional uncertainties in the new Federal 'Länder'. Smaller Volkshochschulen also show the same readiness to commit themselves. One trend can be clearly discerned: the higher the level of professionalism, the greater the number and intensity of already existing international relations and the readiness to enter new partnerships.

4. Task of steps to come is to obtain further information on already existing contacts in order, if necessary, to contribute to their modification.

5. Those interested in establishing new international relations, particularly with Eastern/Central Europe, should be asked about their primary wants and needs but also about their own possibilities.

6. All survey results will be documented together with concrete progress reports from Volkshochschulen of various categories and various Federal 'Länder'.

Ad Boeren. In other Words...
The cultural dimension of communication for development.

The Hague, CESO, 1964, ISBN 90-6443-140-X (CESO Paperback no. 19)
Price: US$ 12.50 Dfl. 25,-

Communication came to be accepted as one of the contributing factors of development in the 1960s. At first, a random dissemination of information via the mass media was expected to pave the way for modernization in Third World countries. Over the years, the insight was gained that communication for development is a social process in which the social and cultural interests of the intended beneficiaries play a decisive role. In fact, people's culture has to be mobilized to let development succeed, and communication for development needs to reinforce the cultural identity, local values, and knowledge of people as an avenue to their active participation.

In practical terms, communication for development is concerned with sharing information through channels of education, extension, training and community action. Information is exchanged between development workers and beneficiaries, between teachers and pupils, between community members themselves, between rural farmers and politicians. The aim of this information sharing, and that of development, is to improve the quality of life of people, in an economical, and a social as well as a human sense.

Although the need for communication support in development programmes is fairly widely accepted nowadays, successful use of communication strategies and media still seems to be the exception rather than the rule. There are not many examples of communication messages which are content-relevant, educationally sound, culturally appropriate and socially empowering.

In other words... looks at the cultural and educational aspects of communication for development. It is partly based on literature research, and partly on practical experiences in the field. The many pitfalls of communication are discussed and attention is paid to the factors that have an influence on the effectiveness of communication. Also discussed are the steps involved in the planning and implementation of a communication event, regardless of whether they concern a group meeting, a personal talk or a radio programme.

In other words... is not a manual or a guide, although it no doubt will contain ideas of practical relevance to some readers. It is an account of a particular view on communication for development as a result of a personal learning process. The contents will be of interest to a variety of readers. They include first of all students of communication, who may find the contents a useful introduction to the theory and practice of communication for development. The book will also be of interest to development agents, communication planners and material producers who would like to supplement their technical knowledge with some educational and cultural insights. Lastly, it may be interesting for communication scholars because it discusses communication for development from a cultural perspective.

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At the last minute we are including a submission to the International Commission on Education and Learning for the Twenty-First Century by the International Council for Adult Education which was compiled by a group of adult education colleagues in late March in Toronto and presented to the Commission during their meeting in Vancouver, 11 and 12 April, 1994. The final report of the Commission will be available in 1995. For more information, please write to: ICAE, 720 Bathurst Street, Suite 500, Toronto, Ontario, Canada M5S 2R4.

Members of the group were: Ana María Qiroz, Secretary General of ICAE; José Coraggio, Director of the Fronesis Institute/Ecuador; Heribert Hinzen, Director of the Institute for International Cooperation of the German Adult Education Association; Rosa María Torres, Senior Education Advisor of UNICEF. We appreciated and acknowledge with thanks the editorial support given by ICAE's editor of CONVERGENCE, Karen Yarmol-Franko.

ICAE

Adult education and lifelong learning: Issues, concerns and recommendations

Submission to the International Commission on Education and Learning for the Twenty-First Century by the International Council for Adult Education

Preamble

1. This submission, prepared at the request of the International Commission on Education and Learning for the Twenty-First Century, highlights some major issues, concerns and recom-

mendations regarding the field of adult education. In no way should the following ideas be interpreted as final. They are meant as an invitation to re-think the field and revitalize the necessary debate which needs to take place within the community of adult education and with related fields.

2. Education is undergoing a world-wide crisis. Adult education is part of that crisis, recognized as such by its own community. However, we see this crisis not as a breakdown, but rather as a challenge and as an opportunity for a strong new beginning.

3. While optimism about ongoing and future developments is the spirit with which our group worked, we feel reluctant to opt for the usual and increasingly common path of highlighting a number of success stories. We strongly believe in the impossibility and impracticality of universal models, given not only the diversity of contexts and situations but also the uniqueness of each process. The reasons for optimism stem basically from the experience gained and the openess and self-criticism that have accompanied the field in the last few years, making it possible now to advance and take a qualitative leap forward.

Issues

4. On the level of discourse, much has already been said and elaborated on during the last few decades. Realities and practices, however, have rarely shown that rhetoric translates into coherent practice. The gap between **discourse and practice** continues to be a major issue within the field. The discourse has become stagnant in the absence of contact and learning from other fields (including children's and higher education). It lacks the stimulation of challenging feedback from systematized practices and analyses to cope with a changing reality.

5. As with the regular school system which today faces major criticism and reform efforts, adult education needs **critical analysis and reflection** on lessons learned from past experience, with an eye to the future of our societies. Old approaches which helped to shape adult education policies are still present in many respects but they are rooted in assumptions which are no longer valid in our contemporary world where all important domains related to adults and adult education have seen dramatic changes: work, production, technology, mass media, expectations on education, values, etc.

Concerns

6. At a time when children are taking on traditional adult responsibilities (i.e., working for an income, caring for their brothers and sisters, housekeeping, competing for survival in the streets and sweatshops, etc.) and an increasing proportion of adults are being treated as children in the sense of being seen as passive and unproductive members of society, the differentiation between adult and children's education is becoming nebulous.

7. Adult education is vital for children's education, because it is adults — parents, teachers, polticians, technicians, ruling parties, etc. — who are in charge of educating children at home, in school and through the media, and deciding what, how and why children need to learn. Hence, the usual **dichotomy** between children's education versus adult education (usually expressed in terms of allocation of resources, especially when these are scarce) is a false dichotomy.

8. The emphasis placed on girls' and women's education has not been accompanied by the necessary increase in financial resources. The support systems and measures necessary to

ensure the participation of women are being ignored as well. Primary (children's) education seems to be winning the battle with basic education, to the detriment of adult education. Playing one age sector against another is not the right approach if the goal is to achieve education for all.

9. **Lifelong learning** is a prerequisite for today's society, and even more so for the future. It has implications for schools and institutions of higher learning as well as adult education institutions:

   - schools build on what children have learned in their families, in kindergarten, and in their peer groups, but most important is the school's contribution to children's motivation and ability to continue learning;
   - institutions of higher education should not be seen as the provider of the last cycle of education for the priviledged few, but as a mass system for an ever-growing number of adults upgrading their knowledge and skills;
   - adult education, in all its different facets and approaches, already deals with the majority of the people in society, since we are all younger or older adults, or children who will become adults in due course.

10. There is currently much talk about **demand-driven education**, but the problem remains as to who will pose the demands, by which procedures, and what relation they will have with the subjective and objective needs of individuals, communities and society. The market has already proven to be a poor guide for investments, and cannot guide education any better. Private enterprise as well as consumers tend to think in terms of immediate needs which do not serve long-range goals well. There is a need for a strategic view which can only come from social

reflection and prospect analysis that must be undertaken by State institutions. We must remember that in social science, more than in natural sciences, reflection and analysis must be accompanied by actions that help to make the ideas a reality. Thus, we need the resolve to shape the world and not merely contemplate the tragedy of billions. As has always been the case, a discussion centred on education is, in the end, also a discussion on what kind of society we dare to hope for.

11. When education is pursued as a sectoral policy per se, it can cause harm and have undesired effects. For instance, **universal basic education** without a change in the strategies of production and accumulation of the corporate world and the State may produce a further depression in salaries and wages due to the excess supply of labour on a global scale. Instead of empowering the people, it could force them to compete for a reduced number of quality jobs.

12. Even though **basic education** is intended to lay the foundations of knowledge upon which all other learning through life would be built, it is a very difficult target to reach. The content of basic education constantly changes just as our world is constantly changing. In many cases the attention given by governments to basic education has resulted in reducing the provision of education to its minimal level thereby degrading adult education.

Recomendations

13. Education appears as a possible panacea for the problems of the world. Among other things, the education system should deliver equity, productivity, citizenship, tolerance, and development. Although any meaningful breakthrough in those areas has an educational dimension, only an **integrated approach**

would be efficient. This means other types of economic and social reforms, extending property rights and accepting other types of property apart from individual property, establishment of a more humane relationship between productivity and access to basic needs, democratization of political power, and development of appropriate technologies, etc.

14. **Lifelong learning**, emphasized strongly in the last couple of years (and in the Faure report itself, 20 years ago) is far from becoming a reality or even being systematically included in policy development and programming. Lifelong learning is the framework within which adult education needs to be understood, but it is not limited to the adult world. It embraces childhood, youth and adulthood, and should embrace all learning environments and learning opportunities (i.e., home, work, school, media, etc.). Thus there is a need to differentiate between lifelong **education** and lifelong **learning** (and adult **education** and adult **learning**). Learning occurs even in the absence of a systematic education process, outside schools and formal education settings. Therefore it is essential to recognize, emphasize, and at the same time, differentiate the various learning environments and opportunities as well as the importance of revising conventional classifications such as those of formal, non-formal and informal education, which no longer belong to well-defined educational realities. Rather, they contribute to artificially separate what is actually an educational continuum.

15. Adult education must become a more **open and flexible system** that incorporates less conventional media such as self-directed learning, distance education, and new technologies. The learning opportunities through the media must be acknowledged. By using these means, adult education can improve access and provision of programmes to those who have traditionally not taken part in it for any number or reasons.

16. The code of conduct of our profession asks for a **lifelong perspective** in the training of trainers, teachers, and organizers involved in adult education. They have to update their knowledge, to improve and broaden their skills, and learn to cope with frustrations on the job long before burn-out occurs.

17. If adults are to learn to **participate in development**, decision-making at their places of work, or becoming self-reliant and responsible citizens, participatory methods and approaches are essential. If creativity in finding solutions to complex situations is increasingly required in the world of adult life, then this should determine the processes of lifelong learning and education.

18. The Education For All Initiative, with its broader vision of basic education, understood as the education which meets the basic learning needs of children, youth and adults, provided a new conceptual and operational framework for adult education, recognizing adults' basic learning needs with the same legitimacy and urgency as those of children and youth. Jomtien's Declaration and Framework for Action also stressed other important elements such as the need for intersectoral approaches to education (supportive policies to enhance learning environments and conditions) and **new alliances and partnerships**.

19. Adult education is not limited to adult literacy nor is it education for the poor. It should not be seen as a compensatory social policy to alleviate poverty, but rather as a tool for **human development and self-reliance (human capital)**.

20. Adult education must be **all-inclusive** by including people of all ages, genders, ethnic and social backgrounds. It must take into account the numerous aspects of lives and identities of the individuals (i.e., citizens, parents, caregivers, workers, educa-

tors, consumers, etc.) and therefore needs to incorporate the learning needs of all adults in all their capacities. Women, in particular, need to be seen not only as mothers or housewives but, first of all, as persons. Immigrants and refugees have identities beyond their labels as such and need to be not only respected, but appreciated in those capacities.

21. Although the number of illiterates in the total world population is decreasing, the rate of female illiteracy is still higher than male. Sufficient research has been accumulated to demonstrate the implications of female illiteracy for **social change and economic development**, for population growth and health and on the relationship between the mother's literacy and the education of the child. More efforts and resources should be concentrated on dealing with male / female literacy disparity. We also know that it is mainly women who are attending the literacy classes when available. There is not sufficient data as to what motivates them, whether they are able to maintain their attendance and interest, how appropriate are the materials used, etc.

22. The conventional notion of literacy / literate needs a thorough revision. Being able to read and write a simple statement of everyday life is not enough to prepare people to face the complexities of the modern world, much less those of the 21st century. Literacy itself is a lifelong learning process — **an ever-moving target**. The abundant knowledge produced in recent years in the field of children's literacy has hardly been disseminated and incorporated into the field of adult education. The recent contribution of linguists, psychologists, and ethnographers has not been sufficiently considered.

23. The **integration of all adult education**, including general, political, cultural, and vocational education into a lifelong perspective is essential. We must overcome false assumptions and dichotomies:

- technical training and re-training go together with the acquisition of social skills;
- key vocational qualifications include learning, communication, and analytical skills on and for all levels;
- learning needs of the individual are increasingly the learning needs of the society;
- there is no ultimate knowledge and know-how;
- personal growth should interact with and strengthen social development;
- the improvement of quality should not weaken the commitment and provision of education for all;
- national efforts should not undermine local, community-oriented structures and their requirements.

24. In *Aid and Education in the Developing World*, Kenneth King suggests that the nineties is a good time for adult educators to take stock of the tradition of small-scale participatory adult education and literacy that has been continuing for the last 20 years. »National and international NGOs like ICAE and the major co-financing institutions are the obvious repositories of what has been learned in the myriad of almost invisible interventions.« (p. 163) The biggest difference of whatever emerges in the revisitation of literacy on a world scale in the 1990s can be made by the contribution of the NGO sector.

25. In adult education, as in other fields, we need to look at **new partnerships** as well as old responsibilities. Public institutions and private companies, voluntary organizations and professional associations, and initiatives in related fields have to share their experiences, and they can all give new life to adult continuing education, including research of the universities and research institutes. Competition and market forces must not prevent cooperation. Moreover, governments must provide constructive legislation and a framework of financial and logistical support which is conducive to the momentous tasks of the next decades which will see more adults living in this world than ever before.

Closing

We understand that our contribution to the work of the Commission has only just begun. We will continue the discussion to provide more ideas for the Commission. As we contemplate the future of adult education and lifelong learning, we cannot ignore the contribution of regional and inter-regional co-operation in terms of information and exchange. Such co-operation provides a forum for critical reflection and constructive exchanges on the challenges of education and learning for the 21st century.

The Commission Members

- **Jacques Delors,** Commission Chairman, President of the Commission of the European Communities.
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- **Roberto Carneiro**, President TVI (Televisao Independente),Portugal.
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ADULT EDUCATION AND DEVELOPMENT

LEARNING AND INDIGENOUS PEOPLE

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Jorge Alberto Tamayo R., a Colombian educator working with the »Centro Laubach de Educación Básica y Alfabetización (CLEBA)« in Medellín, illustrates in detail the pros and cons that must be considered when designing and using a basic education program for indigenous population groups, describing an experience from Colombia's Pacific Coast. The article underlines the need for organization on the part of the indigenous people in order to achieve educational action suited to their specific needs.

Jorge Alberto Tamayo R.

Indigenous education and social organization: case study of three ethnic groups in Colombia

Colombia is a country of nations and regions. There are 80 indigenous groups scattered throughout the country, and each region has its own unique cultural characteristics. This diversity is acknowledged by the Republic's new Political Constitution adopted in 1991. It speaks of Colombia as a multi-ethnic and culturally pluralistic country, confirms the official character of indigenous languages in the regions where they are spoken, emphasizes the right of ethnic minorities to an education suited to their culture, grants judicial rights to indigenous authorities, and, for the first time in history, recognizes the territorial rights of the Black minority.

But all this legislation is not just a demonstration of good will on the part of the country's constitutional assembly. It is the fruit of dozens of years of struggle by ethnic minorities. The struggles of Blacks and Indians for recognition and respect of their cultural identity began from the very moment of their contact with the Spaniards. There are multiple accounts of conflicts and resistance to Spanish rule not recorded in the official annals of history. The National Indigenous Movement evolved during the present century, beginning with the struggles and proclamations of the indigenous leader, Manuel Quintín Lame. This process led to the founding of regionally-based indigenous organizations. The first to be established was the Regional Indigenous Council of Cauca (CRIC), whose membership comprises the Paeces, Guambianos, Coconucos and Totoroes from the southern part of the country. CRIC was a pioneer in recovering a set territory for the indigenous coalition. Other groups arose later including OREWA in the west and OIA and CRIT in the central part of the country. Towards 1980, the National Indigenous Organization of Colombia (ONIC) was constituted as a confederation of regional organizations.

At first, the main interest of said organizations was to reclaim and legalize territory for each of their respective groups. Ironically, one of the mechanisms resorted to was a law dating back to the past century (Statute No. 89 of 1890), which provides for national recognition of Indian title to the Indian reservations created by the Spaniards, deeming them inalienable and immune from seizure or prescription. This law does not imply recognition of the right of existence of indigenous peoples as groups with distinct cultures. It goes on to speak of Indians as »minors« and »wards« of the State.

As territory was being recovered by the organizations, numerous programs were developed to advance the Indigenous Movement's campaign towards autonomy and improve living standards for the indigenous population. Efforts concentrated on developing production, health, organization, communications and education in indigenous communities.

The present article seeks to describe a program in education conducted by one of the country's main indigenous organizations, the regional organization Emberá-Wounaan of Chocó (OREWA), a coalition of three ethnic minorities: the Emberá, the Wounaan and the Catío. The description is based on a systematic evaluation of the experience collected from 1992 to 1993 by a team of educators from OREWA's education program who were assisted in questions of methodology by the Educational Corporation (*Centro Laubach de Educación Básica y Alfabetización CLEBA*). In our opinion, this experience is representative for the direction that indigenous education is taking in the country's regional organizations.

OREWA

In the Department of Chocó there are 205 indigenous communities representing the Emberá, Wounaan, Catío and Cuna nations with a population of around 45,000. They are all members of OREWA, the Regional Indigenous Organization Emberá Wounaan.

OREWA is an association in the form of a union that strives to defend the rights of those nations. It was created twelve years ago on the initiative of a group of indigenous students together with the collaboration of the *Centro de Pastoral Indígena*, a Catholic Indian Center assigned to what was then the Apostolic Vicariate of Quibdó.

The highest governing body of OREWA is the Regional Indigenous Congress that meets every four years to formulate the guidelines for the next consecutive term.

All activities of OREWA are governed by a »campaign strategy« that is defined at the assemblies. The current strategy consists of the following program:

1. to fortify our indigenous autonomy;
2. to defend our traditional Pacific territory: to obtain title to, expand and restore our reservations;
3. to defend and conserve our natural resources;
4. to train indigenous leaders;
5. to foster indigenous medicine with training and support, and to demand State health programs;
6. to promote indigenous education attuned to our culture;
7. to respect and enrich our cultural history;
8. to demand extensions to Statute 89 of 1890, and pursue other legal measures benefiting the community;
9. to demonstrate solidarity with the struggle of ethnic groups and other exploited and oppressed sectors;
10. to encourage the organization of women and young people.

To date, there have been four Congressional terms. Next in the line of authority is the *Junta Directiva*, or Board of Directors, consisting of representatives from the local and senior chapters of indigenous communities. Ordinarily the directing body meets every two years.

Following the Board of Directors is the *Comité Ejecutivo*, or Executive Committee, which is elected by Congress and the Board of

Directors. Its members include the President, Vice President, Secretary, Treasurer and Fiscal Agent, and their respective representatives. The Executive Committee is in charge of implementing the decisions of the Congress and the Board of Directors.

To effectively carry out its functions, the Executive Committee has programs at its disposal in the areas of education, production, health, legal and organizational affairs, communication, and women's affairs. The various programs are organized by working parties composed of both indigenous and non-indigenous members. In addition to these permanent programs, temporary programs may be created according to circumstances as their need arises. Programs of a temporary nature include the campaign for self-discovery initiated to commemorate the quincentenial of the European invasion of the American continent; the current indigenous territorial entities (*ETIs*) program instituted to formulate a proposal to submit to the national commission of territorial ordinance on the territorial issue; the team initiative organized specifically for the study of the environmental and socio-cultural impact of the southern route of the Pan-American Highway (between Animas and Nuquí).

The José Melanio Tunay Education Experience

One of OREWA's programs is the José Melanio Tunay Education Experience that was created in response to the need for education voiced by the indigenous population. Efforts in education can be traced back to the first years of the existence of the organization, but it was not until the Second Regional Congressional Assembly that they were consolidated to form a separate program. It was then that the undertaking was proposed to seek a specifically indigenous education that would respond to the needs and interests of the communities, uphold culture and language, and reinforce political and organizational initiatives.

There were many attempts to get the program going, but all were frustrated due to the lack of competent guidance, ineffective connections with teachers from a number of schools, or because insufficient funds meant that teachers were totally absorbed by the educational system and could not participate in organizational activities. Under the circumstances, the Organization restricted its activities to the area around the highway between Quibdó and Medellín (1984) that was within the domain of the Catholic Indian Center.

The Educational Experience was given the name »José Melanio Tunay« in honour of an indigenous teacher in the Catío community »El Veintiuno«. In 1984, after only two years of primary school in the village of Careperro, José Melanio Tunay was appointed by his community to be their teacher. While participating in all the courses offered for indigenous teachers, he never neglected his own teaching responsibilities. He was not just a teacher of children, but of the entire community. José Melanio died in March 1986, a few hours after he was found fatally ill beside the river. The »Jaibanás«, or traditional medicine men, attributed his death to evil medicine.

Following is a general outline of the various stages in the development of the project:

Initial phase: 1983 - 1985

The indigenous communities in the Department of Chocó were experiencing severe problems with education. Schools were nonexistent, and any teachers sent to the area were not indigenous and tended to tire of their assignment within a few months.

When the Second Regional Congress convened in 1983, OREWA decided to tackle the education issue and develop a project that would cater to the educational needs of the indigenous communities. The project was launched in 1984 in six communities along the highway, namely Sabaleta, El Consuelo, El Noventa, El Veinte, El Veintiuno and Motordó, and by 1985 had been discontinued in all but El Consuelo and Motordó. Belarmino Tunay, a teacher in the Catío community »El Veintiuno«, has the following to say about the initial stage of the project:

»Two collaborators came to my community on March 27, 1984. Before I became teacher, my community had neither school nor teacher. Some four children had been going to an official school, but the official teacher got transferred to Tutunendo, and left her pupils here without schooling. It was five years later that the comrades from OREWA came. They held a meeting for all of us and picked two comrades to work as voluntary teachers. Back then they were called tutors, not teachers. It was arranged for a shack to be used for classes until the community could build a school. Everybody volunteered to work.

Since we had no school, we worked in my father's house. We took a course in teacher training. Then one of the comrades died, and left only one teacher to teach at the school. The community built a house for the workers who were helping the teacher.

We worked with guides in Language, Social Studies, Natural Sciences, the Indigenous Movement, Arts, Physical Education, Religion and Mathematics, that makes eight areas. The collaborators gave the guides to the tutors and we worked with those guides with the children at school. The collaborators helped the teacher when there was something he didn't understand.

We also cultivated plantain and yucca. We still have the school garden. Now there are eight children in all. There were more, but some of the parents didn't want to send their children to school.«

During the initial phase, the Educational Experience was geared toward consolidation of the organization. The subject matter of teacher training, and the work of the teachers with the children concentrated on aspects such as indigenous legislation, community functions, the structure of OREWA, and renewal of various cultural practices. The work of the teachers with the guides in the different sectors contributed towards the elaboration of a curriculum.

Second Phase: 1986 - 1988

It was during this period that the idea took shape to elaborate a curriculum for the teachers to use in the schools. That and acquiring the necessary funds to develop the Educational Program were the tasks of the first project.

With the support of a joint effort between Colombia and the Netherlands in the area of agriculture and integrated rural development (*Desarrollo Integral Agriola y Rural DIAR*), research was undertaken in the area of language to serve as the groundwork for a curriculum. A linguist, Mauricio Pardo, helped in the development of two primers in the Emberá language. Various differences in the dialects of the region presented some difficulty in their use.

This period is characterized by the first steps towards cooperation between the Educational Experience and various government institutions concerned in one way or another with indigenous education.

Despite the difficulties, various other regions applied for an Educational Experience in their area thanks to the results obtained in the region along the highway and in Medio Atrato. New projects were opened in Medio San Juan and in Bojayá.

Third Phase: 1989 - 1991

Efforts were continued to elaborate a curriculum for indigenous education in the Department of Chocó. Financial assistance was obtained from MISEREOR. The applications for funding may be the only existing written documentation of planning and strategy in the Educational Experience.

In view of difficulties resulting from the low educational level of teachers, school equivalency programs were organized for teachers who had not completed five years of basic education in primary school, and teacher training courses were provided to upgrade professional qualifications of those teachers who had not completed their secondary education. Equivalency programs and teacher training were designed according to the formal education scheme. A timid and quite informal attempt was made to include contents and methods geared to the cultural reality of the indigenous communities.

Two important problems were identified by the Educational Experience workers: their own training deficiencies, and the constant turnover in staff that disrupted continuity in programs and strategies.

During this period various materials were printed in the Emberá language based on the alphabetical and graphic approach elaborated during the preceding period. There were problems in transcribing the readers as a consequence. What is more, the use of the primers was restricted by their disregard of the aforementioned differences in dialect which occasioned their rejection by the speakers of the dialects.

It was at this time that the need for evaluation and systematization became apparent. Changeovers in staff were tending to obliterate accomplishments. The project had no mechanisms for confirming the validity or effectiveness of ongoing developments. The intention was there to create a curriculum, but no strategy had been developed in that direction. All this prompted a process of systematization which in turn lead to the complete restructuring of the program.

Some basic concepts

As the process of systemization commenced, it was decided to examine a series of concepts that were being used in connection with the project. The examination involved more than just a consultation of basic literature. It concentrated on the concrete situation of education in practice. Let us take a look at some of the most important concepts.

1. School

Defining school for the indigenous people of Chocó is a difficult undertaking. Some precision is possible, however, if we bear in mind that for them school is of secondary importance.

Occasionally school is seen as a place where children learn things not taught in the family. At other times it is defined as an institution whose aim is to provide minors and/or adults with general skills and knowledge not received in the family not because those skills or knowledge cannot be taught in the family, but for reasons of arrangement. What is concerned is the transmission of ideas that go to make up a vision of the world consistent with western culture. In this sense, school is an instrument to transmit culture and ideology.

However, the intention was to create a concept of school much broader and more in line with indigenous interests. School is not a special place for transmitting knowledge or skills. It is rather a space that can exist anywhere — in the jungle, the mountains, or at home. And it is not just for children, but for everyone. This is illustrated, for example, in the area of traditional medicine. In the Emberá culture, the traditional medicine man, or »Jaibaná« learns the art of medicine through other more experienced Jaibanás. The period of time it takes him to learn is determined by his individual ability. Learning takes place in the jungle, on the river, at home, and even in dreams.

When the idea of school is introduced, it presents a problem for indigenous people and triggers fierce discussion. Each group tries to create a school adapted to its own particular cultural and social needs. The western concept of school as an institution tends to be modified rather than eliminated through criticism and proposals for its reform.

The indigenous people in Chocó can be divided into three different categories according to their attitudes towards school. Those in the first group accept school the way it comes from western society, arguing that it is necessary to know how to read and write, to learn Spanish, to be able to communicate with Blacks and »Paisas«. (The Colombian word »Paisa« refers to people from the Department of Antioquia, but in Chocó it is used to refer to white people in general.) They criticize teachers who teach in the mother tongue or incorporate elements of autochtonous culture into their work with children because they feel the children »already know those things« and will only be wasting their time studying them at school.

Those in the second group reject school altogether. They consider school to be destructive with its unilateral method of teaching where the teacher uses his power and believes he knows everything, where texts are used that are incongruent with indigenous reality, and where programs and methodology are of western origin.

The third stance is clearly identifiable, and is the one with which the staff of the Educational Experience can most readily associate. It considers schooling necessary to help reinforce the organization and defence of cultural identity. It tries to adjust schooling to indigenous reality. It believes that individuals should be taught in their mother tongue; that educational content should be locally developed; that every ethnic group should have its own pedagogy; that materials for the teaching — learning process should pertain to and be developed by the group for which they are intended; and lastly, in order to guarantee the authenticity of education, that the teachers should be indigenous, provided they receive permanent training.

2. Ethno-Education

For the sake of clarity, we point out that the indigenous cosmic vision does not include the concept under discussion here, and that consequently there are no precise words for it in the Emberá Bedea and Maash Meu languages. Hence, we propose to use the term ethno-education as defined by non-indigenous people partisan to the indigenous struggle.

Ethno-education is the permanent social process of being immersed in one's own culture. It is the acquisition of knowledge and values, and the development of skills and competence in accordance with the needs, interests and aspirations of the communities. Culture is the hub and framework for all ethno-education activities, since it is culture that determines the contents, methodology, learning strategies, and the form of administration of the educational system.

Ethno-education has become a response to the needs of indigenous education. To this extent it is an achievement of the indigenous struggle.

The Colombian government's concept of ethno-education does not take the community component into account, although it is the very basis of the cultures of Chocó. To preserve the principle of community, land is the first element that requires legal protection. Education for them is therefore not a bridge to achieve status or to earn money, but an instrument to defend cultural rights and to transform the conditions of poverty, sickness, hunger and death currently surrounding their lives.

Consequently, the communities are the chief subject of education. This implies education based in practice on a collective and dynamic system of spheres that are closely interrelated and directly interdependent upon one another. This interpretation permits the following comparison between official education and an educational proposal for indigenous communities based on community:

Western education uses culture in school as a means to produce workers for economic and productive competition in a consumer-oriented and alienating society, while indigenous people use education in the community and in their culture to improve their standard of living. The educational policy of the Indigenous Organization recognizes a »cultural policy« that stems from their own knowledge and autonomy. Therefore, research is important to be able to design and implement an educational proposal in indigenous communities.

An ethnic approach to education requires an examination of factors that determine education, like interculturalism and bilingualism. Since intercultural relations shape educational policies and criteria, the concept of interculturalism must become a subject for discussion and communication between the interrelating cultures.

In relations between the dominant culture and ethnic minorities, the knowledge of ethnic minorities has not been hitherto recognized as legitimate. The history of contact has rather been marked by cultural domination and ethnocentrism where the norms of the dominant culture have been imposed on the minority groups by government agencies of control. This also refers to the means of mass communication.

The absorption of one culture by another through the process of domination makes demands on the policies, economy, social life, and in last analysis on every sector of the subservient culture. This means that knowledge as well as social practices become manipulated, resulting in an unconscious assimilation of seemingly harmless elements.

Knowledge of the different cultures permits selection or rejection of the elements that indigenous people believe can benefit or harm them. But knowledge based on a critical vision also implies the ability to recognize the difference.

It is not just an issue of government recognition of its duties towards indigenous nations as citizens with cultures of their own. The government has fundamental obligations towards autochtonous peoples as a consequence of the violation of their rights for more than 500 years. In particular we refer to the expropriation of their territories, the Christianization and the genocide. Annihilation has occurred both directly through massacres as well as indirectly through coercive acculturation, contempt and denial of recognition.

The insights outlined above reveal the possibilities that ethnoeducation can offer indigenous people, provided, of course, that government proposals are subject to critical analysis, and that the search for the meaning of ethno-education clearly remains our uppermost task.

In the Department of Chocó, in particular, the indigenous population has joined the Black community in pursuit of their right to determine their own culture, their own education, and in consequence their own lives.

3. Interculturalism

Interculturalism is the relation of one culture to another. It is not assimilation within the dominant or western culture, but rather a relation of mutual respect that should exist between cultures to abolish ethnocentrism. The relation should lead to knowledge of the ways of thinking and the history of the other culture. Knowledge facilitates respect between cultures, and in particular among oppressed ethnic minorities.

Interculturalism also involves learning from other cultures, as do the black and indigenous communities in Chocó. Education should facilitate the development of mutual awareness and bilateral communication in every sector. We cannot deny that the context in which we live is dominated by western culture, that we must develop within that context and therefore be familiar with it. Besides, there are elements of western culture that go to serve our interests as ethnic groups and human beings.

Intercultural endeavours promote appreciation of other cultures, but emphasize the restoration on the part of each group of its own cultural identity.

Perspectives

As already stated, the process of systematization resulted in a complete revision of the concepts underlying the work of the José Melanio Tunay Educational Experience, in methodology as well as organization.

In the first place it will be necessary to give closer consideration to the concepts surrounding indigenous education and its implications. The project staff is in the process of developing common points of reference in this respect. They have already reached initial consensus on some aspects, example given that socio-educational research be the focal point around which all projects conducted within the framework of the Education Program should revolve. Another focus will be the training of indigenous teachers and their direct participation in the research process.

For nearly five years the project staff had been concentrating on a curriculum for basic primary-level education. The process of systematic evaluation lead to the discovery that this was not a fundamental concern. Curriculum develops as a consequence of achievements in the practice of education. Besides, it becomes a straight jacket, or a »prescription book«, if the teachers who use it are not sufficiently prepared politically, conceptually and methodologically to adapt the teaching/learning process to the concrete reality of the ethnic groups and communities in which they teach.

From the point of view of structure, the Education Program will revolve around the following projects:

1. Professionalization of the teachers
2. Literacy development
3. Upgrading of credentials
4. Staff training
5. Training of indigenous leaders
6. Recreation and sports

The challenges we face are considerable. The main objective is that the indigenous peoples in the Department of Chocó become instrumental in organizing education according to their own specifications, and that that education will be construed to empower their dynamic and changing cultures instead of surpressing and acculturating the people.

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International Year of the World's Indigenous People. 1993 Student Leaflet.

This leaflet is one of the publications published by the United Nations for teaching purposes on the occasion of the »International Year of the World's Indigenous People 1993«. Further UN material-such as radio and television programmes, printed and audio-visual media on indigenous people can be obtained from your nearest United Nations Information Centre or Service. You may also write to:
Public Inquiries Unit, Department of Public Information, Room GA-057, United Nations, New York, New York, NY 10017, USA

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Südwestfunk
Mr. Kurt Rittig
Television Director
76522 Baden-Baden

January 26, 1994

Dear Mr. Rittig,

This letter is an immediate reaction to the film »Pico Colón — Hang Gliding from Colombia's Highest Mountain«, which was broadcast by »Südwestfunk« at 8:15 PM today, January 26, 1994. It is not clear whether your television network financed the film about the eight holiday adventurers, or the undertaking that it documents. The indication in the trailer »Commissioned by Südwestfunk« can have various meanings. Be that as it may, Südwestfunk is clearly responsible for televising the film, and, in so doing, for giving a stage to a group of unthinking German egomaniacs, mainly young, apparently well off materially, obsessed with self-fulfilment, and bent on carrying out a pointless urge to fly with a hang glider to a Caribbean beach from the highest mountain peak in Colombia. The film follows the progress of the senseless and unnecessary expedition that can only be explained by an attitude of wasteful consumption born of affluence and coupled with doomsday paranoia. It does not demonstrate the least bit of critical distance to what is shown or how it is presented. Only one comment contained a hint of judgment — that it was not intended to question the sense of what was being shown. But it is not clear whether the remark was an allusion to the fact that one of the group members had lost his life from malaria or mountain sickness, or to the monstrosity of the idea itself, and the callous drive to see it through.

To reach the top of the mountain, namely, the adventurers had to cross the territory of the Cogui Indians, an aboriginal group struggling to survive in the seclusion of the Sierra Nevada de Santa Marta, robbed of their best lands, threatened by colonization and miscegenation, oppressed by settlers, the cocaine Mafia, guerrilla forces and military troops, defenseless victims of persecution from all sides, spared, at least temporarily, from missionization by Catholic orders and North American Bible sects, cut off from markets, exploited by middle men who pay them pennies for their valuable handicrafts. They just want to be left without further outside interference so that they can live in harmony with their land and their culture. There are only a few thousand individuals remaining. They have little chance to survive as an independent tribe.

Of course they show no understanding for the intentions of a group of bearded giants attired in peculiar stretch pants and shorts and strutting about with ski poles. Of course they are afraid that others will follow. Of course they see themselves as the obvious losers in the face of such an invasion of foreign culture and values. The Coguis are noted for their peaceful ways, and realize that it is all the more important for them to make the holiday invaders feel unwelcome. They build barriers and stand in the way of the mountain climbers. Normally a quiet and gentle people, they try to drive the strangers away with arguments and harassment verging on physical force. The strangers, on the other hand, are indifferent and incapable of learning. Naive as they are, they present themselves as the target of kidnappers and blackmailers from among the guerrillas active in the Sierra Nevada de Santa Marta. At the same time, while grumbling over delays, they completely ignore the risks their undertaking might involve for their mestizo guides or the mules so valuable to the Colombian farmer that the loss of one could mean his ruin. They are too blind to see that a few presents cannot buy sympathy from the Coguis. They are insensible to the privilege accorded them in the permission they receive to wash at what was probably the village's only water tap. It does not occur to them that the Coguis refrain from offering them a meal not for want of hospitality, or because they are particularly shrewd, but because they can barely manage to feed their own children in their severe state of poverty.

They have no idea of the rhythm of the land and its people that only serve as a backdrop for their self-indulgent macho tendencies. Why should they? If the ground team is worried about the whereabouts of the climbers, they can rent a plane, which naturally, in their hasty and arrogant opinion, is not in the best condition. The pilot, of course, is too apprehensive to complete the mission he was hired for to their satisfaction, but apparently the plane was at least good enough for the camera to get some attractive shots of the jungle during the search. If the Coguis block the way, they can buy the services of a helicopter, an old one to be sure, Russian made and not up to the standards they expect, but adequate enough to foil the annoying attempt on the part of the owners of the mountain to interrupt their plan and to carry them beyond their barriers. They steal their way to their goal like thieves without the least twinge of guilt.

At the end of their unsuccessful expedition, they remain caught up in the euphoria of their own courage that allowed them to pack such elemental experiences, emotions and proof of self-worth into so brief a time span. The whole experience is directed and produced in the style of a television drama. There is tragedy in the death of their team-mate, to be sure, but there is also a complete lack of realization that for reasons in no way related to that incident, or their failure to get the hang glider off the ground on top of Pico Colón, they are not entitled to trifle with the existence of an endangered people in a foreign country, nor with the integrity of one of its last still largely intact stretches of nature.

The Institute for International Cooperation of the German Adult Education Association has been cooperating for the past twenty years with Colombian partner organizations in the area of adult education. In the territory of the Sierra Nevada de Santa Marta we have learned how hard it is to build up a relationship of trust with the Coguis who have repeatedly been ignored, disregarded, deceived, and disappointed. We have made some progress in one area or another, small, modest achievements not fit for a media production. An undertaking like the one documented in the film and its broadcast on public television can jeopardize everything we have accomplished with the support of the Federal Government. We can only hope that the Coguis are able to differentiate and see that not all foreigners in their house behave themselves like the proverbial bull in a China shop, or, to use another figure of speech appropriate to the occasion, like an axe in a forest, or the machete the invaders used to destroy the barriers put up to keep them out instead of respecting the signs they received.

The film is not a deterrent, nor does it stimulate reflection. The men come across as bold and daring — obviously an opinion they share. Today it is »in« to put the immediate satisfaction of personal desires over a careful and cautious approach that seeks to understand — and certainly to respect — the needs and ways of thinking of others. The program's message will prompt thousands of other financially able young people to seek chic and alternative ways to conquer the world's last vestiges of paradise, and in so doing to prove their prowess and satisfy their urge for self-assertion.

Südwestfunk would be well advised to give some thought to whether the film in question constitutes an appropriate contribution to wind up the year dedicated by the United Nations to the world's indigenous peoples.

Dr. Michael Samlowski
Program Coordinator for Latin America
Institute for International Cooperation
of the German Adult Education Association IIZ/DVV

Adult Education for Indigenous Peoples was the theme focus in issues No. 38 and 41 of our journal ADULT EDUCATION AND DEVELOPMENT, which we publish in English, French and Spanish. We intend to publish the text of this letter in the coming issue of the journal and would be glad to also consider publishing your response.

SWF Südwestfunk
Anstalt des öffentlichen Rechts

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DER FERNSEHDIREKTOR

Herrn
Dr. Michael Samlowski
Institut für Internationale
Zusammanarbeit
Obere Wilhelmstr. 32
53225 Bonn

February 24, 1994

Response to »Pico-Colón — Hang Gliding from Colombia's Highest Mountain«

Dear Dr. Samlowski,

We take your letter of January 26, 1994 very seriously, all the more since you consider the work of your institute jeopardized by the program you criticized.

We do not know whether we can offer you reassurance in your concern, but we would like to call your attention to a few facts, and give you our interpretation.

Südwesfunk and Westdeutscher Rundfunk only financed two thirds of the film production costs, but not the expedition, which would have taken place even if it had not been coupled with the film. The participants — flight instructors, mountain guides, craftsmen, the director of a cultural center — are not, according to our information, wealthy persons. The undertaking was supported by the Colombian government. One of the organizers, who also took part on the scene, was the Cultural Attaché from the Colombian Embassy in Bonn. This attests to the seriousness of the venture. Neither the editorial staff nor the film crew were able to foresee that the sports adventurer, Elmar Müller, who is respected in his métier and by the media from Latin America to Russia, would lose his nerve under stress, and behave inappropriately towards the natives. Should the scenes have been censored, or condemned in the running commentary? In our opinion the Cogui position could not have had a better stage or representation.

For example:
»They view all foreigners with scepticism and rejection. For good reason. The European conquerors were all too thorough in cleaning out this region with their massacres...«

The audience experiences first hand how self-assured they are in asserting their will, and young Moices, familiar with urban civilization, »the active mediator between the cultures«, explains and defends the position of his people in front of the camera.

My dear Dr. Samlowski, your apparent categorical disapproval of this type of sport adventure is understandable. The standpoint of the film editor in charge of the program is also one of decided critical distance. That, however, has nothing to do with the right to make it public. The film does not glorify the undertaking, and any reactions we received from viewers show that it definitely does not entice imitation.

The film was not intended as a contribution to the year of indigenous people, although the problems of preservation of culture and cultural change do constitute an important theme focus in our »Countries — People — Adventure« series.

Very truly yours,

Kurt Rittig

Should indigenous peoples learn to read and write in their mother tongue or in the dominant language? María Luisa Jáuregui, from her experience in literacy work, makes a clear case for the first option, adding to this that such programs should give priority to indigenous women because of their crucial role in the preservation and renewal of indigenous cultures.

María Luisa Jáuregui

A concept for bilingual intercultural education for indigenous women

Introduction

There are two reasons why bilingual intercultural education has become an issue of burning relevance during the present year:

First, the United Nations has proclaimed 1993 to be the »International Year for the World's Indigenous Peoples«, its objective being to improve conditions under which indigenous populations live, including their »culture, language and education«, by »involving the participation of indigenous peoples in the planning, implementation and evaluation of projects that bear influence on their lives and futures«.[1]

Secondly, today more than ever there is a need for qualified labour in every sector of society to cope with the technological innovations that have been introduced to modernize production. Education and knowledge have accordingly become the focus of a productive transformation, that, we would like to add, must be »based on equality«.[2]

These two facts are of crucial importance for adult educators (particularly for those of us who believe in and support bilingual intercultural education as the best way to guarantee cultural identity, preserve the language, and educate the indigenous people of our region). Both urge us to effectively promote the participation of indigenous individuals in the planning, implementation and evaluation of projects intended for their direct benefit, for example the so-called »modern citizen« concept that requires promotion of efforts in our region to transform the processes of production on the basis of equality.

There is sufficient experience in the educational history of our region to initiate a program for bilingual intercultural education beyond the basic minimum offered in bilingual literacy or post-literacy programs.

It is true that the teaching of reading and writing in the official language still creates difficulty despite efforts on the part of the various governments, UNESCO, UNICEF and numerous other bodies towards new focuses in programs for indigenous groups that support teaching and learning in the native language, and provide self-learning packages, primers and texts oriented toward their respective cultures.

This may be due to the absence in many cases of a global focus that also includes the most appropriate strategies for teaching reading and writing in the official language — which many indigenous people do not know — and for teaching oral skills so as to ensure that skills acquired in the mother tongue are transferred to the official language.

Indigenous adults often tend to resist literacy learning efforts in their own language because on the one hand they cannot recognize any advantage in learning to read and write in a language that lacks social recognition, while on the other, the environment in which they live makes it imperative for them to learn the official language in order to satisfy their needs and protect their rights. This situation may be the consequence of the lack of information on the most effective methods to progressively acquire a good command of the official language.[3]

Recent initiatives have been launched to extend bilingual intercultural education to other target groups, for example pre-school children. OAS and UNICEF organized a regional workshop around this theme in Quito from 1 to 6 June 1992.

We know that awareness exists in Latin American countries with large indigenous populations that much remains to be done before bilingual intercultural education can be institutionalized as it was in Ecuador in April 1992. However, efforts very often fail due to the lack of public funds.

In this international year dedicated to the indigenous populations, we adult educators cannot remain indifferent — particularly those of us with some knowledge and experience in bilingual intercultural education.

It is our proposal that priority be given to bilingual intercultural education for women. This has various reasons, the following in particular:

- The education of mothers has important implications for the education of their children.
- Education is important for mothers who are the chief transmitters of culture.
- Education is important for indigenous women who traditionally have been the farthest removed from the official culture.
- It is important to regain the participation of indigenous women who are frequently restricted in the role they play in the development of their people owing to the fact that they are illiterate in their own language as well as in the official language.

Basis for the concept

A certain amount of experience in the education of indigenous women has been acquired in our region through bilingual literacy programs based on civic education.

Since 1981 UNESCO has been interested in »ensuring women opportunities to study and work that respect their rights and dignity, and permit their full participation in every process of society« within the framework of the »Principal Project of Education for Latin America and the Caribbean«.

A priority focus of the Principal Project is the development of female literacy and the creation of conditions to facilitate access on the part of women to permanent education in formal and non-formal programs.

The policies regarding women in the Principal Project of Education proceed from an understanding of the problems of sex discrimination. Therefore, attention centred on those women who are deprived in socio-economic and cultural respects and because of their gender.

At the same time, responses to the gender issue were conceived as part of a general process of democratization of civil society as a whole.

The UNESCO effort mainly addressed indigenous as well as non-indigenous women from rural areas and marginal urban communities. It sought to strengthen self concepts and promote processes of social organization with multisectoral and participatory accents.

Conferences were organized for persons specialized in various aspects of literacy and post-literacy development of marginal urban and rural women. Workshops were organized to train literacy workers, elaborate materials, programs and projects of civic education for women.

Acknowledging the fact that indigenous peasant women are the group most affected by illiteracy, a regional conference organized in 1987 in Antigua, Guatemala to examine the »Status of Education for Indigenous Women« reaffirmed the need to apply the model of bilingual intercultural education that proposes the recovery of ethno-cultures as a necessary step for the access to the official culture and language.[4]

Work with indigenous women mainly involved facilitating the exchange and dissemination of experiences through publications, training of personnel in charge of educational programs, and elaboration of appropriate materials.

At the start of those efforts it was stressed that the situation of the indigenous woman is closely linked to the problems of indigenous people in general: the destruction of their culture; the seizure of their lands and natural resources; the conditions of poverty and physical violence in their various forms and manifestations.

Examples of projects of bilingual intercultural education that focus on civic education for indigenous women

Thus, projects were launched that combined education, vocational training, education and integration towards development, intercultural education of indigenous women, literacy development and civic education.

Programs to promote literacy and civic education for rural women were developed between 1987 and 1990 in Ecuador and Peru with technical and financial assistance from UNESCO. Participating organizations included the Inter-American Commission of Women (*Comisión Interamericana de Mujeres* CECIM) and non-government organizations like the Center of Documentation and Information of the Social Movements of Ecuador (*Centro de Documentación e Información de los Movimientos Sociales del Ecuador* CEDIME) and the Association of Women of Peru (*Asociación Perú Mujer*), the Center for Research and Promotion of the People of Peru (*Centro de Investigación y Promoción Popular del Perú* CENDIPP) and the Department of Literacy at the Peruvian Ministry of Education.

From an evaluation of the programs in question, it can be deduced that the initial objectives have been met. Besides attaining literacy skills, the women have become better able to organize themselves where basic needs are concerned, and their sense of personal satisfaction has grown along with their hope.[1]

The programs were structured around a common objective: to teach literacy skills to rural women while simultaneously promoting their awareness of the rights and civic duties pertaining to them in their role, among other things, as organizers and participants in society at the level of family, community and nation.

The women-specific programs were based on the concept that cultural identity constitutes the foundation of development. This idea implies the right to diversity and reciprocal respect among people from distinct cultures.

A closer examination of the two projects in question shows that the project in Ecuador, which was launched in 1987, had as its principal objective »the training of literacy workers in rural areas, where the female population was predominately illiterate, to strengthen their civic and political consciousness«.

Operating within the very general framework of indigenous nationalities, the project concentrated on regions in the mountains and along the coast. During the initial phase, emphasis was given to the production and verification of didactic materials on the rights of the indigenous woman. This was followed by the identification of spaces for women-specific learning and the training of female indigenous leaders.

Besides training workshops, the methods of sociograms and training of physical awareness were employed. A total of approximately 430 literacy workers were trained in four provinces, and a primer was produced under the title »Civic and Legal Information for the Ecuadorian Woman«.

Topics dealt with in the primer included: the State, Ecuador as a nation, the Constitution, fundamentals of law, the family, marriage, divorce, de facto unions, sexual abuse, women and work, social security, the Commercial Code, the educational system in Ecuador etc.

The interesting fact about that project is that it sought to explore all aspects of civic life relevant to women in Ecuador — both in the mother tongue of the beneficiaries as well as in the official language of the country. Consequently, by the end of the project, a collection of bilingual reading material was available.

The project »Literacy Development and Civic Education for Peasant Women in Rural Communities of Peru« was launched in 1988 in six communities in mountain, coastal and jungle regions.

Literacy programs had already been conducted in those communities, but had proven ineffective because of the lack of material tuned to the region, and the irrelevance of their topics.

The project understood civic education and community development as requiring the participation and the commitment of the communities. A campaign was initiated employing sensitivity training sessions, courses and workshops to work toward that end.

Primers and guides on methodology were elaborated on subjects including health and agriculture. Video films were also produced on the rights and civic duties of the peasant woman.

In the mountain region, existing mothers' clubs were activated in the promotion of community development. Through the project, a potable water supply was brought to the village, a road was made serviceable, improved agricultural techniques were learned, family and community gardens were created, and cattle production was increased.

In the coastal region the creation and management of a community nursery was felt to be more important. Courses were organized on child care, nutrition, health and child psychology.

Besides the material elaborated in Spanish, primers were also produced in the Quechuan language to reappraise customs and promote knowledge of traditional medicine.

In the jungle zone, civic education was combined with efforts to stress cultural identity. Traditional stories were published, libraries were built, community gardens were created, and the community was provided with its own potable water supply.

It can be affirmed that the civic education programs in question were relatively successful in producing community development and promoting cultural rediscovery.

In 1992 two further projects were started to address the problems of indigenous peasant women in Ecuador and Peru. Both projects receive technical and financial assistance from UNESCO, UNICEF, and the World Food Program. In addition, the Netherlands cooperate in the project in Ecuador, and Denmark lends support in Peru.

The project in Ecuador is engaged in literacy and post-literacy development, and non-formal productive training. It incorporates the gender issue in an effort towards equality, seeks support in civil rights, and collaborates with other agents of local development.

The objective is to teach literacy skills to some 500 peasant women in a program geared to primary level learning under the new basic education program for adults in Ecuador, and to produce material for developing reading, writing and numeracy skills. Topics have been selected around the fundamentals of production and the environment, and include health and nutrition, woman and the family, organization, community participation and administration. In addition, a non-formal training program is to be developed on the subjects of business management, administration, credit and commercialization.

In the case of Peru, the project, which is located in the provinces of Cajamarca and Cusco, takes its inspiration from the preceding project and also concentrates on literacy and post-literacy development as well as civic education for peasant women. It is a joint effort carried out by three Peruvian NGOs: the women's association *Perú Mujer*, the Andean education institute *Centro Andino de Educación y Promoción José María Arguedas* CADEP, and the Association for Ecology and Development *Asociación para la Ecología y el Desarrollo* APED.

The project hopes to reach some 5,000 illiterates by training around 90 animators in Cajamarca, and by encouraging self-learning on the part of women, developing a women's organization, and working towards cultural development.

120 bilingual animators were trained in Cusco to transmit literacy and post-literacy skills, to promote community development and to teach civic education.

Elements of the concept

It is evident from the foregoing that we do already have substantial experience in the area of bilingual intercultural education for women, although it does not go by that name.

Our proposal to provide bilingual intercultural education for the indigenous women of our region concentrates on the following two elements that are described in greater detail below:

- bilingual intercultural literacy and post-literacy development;
- civic education for women (in a very broad sense).

Bilingual intercultural literacy and post-literacy development

Indigenous organizations signal the need for respecting their native culture and for providing childhood and adult education in the mother tongue. Nevertheless, many indigenous people consider it better to learn to read and write in Spanish from the start. One of the reasons is that indigenous languages are held in low esteem, another is the limited availability of texts in the mother tongue, and still another is the pressure to go from an oral to a written culture.

Leaving aside the appreciation of indigenous culture, from a pedagogical viewpoint it requires less effort to learn to read and write in the mother tongue, since the task concentrates on the acquisition of literacy skills and not on the learning of a second language as is the case with Spanish.

It is said of learning to read and write that it only occurs once in a lifetime. This is true, for reading is the translation of written signals into sounds and words, just as writing is the translation of sounds and words into written signals, and once the process has been learned, it can be applied in any spoken language. Moreover, indigenous alphabets largely resemble the Spanish alphabet, having been derived therefrom.

Strictly speaking, if reading skills have been acquired in the mother tongue, they do not have to be relearned in Spanish. One only has to apply knowledge already learned to the new sounds that do not exist in the mother tongue.

The important thing about learning to read is oral knowledge of the language in question. Few people learn to read an unknown language. Also decisive is the conviction that learning should take place in the mother tongue because the ability to communicate in one's own language through reading and writing is a universal right.[6]

In addition to the economic resources necessary for education of this nature, two key elements are required for the success of any program of bilingual intercultural education: educators and materials.

In literacy programs for women, the ideal teachers are female bilingual literacy workers who come from the community of their assignment and are firmly committed to the cause of indigenous identity.

A literacy worker should be familiar with and promote ancestral knowledge of her ethnic group or people, and should respect its traditional values and beliefs. Without at least an operative command of the indigenous language it is impossible to grasp the cosmic and religious world of the indigenous people, much less the concrete difficulties confronting them in the modern world.

A literacy worker with a good command of the language of her ancestors will be able to understand and express herself in that language. Knowing the intimate structure of the indigenous language will permit her to foresee trouble spots in the learning of Spanish with its phonetics and syntax, and to correct any errors in Spanish sentence construction, pronunciation or orthography as they arise.

The literacy teacher will promote intercultural education because she will have to be well-versed in the knowledge and the skills of both the indigenous as well as the Spanish culture. She will have to examine and study the values as well as the distinctive failings and deficiencies of each culture, and will thus serve as a bridge between the two cultures.

Besides topics of a general nature, teaching materials should also develop appropriately illustrated themes around the particular situation of the country where they are to be used.

Every literacy teacher working in an indigenous setting should be adequately prepared to successfully perform his or her pedagogical duties. He or she should be provided with didactic material on the culture, the language, the methodology of bilingual education, the relation between community, school and curriculum, and literacy acquisition by the adult indigenous learner.

Finally, it is important for reading material to be available in the mother tongue. The recording of legends, stories, traditions, food recipes, information on medicinal plants etc., for example, can be encouraged to serve as supplementary reading for the novice literate.

The basis for civic education

Up until a few years ago gender subordination within society did not exist as an issue in concepts for civic education.

From the 1970s to the present, alternative proposals have been developed for education in general based on innovative and participatory concepts to involve people from marginalized sectors in the educational process as active subjects. During the past decade alternative experiences of civic education have also been developed and verified in our region.

Those activities were based on the following suppositions:

- that teaching for literacy must be viewed as a process by which communities acquire culture by repossessing their own linguistic codes;
- that it is a means of strengthening self-esteem on the part of women and increasing their participation in the decision-making process of the community and the nation;

- to be effective it must occur alongside the process of asserting other social claims.

Programs of civic education for women must be developed not just around the rights and duties secured by constitutions and civil norms; they must also address issues like nutrition, housing, work, health and culture. This is how to conceive of a civic education whose fundamentals extend beyond civil rights to include the development and the transformation of the individual person.

Civic education basically aims at social change and transformation. Different approaches exist to attain this objective, but only a personal change of attitudes, in other words development and transformation on the individual level, can ensure its full realization. Moreover, in dealing with women it is absolutely imperative to develop their sense of self-esteem and self-confidence to enable them to become legal subjects with rights of their own.[7]

Women play an essential role in everyday life in the development of strategies for the survival of their families. They can profit greatly in their search to satisfy the basic needs of life from a change in attitude towards feminine sexuality, personal self-esteem, and self confidence.

They must begin at the personal level (sexuality, self-image, bodily functions, maternity, aspirations) and go on from there to consolidate their organizational skills (developing their capacity for mutual help, solidarity and for relating to their environment in the spirit of democracy) by recognizing and exercizing their civil and political rights.

It is necessary to interpret the law from a gender-specific perspective, both when acquiring an understanding of it, and in the process of identifying its educational content.

Final considerations

We believe that any proposal for bilingual intercultural education for indigenous women must consider the six requirements for woman-oriented education defined at the UNESCO/UNICEF Conference that was held from 25 to 28 May, 1992 in Santafe de Bogota around the theme of adult education and priorities for strategic action during the last decade of the century, namely:

1. It must help to raise the self-esteem of women.

2. It must be flexible in terms of content, sequence, pace, location, schedule, techniques and pedagogical approach

3. It must be participatory, that is to say it must allow participants and their communities to intervene and make decisions regarding the criteria for programs and the processes by which they are designed, developed and evaluated.

4. It must be relevant to the situation of women.

5. It must recognize the culture and the popular knowledge of the participants.

6. It must promote the protection, care, and emotional well being of children, as well as health and nutrition, technical training for work and the sociocultural dimension with the aim of improving the quality of life.

Footnotes

1. For more information about the »International Year for Indigenous Peoples« please contact: Centre for Human Rights, United Nations, 1211 Geneva 10, Switzerland.
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Thais Development Newsletter. Development News & NGO Movement in Thailand. No. 23, 1993. Ethnic minorities in changing Thai society.
In this edition, Thai Development Newsletter informs its readers about the marginalisation of ethnic minorities in Thailand. Thai Development Newsletter is published every four months by the Thai Development Support Committee (TDCS), a non-governmental organisation in Thailand.
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»If, as they say, there is no room for projects advocating collectivist ideologies while the world witnesses the collapse of socialism and the devastating effects of adjustment in neoliberal economies, it is all the more urgent to try and create a political education that questions reality. We are observing the plight of our societies and indigenous peoples, and realize that their fate runs parallel to the world's grave economic and political crises. In this situation education has a vital function to perform in our countries.«

Alfredo Prado Prado is a Peruvian educator and director of CIPA. He was the coordinator of the program on education in indigenous communities of the Latin American Adult Education Council CEAAL. The following text is taken from »La Piragua« issue no. 6, 1993.

Alfredo Prado Prado

The political challenge of indigenous education in Latin America

Classrooms and schools

Indigenous people are immersed in the dynamics of capitalism in many respects. They know and suffer from the laws of supply and demand, particularly when they migrate from the country to the city.

They are witness to a constant expansion of markets and an increasing presence of the State in their communities. This process is accompanied by a steady increase in schools. Good »indigenous education« is associated with the building of many schools. Little reflection is given to central ideas and methodological options which indigenous people find intelligible and inspiring. School, together with its methods and procedures, seems to reinforce the tendency to concentrate on the dominant culture.

Even today, traditional patterns persist of building more classrooms while maintaining or perpetuating »dead practices from the past«. But, does the mere presence of schools resolve the question of education? Does reading and writing in Spanish modify the reality and needs of the indigenous population?

The content of school in a traditional sense is universal. It makes no distinctions between different traditions, values, perspectives and languages. Nevertheless, the value systems of autochthonous cultures survive. Is all the knowledge and information that is passed on to learners of any use to them in their daily lives? What are the affects on indigenous children of all the information they learn that is foreign to them — the history and the experiences related in Spanish. What if that learning is irrelevant to their lives and their occupations now and in the future? Many such questions can be asked that reflect decades of teaching in multicultural countries based on inappropriate models of expansionist education.

On the other hand, teachers generally have a false conception of their own role. For the most part, they are ignorant of the history, the aspirations and the resources of the people they propose to teach, and frequently cannot even speak their native language. Often they belittle the indigenous culture, albeit unconsciously, and become protagonists and representatives of the dominant instead of the native culture. Such behaviour is tolerated owing to the teachers' privileged position, a fact which serves to corroborate the misguided notion that teaching indigenous people is identical to assimilating them into the Spanish culture. That privilege has negative consequences. It leads to what is called acculturation, and results in other phenomena as well including an imbalance between the rural and urban sectors.

»Education« in that sense does not, in effect, recognize or respect the right to be different, the right to ethnic traits that imply a cosmic vision, a scale of values, concepts of social justice, a system of ethics, or even a different language. Western culture isolates education from daily life and transforms it into an »establishment«. It creates the school compartment, the high school compartment, the university compartment, the office compartment, and in this way is contrary to the essence of indigenous education that is holistic and explains reality from a global standpoint.

School in the classical sense is a contradiction: by discriminating in matters of ethnic and cultural background, it seeks to integrate the learner into the dominant economic context. That provokes extreme reactions. Schools are neglected, misguided prejudice takes hold, and everything indigenous — or on the other side, everything western — is categorically rejected.

The indigenous response

Education that is foreign and out of context for the people who receive it does not facilitate the construction of a participatory or community-minded society because it rejects democratic principles and disdains human rights.

For indigenous communities, education is a process that involves their participation in the course of their development. It is not »classroom« or »school« education, but rather education in a global sense — an integral part of their lives. The roles of common people, teachers and pupils are interchangeable. The tasks of production are shared as well as socio-political and economic concepts.

Education that is global in concept as well as practice, and closely linked to the life of indigenous communities, lends learners a different perspective from which to more clearly see the expansionist trend and acculturating tendency of school in a traditional sense. From that vantage they are better able to understand the phenomena of marginalization and exploitation and familiarize themselves with the codes and symbols of their historical oppressors. We are well aware of the fact that learning to read and write in Spanish continues to be the privileged road to acculturation. At the same time, however, it is a contradictory phenomenon.

Despite its approach and intention, school in a traditional sense does not have an immobilizing effect on society. On the contrary, in end effect it induces indigenous people to reiterate their demands to preserve their own concept of education. Their leaders are aware of the necessity to revive the essence of education and give it a more democratic character in order to advance the pursuit of respect for difference and recognition of their civil rights.

Although it may seem paradoxical, when viewed in this light, going through school need not necessarily be a disheartening experience. It can prove to be revealing and induce a response to centuries of marginalization.

The perception of modern life

The expression of ideas and interaction between the indigenous population and the rest of society are fundamental to the establishment of new mechanisms of cooperation and communication in multicultural countries. Education in this context should respond to modern life. What are the implications of modern life for the indigenous population? And even more important, how can the legitimacy of autochthonous cultures be expressed in face of the currents of modernism in today's world. If we cannot find mechanisms for traditional cultures and contemporary cultures to coexist, we will have no answers for the future. In socio-political terms (more than in terms of methodology and implementation), modernity in our countries is linked to social democratization and to the right to be different. The majority of indigenous people are still denied the benefits of citizenship. The most representative political parties of the country pay no attention to the aspirations of indigenous groups. A great number underestimate the importance of the ethno-cultural factor and lag behind in the interminable debate between classicism and autochthonism. Generally those opposite notions do not recognize the concrete claims of the indigenous population, claims that have their foundation in culture more than in the defense of the land. Defense of the indigenous environment implies defense of material and spiritual means of production that permit indigenous people to exist.

Those claims are not only of an economic nature, but also refer to social and cultural discrimination. The indigenous population suffers economic exploitation and at the same time cultural marginalization. Those two conditions taken together have decisive impact on the perpetuation of their communities socially and culturally.

The concepts of democracy, participation and equality as practiced in indigenous communities must be recouperated and passed on to the rest of society.

César Vallejo tells a story about Paco Yunque, an indigenous child who is the best pupil in his class. Paco suffers discrimination not just in the context of society, but also at the hands of the »blond, fat child dressed in white«. The story always ends with Paco »hanging his head and crying«, but it should conclude with the recognition of *a system of education based on equality and respect for difference* — education that can contribute to sustain democracy.

This will only be possible if education combined with political action, namely the exercise of power on the part of the indigenous populations, succeeds in introducing and implementing freely selected intercultural programs in relevant areas and/or regions. This implies that the indigenous populations and the organizations that represent them must claim a sphere of their own vis à vis the State and the dominant culture. The goals and objectives formulated by the governments in respect of educational content will then not be based on a »single« culture that induces learners to internalize a scale of values exclusively »civilian« and western in blatant disrespect of indigenous behaviour and values. In other words, collective knowledge ought to be transmitted from a critical perspective without over or underrating cultures that have existed for thousands of years.

Indigenous education, in turn, cannot be conceived as a simple transmission of knowledge. Its primary function is to contribute to the development of man in relation to his natural resources, his historical antecedents and his future perspectives. It must be based on a necessary redefinition of autochthonous culture.

Contemporary education in indigenous communities also faces the tremendous task of restoring the knowledge, technology and values of what some people inappropriately call the sub-culture. The culture of the Andes, despite centuries of adversity, demonstrates great vitality from the use of the Quechuan language to the socio-cultural manifestations expressed in festivities.

ADULT EDUCATION AND DEVELOPMENT

We herewith invite **our readers** to become **authors of our journal**.

Possible themes of the next issues are:

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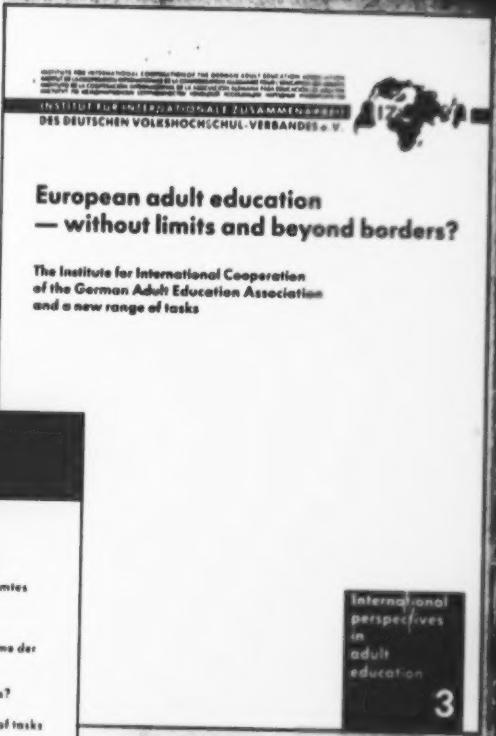
- evaluation and research
- orality, literacy, print and electronic media
- technology: innovations, transfer and alternatives
- global and local concerns: environment and peace
- teaching, training and learning
- gender issues
- role of institutions, organizations and associations
- finanzing, legislation and lobbying.

We are interested in looking at these themes by way of case studies, reports, statements, stories and poems reflecting theoretical and/or practical implications for us as adult educators. We would appreciate it if graphic material, photos etc. could be added.

Please contact the editor.

International perspectives in adult education

The reports, studies and materials published in this series contribute to further the development of theory and practice in the work of the *Volkshochschule* as it relates to international aspects of adult education. We hope that by providing access to information and a channel for communication, the series will serve to increase knowledge, deepen insights and improve cooperation in adult education on an international scale.



INSTITUT FÜR INTERNATIONALE ZUSAMMENARBEIT
DES DEUTSCHEN VOLKSHOCHSCHUL-VERBANDES e. V.

European adult education — without limits and beyond borders?

The Institute for International Cooperation of the German Adult Education Association and a new range of tasks

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International perspectives in adult education

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Möglichkeiten der Zusammenarbeit im Rahmen der Programme der Europäischen Gemeinschaft (vergriffen)

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AN INTRODUCTION TO INDIGENOUS EDUCATION IN EAST AFRICA

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SCHOOL OF EDUCATION MAKERERE UNIVERSIT

IIZ / DVV SUPPLEMENT TO ADULT EDUCATION AND DEVELOPMENT NO. 42/19

ADULT EDUCATION AND DEVELOPMENT

is a half-yearly journal for adult education in Africa, Asia and Latin America. At first, in 1973, the journal was intended by the German Adult Education Association (DVV) to help keep in touch with past participants in DVV further training seminars and to support the work of projects abroad. Today, the journal is a forum for dialogue and the exchange of information between adult educators and authors in Africa, Asia and Latin America, both among themselves and with colleagues in the industrialised nations. It is intended to disseminate and discuss new experiences and developments in the theory and practice of adult education. The main target group consists of adult educators working at so-called middle levels in teaching, organization or administration. Increasingly, staff in related fields such as health education, agriculture, vocational training, cooperative organizations etc. have been included, as their tasks are clearly adult education tasks. We also aim at adult educators at higher and top levels, academics, library staff and research institutions both in Africa, Asia and Latin America and in the industrialised nations.

We herewith invite adult educators from all parts of the world to contribute to this journal. Articles should bear a considerable reference to practice. All fields of adult education and development can be treated, i.e. adult education should be regarded in its widest sense. We kindly ask you to send us articles of about 1500 words; footnotes should be used as sparingly as possible.

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ИНСТИТУТ ПО МЕЖДУНАРОДНОМУ СОТРУДНИЧЕСТВУ НЕМЕЦКОЙ АССОЦИАЦИИ НАРОДНЫХ УНИВЕРСИТЕТОВ
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IIZ DVV

Foreword

Indigenous education and traditional learning has been a prominent theme of several issues of our journal ADULT EDUCATION AND DEVELOPMENT. A major topic of the present issue too is indigenous people and learning. We appreciate the fact that Prof. Jakayo Ocitti from Uganda who has contributed to the past debate as an author, has now offered his manuscript »An introduction to indigenous education in East Africa« to be published by the Institute for International Cooperation of the German Adult Education Association.

Education, learning and training are not recent inventions for the many ethnic groups of Africa. They are an integral part of life and have therefore always been there. The people have only created new forms and contents of education adapted to the changes which have taken place in their environments. In traditional societies, education, learning and training had their own specific principles, methods and institutional arrangements. They were decidedly different from the type of schooling that later was introduced by missionary societies and the colonial administration during the last century. Most of the time, African educationists and policy makers neglect these rules of African traditional pedagogy. They prefer to borrow theories and models from other countries which are geared to modern – mostly Western – developments. As they are not rooted in an African culture, they cannot be very successfully implemented in the African context. The educational crisis currently prevalent all over Africa and in all educational fields is a dramatic sign for this assessment.

While I was working as a visiting professor at the University of Sierra Leone and deeply engaged with colleagues and students in research on traditional education, we came up with some interesting findings. Information revealed that learning by doing had been a dominant principle in the education of many ethnic groups for training the intellect, imparting technical skills as well as moral values. The actual realization of this principle is of course changing in a changing world. If we were to apply it today, it would need adaptation. However, if we take a look at current practices in schools and adult literacy classes alike, we easily recognize that both are acting strongly against this very important principle of African pedagogy, and thus acting against African culture. Learning through practical experience is not encouraged. Bookish memorization and a copy-copy mentality have taken over. Creative and inventive thinking and doing are not qualities of the teaching and learning process. If traditional African education aimed at integrating the child in the community, the schools of today and literacy classes alike can often be seen as agents which are divorcing the children, youth and adults from African culture. The productive har*monization of African education and c*ulture in the modern world is a meaningful utopia awaiting realization in the societies of today and tomorrow.

It was during this time that I studied Ocitti's work carefully and found his perspective enlightening. 20 years ago he wrote: »... the big challenge for our great educators and educational planners is what to jettison, what to modify and what to preserve of the Old and the New, the Alien and the Indigenous.« Here lies the basic challenge for all cultures in the world, and in this respect the handbook can serve as both an example and reminder. We are therefore thankful to Professor Ocitti that, despite the image of being conservative by looking into the past, he completed this study and offered it to us for publication. As it is written in the form of a handbook, it additionally serves the purpose of providing relevant materials for students studying education, and it will also help practitioners and administrators who take the subject matter of a culturally relevant education seriously.

In respect to discussing important or controversial issues and presenting them to a wide readership – our supplements have more than 10,000 subscribers – we see this book in line with previous issues:

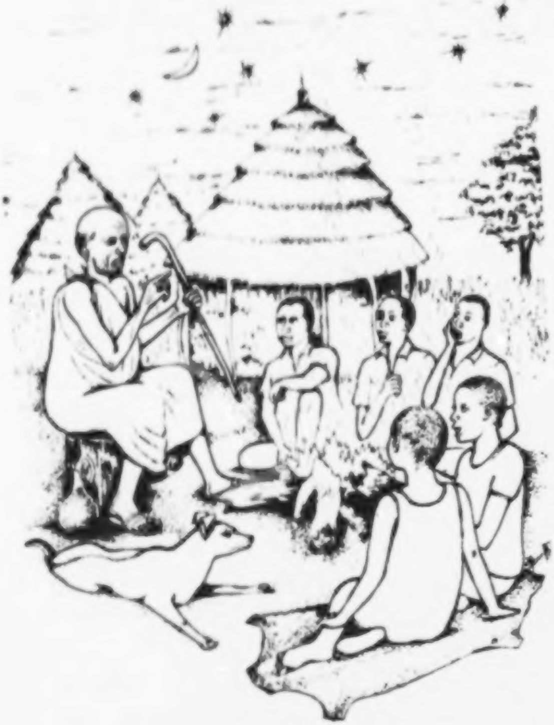
- On our feet. Taking steps to challenge women's oppression. A handbook on gender and popular education workshops 41 / 1993
- Training opportunities in the informal sector of Freetown in Sierra Leone 37 / 1991
- Grassroots approaches to combat poverty through adult education 34 / 1990

We have started to look out for new manuscripts which could be used as a supplement of ADULT EDUCATION AND DEVELOPMENT in the near future.

Heribert Hinzen

AN INTRODUCTION TO INDIGENOUS EDUCATION IN EAST AFRICA

A Study in the Cultural Foundations of Education



by

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Dedicated
to my wife
Eudia Grace
and
to my children
Atoro, Otim, Achieng, Omony and Akullu

Jakayo Peter Ocitti was born in 1936 in Kitgum District – Northern Uganda in the royal clan (KAL KWARO) of Pajule Palwo. He was educated at Agoro, Padibe and Lira Palwo primary schools; Gulu High School; Sir Samuel Baker, Pongdwongo – Gulu; Kyambogo (where he first trained as a Teacher); Oxford University (where he was trained as a Teacher Educator); Makerere University (where he studied Education, Geography and History and qualified as a Graduate Teacher); University of Dar-es-Salaam (where he specialised at Ph.D. level in Indigenous African Education – an aspect of the Anthropological or Cultural Foundations of Education) and finally, he studied Management and Administration of Institutions of Higher Learning (at the Victoria University of Manchester).

In AN INTRODUCTION TO INDIGENOUS EDUCATION IN EAST AFRICA, the author draws the attention of educators, educationists and the general public interested in gaining insights into the cultural roots as they pertain to indigenous education.

The study was based on the assumptions:

- That every society whether large or small, advanced or primitive has its mode of education.
- That education covers the lifespan of every individual from birth to death, i.e. it is part and parcel of the process of living.
- That education, if it is a good one, should be deeply rooted in and guided by the society's culture of which it is a part, and
- That education being a dynamic process, changes with changing times.

The study is broken into two parts: Part One focuses on a Conceptual Framework needed for guiding the study of Indigenous Education. Part Two, on the other hand, contains three case studies in the Theory and Practice of Traditional Education, focusing o the Acholi (from Uganda), Kikuyu (from Kenya) and Wabena (from Tanzania).

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INTRODUCTION

The idea of this book grew out of my long period of teaching indigenous African education for over twenty years at the University of Makerere in Uganda, Nairobi in Kenya, Lusaka in Zambia and at the University of Dar-es-salaam where I studied indigenous education for my doctoral degree, the idea was completely crystallized. Over these years, it became clear to me that existing writings in the field of indigenous education in Africa were in disarray in that they did not reflect any conscious trend or the true »state of the art«. There were and continue to be numerous books and articles on various aspects of indigenous education. Nevertheless, there was little coherence or unity in such publications. Thus knowledge about indigenous education in Africa in general and in East Africa in particular, as contained in the some publications, seemed to be fragmented.

Following on from the above observation, it became clear to me that what was needed in this important aspect of out-of-school education was a publication which would consolidate, synthesize and contribute to our knowledge in this academic area. After a long period of delightful reading of existing publications in English Language, my efforts came to fruition in this publication. My wide reading and pedagogical experience made me realize the truth that the process of introducing the study and teaching of indigenous education especially in Teachers' Colleges has often been fraught with problems and frustration. While its existence is widely recognized and its values generally accepted, its conception has often been rather heavy, if not confusing.

Several reasons can be advanced to account for this state of affair. In the first place, there was the failure by Western as well as African schools for many decades to conceive of indigenous education as education. To such scholars, education meant schooling and anything outside the realm of schooling was not education. Secondly, there was colonial distortion of tings Africans, especially those aspects which could not be pegged to the colonial interests. The third drawback to the understanding of indigenous African education, perhaps the most serious, has been the existence of many publications on the subject, written by scholars sociology, development psychology and employing varied conceptual frameworks which are mostly unfamiliar to professional educationists and educators.

It seems obvious, that the greatest need at present is to provide a frame of reference within which the teaching and studies of indigenous African education could be undertaken. Such a framework should incorporate, as it were, questions which are familiar to educationists, educators and student-teachers. Consequently, the study was designed to achieve the goal of a systematic knowledge building of the subject of indigenous education. More specifically, it was to lead towards a better conceptualization and to the study of any particular traditional education, especially in terms of its meaning; organisational structures; subject matter; pedagogical trends; it's dynamism or changing nature in terms of time, space and culture and finally, its relevance for today and hopefully tomorrow.

As alluded to already, the book is designed to meet the academic interests and needs of the following: students of education in teachers' Colleges, institutes as well as in University Faculties of education; tutors and lecturers of educational foundations especially of History and Sociology of practitioners as well as those who have interest in the cultural roots of modern education in East Africa.

The study comprises nine Chapters. Following this introductory overview, Chapter one is devoted to a conceptual analysis of the field of indigenous education. Chapter two,, three and four are devoted to considerations of the organisational frameworks, the subject-matter and the process of indigenous education. Chapter five and six of the book tackle the topics of change, continuity, variation and the relevance of indigenous education respectively.

Chapters seven, eight and nine focus on case studies of the Acholi, Kikuyu and Bena systems of indigenous education. The book also contains a select Bibliography on Indigenous Education in East Africa.

Makerere University
January 1993

ACKNOWLEDGEMENT

Writing this book has been an exciting experience for me. And the ideas expressed in the pages therein reflect my understanding and values developed over twenty years of study, teaching and consultation. Some of the ideas may reflect bits of creative originality but the majority represent the outcome of my interaction with my former teachers, professional colleagues and students for which I am most grateful. In particular, I owe a wealth of gratitude to Professor A. Ishumi of the University of Dar-es-salaam; Professor D. Sifuna and Professor H. Ayot of Kenyatta University and Professor J. Ssekamwa of Makerere University for their interest, encouragement and reflection on this study. However, for any shortcomings that may be identified in this book, the author alone should be held responsible.

J.P. Ocitti

PART ONE: A CONCEPTUAL FRAMEWORK OF INDIGENOUS EDUCATION

Chapter One:
The Concept of Indigenous Education

Chapter Two:
Institutional Arrangements of Indigenous Education

Chapter Three:
The Subject-matter of Indigenous Education

Chapter Four:
Learning Strategies in Indigenous Education

Chapter Five:
Continuity, Change and Variation in Indigenous Education

Chapter Six:
The relevance of Indigenous Education Today

Chapter One:

THE CONCEPT OF INDIGENOUS EDUCATION

1.0 Objectives

After you have read this Chapter on the concept of indigenous education, you should be able to do the following:

1.0.1 explain what socialization and enculturation mean;
1.0.2 define child-rearing and growing-up process and indicate why they represent inadequate definitions of indigenous education;
1.0.3 differentiate between formal, informal and incidental aspects of indigenous education;
1.0.4 justify with reasons the crucial place of culture in any education system;
1.0.5 suggest or indicate the concept of indigenous education for modern education;

1.1 Introduction

In this Chapter, we will explain various terms which you are likely to meet in your attempt to understand the meaning of indigenous education. These include, among others, the concepts or socialization, enculturation, child-rearing, growing-up, formal and informal modes of education. In particular, effort will be made to show why each of such terms cannot explain adequately the reality of indigenous education. The elements which characterize the concept of indigenous education will be examined to conclude the Chapter.

This study is based on the assumption that conceptual ambiguity contributes to inaccurate understanding of reality. And that if indigenous education is to be properly understood and its relevance for modern education fully appreciated, then a review to elaborate its concept must be undertaken. This is important for indigenous education in Africa generally has often been misunderstood and subsequently misrepresented even within educational circles.

During the greater part of the colonial period, some people doubted whether it could be regarded as »education« at all. But even those who recognized its existence often relegated the subject to the position of »primitive« or »informal« education. Others referred to it simply as »socialization« or »child-rearing«. A question may be asked; what do such terms really mean? And is it appropriate to use any one of the them as synonym for indigenous education in East Africa and elsewhere?

1.2 Myths about Indigenous Education

There are several myths about indigenous education, but I believe there are two serious ones which must be exploded right at the outset. One states that there is no such thing as indigenous education i.e. indigenous education exists only in the mind. This denial comes out very clearly in the quotation below, taken form **H.J. Baker's publication on »Children of Rhodesia«** (London: Kelly, 1913 p. 20):

> *»The children of this land (Rhodesia) are nonentities. Nothing at all is done for them. They feed, sit about, and sleep and in this manner they grow until the time comes for themselves to do something ... They have no nurseries, no tea parties, no birthdays and* ***no instruction*** *(my stress) from their parents. They are there, and that is all. Their lives are one big nothing.«*

According to the above myth, indigenous education is not education. But as anthropologists have long pointed out, every society has a culture which is transmitted from generation to generation through the means of its education. Put differently, education is the humanization of man in society. Whether it is referred to as socialization (the way sociologists prefer to call it) or as enculturation (as termed by anthropologists) indigenous education is education. And as a universal process, it is part and parcel of every human society.

Subsequently, it is absurd for any one who is not ethnocentric to assert that indigenous education in each East African society, or elsewhere in the world, did not exist in the past or that it is not there today. For if the broad view of education as the whole process by which one generation transmits its culture to the succeeding generation is acceptable, then it would be inconceivable to deny the existence of indigenous education in each traditional East African society whether in the pre-colonial period, during the colonial period, or even in present day East Africa. As Westermann D. has correctly remarked in his (***The African Today and Tomorrow. London: Oxford university press, 1933 p. 88***);

»Education is not something which the African has received for the first time from the white man. The »primitive« African is not uneducated. Many Africans, men and women who have never been to school or in contact with Europeans, show such dignified and tactful behaviour, and reveal so much refinement in what they say and do, that they well deserve to be called »educated«...«

Another Western scholar, Bryant, who never doubted the reality and significance of indigenous education was so much impressed with the Zulu system of indigenous education which he had undertaken to study with characteristic keenness, that he boldly remarked in his book, (***The Zulu People as they were Before the White man came; Pietermaritzburg; Shuter and Shooter, 1949 p. 77-78***) That:

»Through the ages, this admirable system of forming character and imparting knowledge continued until at length was evolved a Zulu race noble of heart, dignified of being, refined of manners and learned in natural resources ...«

Another myth, and perhaps one that has been most persistent, especially during the colonial period recognizes the existence of indigenous education but dismisses it as »primitive«-being found only in »tribal« or »pre-literate« societies. But as in the case of the first myth, a point well illustrated by Asavia Wandira (1971) in his ***Indigenous Education in Uganda***, this one does not help us to gain a proper perspective of the nature of indigenous education. For one thing, there is no agreement even among anthropologists as to what constitutes a »tribe«. The same is true with respect to the use of the generic term »primitive«. And with no consensus of opinion regarding what constitutes »primitive«, it may be wise to shy away from (or reject) its use to describe indigenous education. Moreover, the term primitive lacks exactness and a classificatory value, not to mention that its origins may be deeply rooted in Western ethnocentricism. Dozier E.P. (in ***Mantagu A.ed. The concept of the primitive, New York: The free Press, 1958. p. 250ff.***) was therefore justified in posing the fundamental question thus:

»When the term »primitive« may apply equally to the native of Tierra del Fuego and the Inca of the Andean highlands; to the Bushmen of South Africa, what scientific justification is there for using it?«

I agree entirely with the above quotation. For if there is no rational basis for using the term »primitive« to describe anything, what justification do we have to use it to describe indigenous education?

1.3 Indigenous Education as Cultural Action

Traditional or indigenous education may be regarded as a cultural process largely because it is the cultural and sub-cultural forces surrounding each individual that really educate. It is approved life as lived by the majority of the members of each society. Thus, conceptualized as cultural action, indigenous education has been studied from several perspectives by scholars representing different disciplines. Professional educationalists view cultural action as traditional learning system or simply as indigenous education.

What social psychologists regard as human development process which leads to the formation of »unique personality«, on the one hand, and »social personality« or »common personality traits« of the majority of the members of a particular society, on the other, may be regarded as an aspect of traditional education. Looked at in this way, traditional education is more or less a natural process of growth and development, but within the controlling mechanism of each society.

To anthropologists, traditional education as cultural action is conceived of as enculturation i.e. as the process and product of learning a cultural tradition throughout one's life, thus enabling each person to learn to adjust to his particular milieu.

To sociologists, on the other hand, indigenous education as cultural action is viewed as the process of becoming a member of society. It is the process whereby group values are built into the individual. That is, it prepares each individual for the roles he has to play in his family, community and society generally. The socialization of members of the family, clan, lineage, age-group etc. has a great deal to do with the integration of society as a whole. To become so assimilated, the individual must be encultured in some degree.

In this way, socialization, like enculturation, means cultural internalization i.e. the acquisition of culture by the individual in order to become an acceptable member of his group or society.

The significance of socialization in the life of the individual is reflected largely in the fact that a child is born ignorant of the social worlds in which he finds himself. In order to survive and become acceptable as a member of his society he has to learn all about the social knowledge and social skills such as talking, the proper way to behave normally in different situations and so on. In this respect, he is assisted by the parents, relatives and others he comes in contact with largely through the medium of language. He is further more assisted by other agencies of modern socialization like political parties, governmental, religious and youth organizations, as well as other factors of acculturation like urbanization, schooling, wage employment and the mass media (i.e. the radio T.V. and newspapers).

In as far as it enables individuals to acquire acceptable codes of behaviour in real-life situations – in the homes, on the farm, during ceremonial occasions etc – it is definitely correct to say that socialization resembles indigenous education. Both processes are concerned with making aware to each individual, the relationships which bind the family, lineage, clan or the age-group, on the one hand, and the individual's own relationships with the older members of his social groups, on the other.

Besides, socialization, like indigenous education, is a life-long procedure of learning. In the early years of life through primary socialization, an individual learns the language and acquires an understanding of cultural norms and values. He is also taught to understand and appreciate the ideas and views of others as well as to play the occupational and other roles. When he grows up to be an adult, developmental socialization, which is a continuous process, enables him to acquire new social knowledge and skills.

Furthermore, in socialization, there is the tendency to over-stress the acquisition of social knowledge and social skills to the extent that it tends to overshadow the significance of productive work and practical skills.

Another difference lies in the fact that indigenous education, unlike socialization, is not just concerned with what society expects from the rising generation, who will have to take over the social and occupational functions of their predecessors alone. It is also concerned with each person as an individual: his inner worth and richness of the personality. In indigenous education, the idea that every one should learn from society (through stimulated learning strategies which is the basis of socialization) is complemented by the idea that everybody should learn for himself (say, through independent and self-directed learning strategies) with a view to promote his own personal development and self – fulfilment – say, in a particular trade.

1.4 Indigenous Education as Child-Rearing or as the Process of Growing-up

It would be wrong to equate indigenous education with child-rearing practice for the two concepts are not identical constructs. Whereas child-rearing practice is directed essentially at the **preparation of children for adult life**, indigenous education is much more embaracing since it **covers the entire lifespan of every individual**. As a continuing process, from the cradle to the grave for the individual, and from one generation to another in the case of the society, indigenous education is thus geared to meeting the individual learning needs of all member of the society – children, youth and adults as well as the educational needs of the society as a whole.

To a limited extent, child-rearing practice resembles indigenous education. Firstly, in as far as it is also directed at upbringing children to acquire what society regards as desirable in terms of knowledge, skills and attitudes. And secondly, in being the basic stage of the vertical dimension of indigenous education as a lifelong process.

Semantically, child-rearing or child-upbringing connotes a process of maturation, that is, of »growing up« to adulthood. However, the process of growing up to describe indigenous education should not be used in the sense of trees growing up but of children being enabled to become full and effective members of their society in accordance with a pre-judged and predetermined end. The concept »growth« furthermore, has the connection of »moulding« or »conforming« to the social norms and social cohesion. But conforming or moulding was just the ideal goal. Because children then as today were not soft, pliable clay to be moulded or made to conform to shapes and patterns pre-determined by society at all times, differences in their growth patterns were expected and even tolerated where they did not seriously conflict with the accepted norms. This was because growing up by its very nature, took place at times in a conflict situation in which individuals had the freedom and initiatives (though limited) to exercise some choice between conflicting possibilities.

Finally, the inadequacy of using the concept »growing up« or »child-rearing to describe the process of indigenous education is reflected in the fact that it overlooks completely the process of adult life and adult learning.

1.5 Indigenous Education as Informal Education

Indigenous education is informal in two main ways:

1.5.1 Consciously when individuals want to learn something from the life situation of the family, lineage, clan or the age-group organization and its environment, purely on their own initiatives or through the processes of stimulated learning and directed practice.

1.5.2 Unconsciously and incidentally by association with the day-to-day life of the society. Informality in the past was made possible by the fact that every institution of the society constituted a learning medium. And the availability of many learning situations facilitated meaningful encounters between learners and their milieux. Society in pre-colonial East Africa, as elsewhere in Africa, obligated its institutions to promote an environment which was congenial to cultural enhancement so that each individual could make the most of himself or herself. Informal learning was made possible because in pre-colonial times, everybody played more or less the triple roles of **learner**, **educator** (to those younger and less knowledge able) and productive **worker**.

Despite what had been said above, to equate indigenous education with informal education is to oversimplify what is an otherwise a complex phenomenon. Informal education implies spontaneous learning by individuals as they interact with their social and physical environment in their process of day-to-day living. In as far as indigenous education is not bound by time and place and it is open to all members of the society – children, youth and adults – and it presents a truly lifelong process of learning, it may be reasonable to say that it resem-

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bles informal education to a very large extent. But informality is only one aspect of indigenous education. There are other aspects which are formal.

1.5.3 **Prolonged formal aspects of indigenous education** were reflected in formal learning which took place in organised learning groups, in fixed places (usually secluded) and under the guidance of recognized and acceptable instructors. Examples of formal learning situation include, among others, the institutionalized indigenous »school« like the »Wenyekongo« of the Ubena of Southern Tanzania or the »Thondo« of the Bavenda of western Transvaal; the »age-village« of the Nyakyusa of S.W Tanzania. The pages at the Kabaka's palace and the royal enclosures in pre-colonial Uganda; the »Chisungu« of the Bemba of N.E. Zambia; the »age-group« organization, especially among the Kikuyu, Maasai, Nandi etc. as well as the numerous »bush schools« or secret societies which were popular with traditional societies of Central and West Africa.

In many respects, such institutionalized forms of learning resembled modern schooling in providing opportunities for full-time learning running from a few weeks to many moths, even years. For examples, the »Thondo« of the Bavenda of South Africa lasted for five to seven years while the »Wenyekongo« of the Ubena of Tanzania lasted for up to ten years of formal boarding education.

1.5.4 **Short-formal aspects of indigenous education**, on the other hand, were characterized by brief but recurrent organized learning opportunities which were usually punctuated by practice of what was learnt. One distinguishing feature of short-formal aspects of indigenous education was its being geared to meeting the needs of part-time learners. In most cases, short-formal education programmes were mounted on request on a voluntary basis for individuals or groups with specific learning needs and who had the time for such learning. One possible target group could be some youth desiring to be taught specific skills such as learning to play a particular musical instrument, traditional game or a dancing style. This was particularly common in pre-colonial Acholi society. Another target group for some brief formal instruction could be a group of mature girls approaching marriage wishing to learn a particular home management skill from a woman who was knowledgeable in the practical art so sought. The instructor, together with the target group would then cooperatively plan and execute the desired learning programme in accordance with agreed time schedules. Other brief formal aspects of indigenous education were reflected in intensive induction programmes e.g. as part of the vital ceremony for installing a new chief. The acquisition of specialized skills through apprenticeship system – characterized by short instructions and demonstration followed by long period of practice of what was taught – may also be included in the short-formal aspects of indigenous education.

1.6 Concluding Remarks

The preceding section of this Chapter has focused on the concept of indigenous education from several perspectives, including consideration of socialization (and enculturation), child rearing (and growing up) and informal versus formal education. The section does not claim to be exhaustive. However, it is hoped that enough has been presented to illustrate the fact that indigenous education was (and still is) indeed education. And because it was deeply rooted in the society's natural and human environment, as for example, its subject – matter springing directly from the culture or way of life of the same society, it was truly an indigenous system of education. In short, it was relevant in many ways for effective living in one's society.

To grasp clearly the nature and scope of indigenous education, it must be realized that it calls for the widest definition as the process that goes on throughout life, not being limited to time, place or to any particular group of people and its purpose as representing the totality of man's approved experiences in his culture or society.

Pedagogically, indigenous education encompassed (in the past) both instructional and non-instructional modes of learning, which may be termed formal, informal and unconscious (or incidental). Indeed, a study of the process of indigenous education makes us realize how little of what human beings know or learn depend upon instruction or formal teaching alone. Largely as a result of studies of indigenous education in Africa and elsewhere, especially by anthropologists, educators have come to accept the fact that education may go on without a teacher or even as in the case of incidental mode of much of indigenous learning, without any person to do the educating. That is, much of indigenous learning process takes place without the benefit of teachers, or indeed of direct instruction of any short whatsoever. Teaching, no matter how skilful or extensive can only be a part and not the whole of education or learning system.

Being a society-wide or universal system of education for every member of the society, indigenous education was not confined to particular places as all society's social space was its stage; the environment as the source of its subject-matter; and every institution of the society as its agent.

One reason why indigenous education did not rely so heavily on formal instruction was because it was (and still is today) concerned so much with practice – i.e. the acquisition of practical skills of living.

Closely related to learning through work or job performance was the service orientation of indigenous education. In traditional society, an individual was urged and expected as part of group loyalty to have a strong sense of obligation to service for the benefit of the family, the neighbourhood and the community, throughout one's life.

The social dimension of indigenous education was reflected in its being society-oriented. Its ultimate goal being to integrate the individual into his society. Unlike schooling, it did not focus on the acquisition of academic skills as much as on the right practical and social skills and associated attitudes necessary for living there and then as well as a foundation for living in the future.

As a value system, indigenous education in the past was concerned with what was perceived by the society as a whole or by those who controlled the destinies of the society as a whole or by those who controlled the destinies of the society as good or worthwhile and which were considered essential for survival of the society. Besides the acquisition of practical skills of living, the individual in a traditional society was expected to achieve an awareness or understanding of his place in society; his roles in the same society; and what the environment (both natural and human) offered for his personal and community exploitations.

1.7 Implication of the Emerging Concept of Indigenous Education for Today

In light of the above analysis, it is clear that indigenous education is indeed education. As such, it is not an adequate definition to regard it merely as »*a process that enables individual to fill pre-determined role in society.*« On the other hand, it is neither proper to conceive it narrowly as »*a process that is concerned with developing the full potential of each individual.*« The above two definitions represent the society's and the individual's viewpoints of education respectively. A more acceptable approach could be perhaps to integrate the two viewpoints so that we may look at education as a process of desired learning by which individuals acquire new abilities and associated skills and attitudes in order, as it were, to efficiently and effectively perform their roles as individuals and as members of their societies.

Consequently, it becomes imperative in East Africa today to develop or move away from the narrow conventional concept of education as schooling to the more acceptable and more realistic indigenous conceptualization of education in which elements of all the resources of the family, community and the society do contribute to the total education of the learners – be they children, youth or adults.

1.8 Questions for Discussion

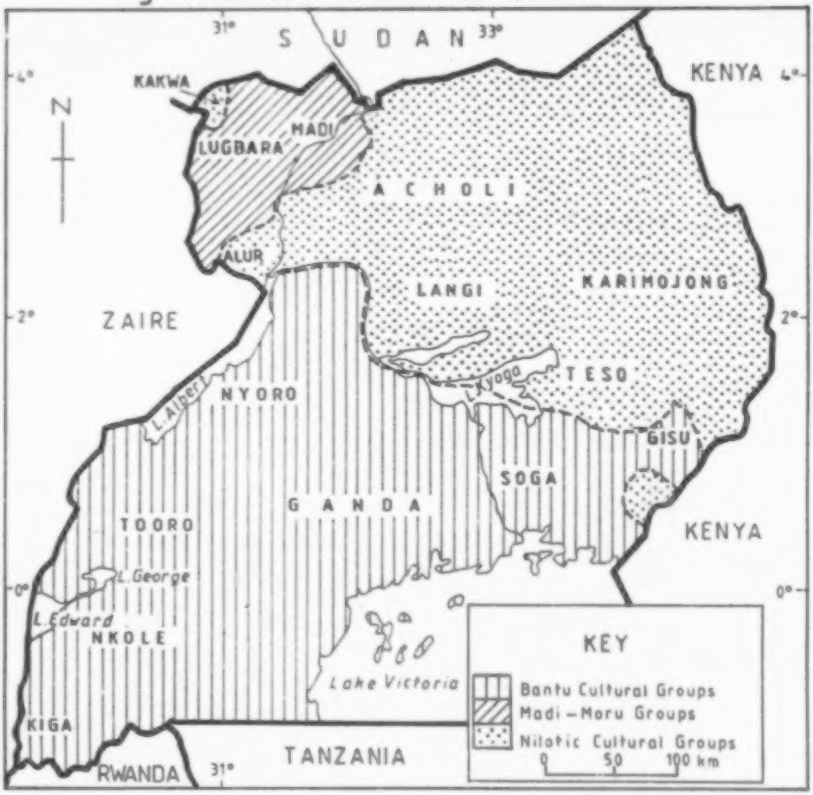
1) »*Ethnocentricism: ignorance and faulty conceptualization of education contributed a great deal to the misconception of or the denial of indigenous education in East Africa*«.
Do you agree or disagree with the above statement? Give reasons.

2) »*The concept 'child-rearing' or 'growing-up' should not be equated with the concept of indigenous education in any way*«. Discuss.

3) »*'Socialization' or 'Enculturation' process represents the nearest conceptualization of 'indigenous education'*«. Elaborate.

4) »*Compare and contrast 'schooling' with 'indigenous' or 'traditional' education in your own country.*

Fig.1 : UGANDA CULTURAL GROUPINGS


31°
SUDAN
33°
4°
KAKWA
N
LUGBARA
MADI
ACHOLI
KENYA
4°
ALUR
LANGI
KARIMOJONG
2°
ZAIRE
2°
L. Albert
NYORO
L. Kyoga
TESO
GISU
SOGA
GANDA
TOORO
KENYA
L. George
0°
0°
L. Edward
NKOLE
KEY
Lake Victoria
▥ Bantu Cultural Groups
▨ Madi – Moru Groups
░ Nilotic Cultural Groups
0 50 100 km
KIGA
RWANDA
31°
TANZANIA

CHAPTER TWO

INSTITUTIONAL ARRANGEMENTS OF INDIGENOUS EDUCATION

2.0 Objectives

Having completed studying this Chapter, you should be able to:

2.0.1 explain what is meant by the organizational structures of indigenous education;

2.0.2 differentiate between horizontal and vertical structural dimensions of indigenous education;

2.0.3 define »life-cycle,« »life-space« and »environmental« perspectives of indigenous education;

2.0.4 compare and contrast the organizational arrangements of school and indigenous or traditional education.

2.1 Introduction

In the previous Chapter, we dealt with the concept of indigenous education with special reference to several closely related concepts. In conclusion, we stated that indigenous education comprised several modes of learning which were described as formal, informal and individual. And that indigenous or traditional education was to school educationalists, what socialization was to sociologists and enculturation was to anthropologists. It was furthermore indicated that it was an education for all – children, youth and adults, and it was a lifelong cultural action.

In this Chapter, we turn to examine the institutional arrangements of indigenous education using as a basis of analysis the dual structural framework of life-cycle and life-space foundations of indigenous education and of variations which exist in the structural organizations of some indigenous systems of education within the East African region.

2.2 Structural Differences between School and Indigenous Education

In exploring the subject of the institutional organization of indigenous education, a territory is being entered where there are few sign posts. Unlike schooling which is hierarchically structured and chronologically graded, (under full-time administrators and full-time teachers, with full time students learning according to specified time-tables) and running from the primary cycle, through secondary and the university, the institutional arrangements of indigenous education are difficult to articulate. This is to be expected for the process of indigenous education as already indicated in the previous Chapter, cannot be easily divorced from the process of living or culture i.e. of the totality of life as lived by each society. Thus, to describe that education, even its organizational aspects alone, is likely to lead one to examine the entire institutional arrangements of each society. This is not what this study intends to do. Instead, a framework to facilitate the analysis of the organizational structures of any system of indigenous education is hereby proposed. It is based on the premise that the subject of indigenous education is best understood if conceptualized in accordance with the educational development of the individual from infancy to old age in at least three main ways i.e. in **life-space and life-cycle** perspectives as well as in accordance with the society's major **life-style activities**. This tripartite arrangement must be understood if we are to appreciate the provisions of indigenous education in traditional societies. In the following three sections of this Chapter, efforts will be made to promote that understanding.

2.3 Life-cycle Organizational Structure of Indigenous Education

Vertically, indigenous education was organized to meet the learning needs of individuals in life-long perspective i.e. from the cradle, as it were, to the grave. In every East African society, the life-span of each individual was divided into life-cycle stages which greatly facilitated the process of learning especially the basic knowledge, skills and attitudes needed for successful living as an individual and as a member of one's society.

During each of the several life-cycle stages, every individual was made to know his or her station in life.

This, in turn, meant that he learnt what was expected of his sex and status, since each life-cycle stage had its own behaviour system which had to be acquired by individuals in order to live a normal or accepted life.

The division of the process of living and therefore of learning within an organizational framework of life-cycle stages helped to bring some order in the process of life-long learning. The learning of certain behaviour system was staggered. That is, each life-cycle stage carried one or two social status which, in turn, called for particular skills or competencies and whose achievement depended on certain formal and informal sequence of learning experiences.

Among traditional societies in which there was a well-developed rites de passage – such as among the Maasai, Kikuyu, Nandi, Bagisu etc. – it was normal for individuals to pass from the stage of childhood though an emotionally charged ritual pedagogy called circumcision straight into the period of »social« adulthood and later on to that of elderhood. In such societies, the vertical dimension of the organization or education reflected the following learning cycles.

2.3.2 The first vertical cycle of education was represented by the stage of childhood when individuals were made to learn and live as children, largely under the control of the womenfolk.

2.3.3 The second cycle was represented by the ritual of initiation which constituted a tremendous pedagogic effort. In practice, this ritual pedagogy enabled those involved to undergo a dramatized passage from the status of childhood and its social environment to the new status of adulthood and its social environment, through a liminal stage of isolation or a learning retreat – set apart in the wilderness away from profane life – which often lasted many months or even years in some societies.

2.3.4 The third and final vertical cycle of indigenous education was represented by the post-initiation period which was marked by a long period of national service (e.g. through warriorhood as among the Maasai or the Zulu) followed by a respected period of elderhood which carried heavy political, religious and judicial roles which were the subject of further learning.

Conversely, in a society with strong kinship organization (whether matrilineal or patrilineal in nature) there was no dramatic change from one life-cycle stage to another. Everything was very gradual except after the commencement of puberty for girls, when training for motherhood was intensified.

In the case of the Acholi society, the following were the major life-cycle stages that individuals had to pass through from birth to death.

2.3.5 The first vertical cycle of indigenous education covered the period from birth to the appearance of permanent teeth. During this time, the education of children focused on breast feeding, baby care, weaning and acquisition of movement and of speech. At the time, the education of children (infants) was largely in the hands of the mothers and other female intimates.

2.3.6 The second vertical cycle covered the period from the onset of permanent teeth up to puberty. The period was covered by training in etiquette, social habits and family activities as well as the cultivation of values. Through the media of playing, folklore and participation in the everyday social economic activities of the family and community.

2.3.7 The third vertical cycle began, in the case of girls, with the discharge of the menses. This was characterized by intensified training for family life. Thus, the boy became increasingly identified with his father and the menfolk just as girls with their mothers and the womenfolk. This third cycle culminated into married life.

2.3.8 The fourth cycle covered the child-bearing period of married life. During this long period, education was for successful married life with the married couples getting instructions mainly from the in-laws and the elders of the community. In matrilineal societies, the couples received more instructions from the wife's relatives just as the case of the Acholi and other patrilineal societies, the instructors came mainly from the househand's lineage and clan. Education for parenthood or bringing up a family was not the only subject learned. As junior adults, married couples were also guided by the elders to learn a lot through active participation in the many joint social, religious, judicial and economic activities of the community. Husbands were also required to acquire the skills and techniques of warfare and the defence of the homes, the clans and the entire society.

2.3.9 The final vertical cycle of indigenous education in societies with strong patrilineal kinship system (as in case of the Acholi) covered the period of elderhood which began with married couples becoming parents-in-law and subsequently grand parents.

Education for and in elderhood was achieved through participation in village affairs, and the affairs of the court, in festivities including playing leading roles in rituals associated with birth, marriage, death, sickness and religion. All in all, the richness of educational experiences that elders went through elevated them to the level of wise men of the community and the society as a whole — a status which bestowed upon them prestige as arbitrators, advisors and counsellors before dying to become invisible guardians of the society as ancestors i.e. as the »living-dead«.

2.4 Life-space Organizational Structure of Indigenous Education

Horizontally, indigenous education was organized to introduce the individual gradually from the near, familiar and sheltered cosy learning atmosphere of the nuclear family, and extended family and village community to the wider and stranger learning environment of the society as a whole. From the perspective of this expanding learning environment for each individual, three cycles of indigenous educational provisions are discernable.

2.4.1 The first horizontal cycle of indigenous education was represented by the organizational framework of the home and the neighbourhood during infancy and early childhood, when the parents and other members of the household constituted important factors of education. Within this social-space setting, learning activities tend to follow the rhythm of daily and seasonal life of the family and the immediate neighbourhood.

2.4.2 The second horizontal cycle of education was reflected in the roles of the wider community of relatives bound by ties of lineage and clan in promoting the education of individuals mainly during later childhood and adolescence. Membership of a lineage and a clan normally imposed upon individuals a number of privileges and obligations which in turn demanded further learning. Clan duties, customs, rules and values were to be learned. The same was true with how to bring about clan unity, solidarity and prosperity.

2.4.3 The third horizontal cycle of indigenous education was reflected in the efforts of the society as a whole through its territorial joint economic, social, political, military and other society-wide activities to inculcate in the individuals the societal ethos and the acquisition of vital skills essential for the survival and continuity of the society.

At this stage, within the wider social space of the society, learners as adults, came into learning relationships with far away contemporaries with no blood ties.

This life-space dimension of the organization of indigenous education did not only portray the evolution of an individual's social space, beginning from the confine of the family and community to the wider context of the whole society. It also included the cord of continuity and the relationship between one generation and the next.

2.5 The Structural Organization of Indigenous Education According to Major Aspects of the Learning Environment.

The preceding sections, 2.3 and 2.4 focused on our efforts to understand the structural setting of indigenous education in two main ways i.e. according to the individual's growing up life-cycle stages and his widening human environmental or social-space. In this section, we turn to another attempt to understand the structural setting of indigenous education according to aspects of the society's social, economic, political, spiritual and natural learning environment.

2.5.1 Indigenous Education in the Context of Social Environment

From birth till death, individuals were greatly influenced in whatever they had to learn by the social circumstances in which they found themselves. Membership of groups such as nuclear and extended family, lineage, clan, age-set or age-groups determined more or less what was learnt and how. Through listening to stories (legends, folktales, myths, historical narratives etc.) proverbs, riddles, music and songs, children learnt much about accumulated experience and wisdom of their communities associated with certain events, occasions or persons. Through leisure-time activities like beer-parties, visiting neighbours, games and sports including dances and festivities associated with birth, death, marriage, rituals, people came together to relax and learn much about events of social significance.

2.5.2 Indigenous Education in the Context of Economic Environment

Economic organization of the society represented the setting for much learning of skills and associated values and attitudes needed to live a normal life as acceptable members of the society. Through hunting, individual learned not merely to hunt but also to see the value of team work and of the rules which governed human relationship during a hunting expedition. Other economic activities which provided much learning included agriculture, herding and numerous crafts work such as pottery, woodwork, basketry, blacksmithing, tanning, bark-cloth making, house construction etc. While these economic activities provided opportunities for learning many specialized practical skills needed for economic survival, they also made it possible to acquire those human ideals like generosity, hospitality, social responsibility and duties to others.

2.5.3 Indigenous Education in the Context of Political Environment

The political climate of the society also had a marked influence on indigenous education. In societies with highly centralized political systems as among the Baganda, Banyoro, Batoro, Banyankole and the people of Karagwe, Mumias, Rwanda, Burundi and Wabena, educational provision was influenced by distinctions of wealth, privileges and status. Among the Wabena of Southern Tanzania, the Banyankole of Uganda and the people of Rwanda and Burundi, distinction of rank and privilege meant differential education. The cattle-owning Bahima in pre-colonial Ankole did not only subject the agricultural Bairu and relegated them to an inferior legal and social status — they also denied status – they also denied them education for political and economic power. Similarly, the Wabena of southern Tanzania had a compulsory boarding school education lasting some ten years or so for children of aristocrats who were trained to become political and military leaders. On the other hand, members of the common men were denied such educational provisions.

In the so called »stateless« societies, an assembly of elders constituting senior age-group notables controlled not only the destiny of the society but also what should be learnt and under what circumstances. In the absence of a hierarchical set up in such societies, education tended to vary according in such societies, education tended to vary according to one's sex, age (or age-group) and locality.

2.5.4 Indigenous Education in the Context of Spiritual and Natural Environment

The spiritual environment also provided much learning activities especially in the areas of religion and its associated beliefs; explanation of several mysteries of life including relationship between life and death; how death came into the world; the existence of several types of spirits; the place of ancestors (i.e. the living dead) in human life; the concept of the universe; the nature of man (both spiritual and material) and of man's relation with the unknown world of spirits.

Closely associated with the spiritual world was the world of nature i.e. of animals, birds, plants, rains, winds, and the associated mysterious forces of the universe. Through the activities of heading, agriculture, hunting, religious practices and worship etc, people were afforded opportunities to come face to face with nature and thus to develop harmony with it.

2.6 Summing up

To recapitulate, although it is difficult to isolate indigenous education from the society's cultural patterns, of which it is a part, yet with the help of a tripartite tool of analysis, as we have attempted above, some considerable insights into the nature of the general institutional arrangements of indigenous education may be gained.

Vertically (*according to the life-cycle stages of each person*) indigenous education referred to the didactic efforts of all agents of traditional education directed at the individual throughout his lifespan from the cradle to the grave.

Horizontally (*i.e. according to the society's social space*) indigenous education encompassed the didactic relationship between parents and their children; relatives and children as well as according to the expanding social space extending from the home, when one was a child through the local community and on to the wider society when one was an adult.

Environmentally, the structural organization of indigenous education may be grasped if it is studied according to the »society's major aspects of its environment«. Thus, indigenous education may be structurally analyzed within the framework of the social, economic, political and natural environments of each society.

2.7. Questions for Discussion

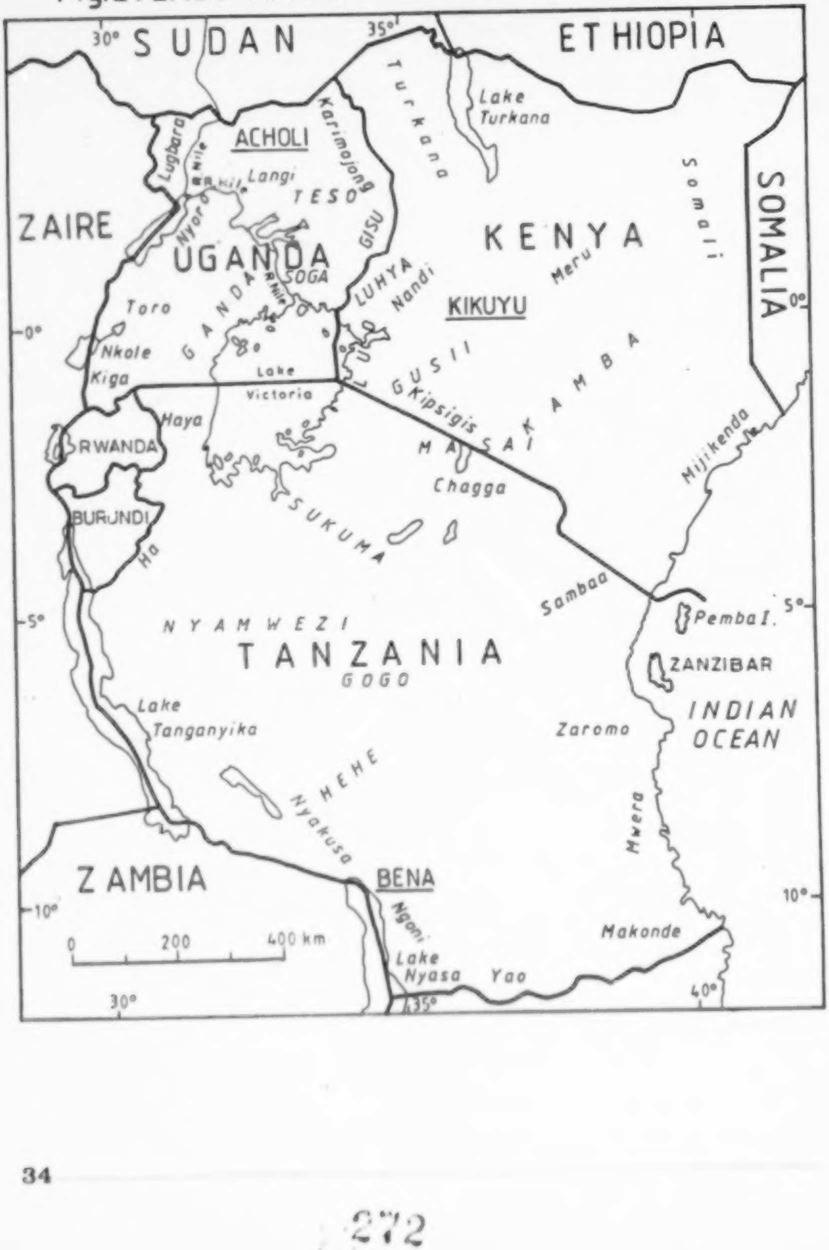
1) Citing specific examples, indicate the extent to which the following facilitated the functioning of indigenous education:

   a) Sex of learner
   b) Age or age-group
   c) Rank, status and privilege
   d) Developmental life-cycles for each individual person
   e) The society's social space or its environment and institutions.

2) Compare and contrast the institutional arrangements of schooling with those of traditional education.

3) The move towards »education for« all in East Africa is likely to reveal the folly of relying on schools alone as the only medium of desired learning. Creative thinking is required to establish or find new alternative centres for desired leaving to supplement the efforts of schools. What lessons from the institutional arrangements of indigenous education, do you think, may help in the planning and implementation of the goal of »education for all«.

Fig. 2: EAST AFRICA MAJOR ETHNIC GROUPS



SUDAN
ETHIOPIA
SOMALIA
ZAIRE
UGANDA
KENYA
TANZANIA
RWANDA
BURUNDI
ZAMBIA
30°
35°
40°
0°
5°
10°
Lake Turkana
Turkana
Somali
Lugbara
ACHOLI
Karimojong
Langi
TESO
Nyoro
GISU
SOGA
GANDA
Toro
Nkole
Kiga
LUHYA
Nandi
Meru
KIKUYU
LUO
GUSII
Kipsigis
KAMBA
MASAI
Chagga
Mijikenda
Lake Victoria
Haya
Ha
SUKUMA
NYAMWEZI
GOGO
Sambaa
Pemba I.
ZANZIBAR
INDIAN OCEAN
Zaromo
Lake Tanganyika
HEHE
Nyakusa
Mwera
BENA
Ngoni
Makonde
Lake Nyasa
Yao
0
200
400 km

CHAPTER THREE

THE SUBJECT-MATTER OF INDIGENOUS EDUCATION

3.0 Objectives

After you have read this Chapter on the Curriculum of indigenous education, you should be able to:

3.0.1 define culture as the content of indigenous education;

3.0.2 identify and illustrate the major approaches to the understanding of the curriculum of indigenous education;

3.0.3 explain and justify the emerging curriculum patterns of indigenous education.

3.0.4 identify and explain the major goals of indigenous education.

3.1 Introduction

We have already studied the meaning of the concept »indigenous education«. We have also studied the »institutional« set up of the same education especially as it was during the pre-colonial period. This Chapter extends our analysis to the area of the subject-matter of indigenous education. We begin the study with an illustration.

The English philosopher, Alfred North Whitehead, in his book, ***Aims of Education***, sums up what ought to be the contents of any system of education. He says that there is only one subject-matter for education and that is life in all its manifestations.

In contrast, the school's definition of curriculum as *»all the experiences for which the school accepts responsibility«* is both narrow and unclear. Narrow in scope because it excludes learning experiences beyond the responsibility of the school. And it is unclear in meaning in that »experiences« referred to is unexplained.

When the two definitions are put side by side, it becomes obvious that Whitehead's conceptualization of curriculum is likely to be regarded more accurate and attractive to students of indigenous education who give the widest meaning to the conception of education as explained in Chapter One of this book. Whitehead's definition is more acceptable although with one reservation, namely, that the word »life« in his definition needs some clarification. As we all know, »life in all its manifestation« may not be approved by society. It is a fact that every society makes a definite distinction between what is »good« and what is »undesirable« in life so that only what is »good« is considered worthwhile for education, including indigenous education.

3.2 Approaches to Understanding the Contents of Indigenous Education

With the above introductory remarks, we now turn to consider the most important features of the subject-matter of indigenous education. This is done from several perspectives, namely:

3.2.1 in cultural perspectives;

3.2.2 in the perspective of the dominant value of the society;

3.2.3 in life-cycle perspective;

3.2.4 in life-space and environmental perspective;

3.2.5 in the perspective of the »ideal« women and man;

3.2.6 contents according to educational goals and aims;

3.2.7 emerging characteristics of the curriculum of indigenous education.

3.3 Contents of Indigenous Education in Cultural Perspectives

No human society is without education and no education is without its culture which it helps to support. Thus, one cannot talk of the sort of curriculum which an individual growing up into a culture has to master without understanding the content of that culture.

A society's culture represents its survival mechanism or the good life in a world as conceptualized by the society and crystallized after many life experiences as a group. Culture may broadly be defined as the sum total of the society's ways of life, without which the society either disintegrates or will never be the same again. It contributes to the security, fullness and continuity of each society.

The manufacture and use of tools and implements constitute the technological sector of each culture. And because men is a tool-using animal, society has to ensure that its members do understand this aspect of the culture – technology: what it is and how it is used.

The sociological component of culture, on the other hand, embraces the customs, institutions, rules and patterns of interpersonal behaviour. To mention but a few, political organization, clan and lineage, as reflected in the matrilineal and patrilineal descent relationships are all part and parcel of this social aspects of a traditional culture.

Finally, the belief systems, ideas, attitudes or sentiments of various kinds constitute the ideological or spiritual aspects of a culture. (*see Fig. 3 p. 38*)

From the point of view of the curriculum, the value of culture represents what society cherished and therefore part and parcel of what is worthwhile to learn in education that is considered good.

3.4 Indigenous Education Contents in the Perspective of the Dominant Value of Each Society

Arising out of each culture was the belief in the dominant value representing, as it were, the hub on which the wheel of the society's ways of life turned. Today, capitalism, democracy, and socialism are obvious examples of ideologies. In the pre-colonial period, however, there were many ideologies which represented varied societies which existed then. Some of the dominant traditional values or ideologies, for examples, included «divine kingship» as among those societies with powerful monarchies; militarism as among the Maasai and the Ngoni; **forest** as sacred as among the Pygmies and the Twa; **the cow** as the most cherished object i.e. as the hub of life itself – as among most East African pastoralists; the **golden stool** as the soul of the Ashantis; etc.

Perhaps the most widespread dominant value or ideology was communalism. That is to say, people highly valued living closely together; they

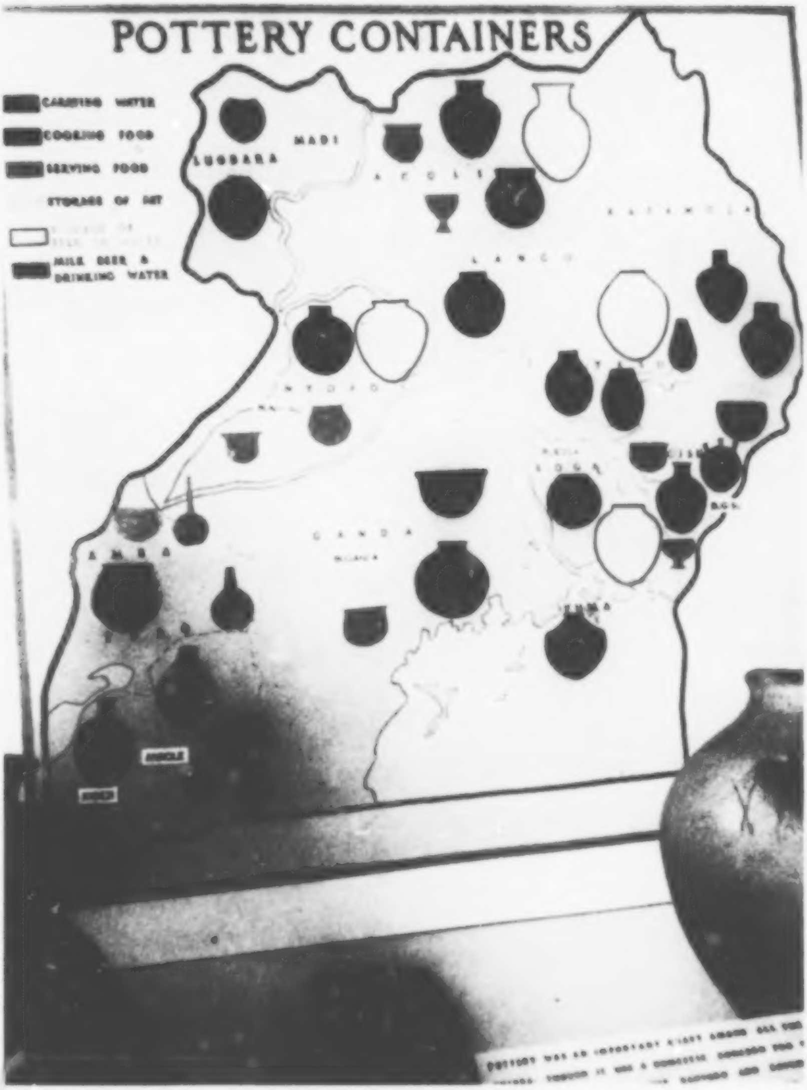

POTTERY CONTAINERS
CARRYING WATER
COOKING FOOD
SERVING FOOD
MILK BEER &
DRINKING WATER
MADI
LUGBARA
ACHOLI
KARAMOJA
LANGO
NYORO
GANDA
SOGA
AMBA

Fig 3: Uganda Map - Illustrating Pottery Containers (Uganda Museum Display) Still Learnt and Produced Today by Adults

suffered and loved together; depended upon one another. Thus the traditional codes of conduct were mainly based on the principles of communalism.

Because of strong faith in this ideology of communalism, an individual of the past could not think of himself apart from the community in which he lived. He saw society was indeed a kind of an extended family which encompassed moral, political and economic relations. And it was from the principles regulating such relations that the ideology of communalism was derived.

The dominant value as a kind of binding force, greatly helped to determine the ethos of each society and therefore the basis of its world outlook and the subsequent adjustment and adaptation of the society to its natural and social environment.

In practice, the ideology provided the springboard for the formulation of the aims, process and contents of the society's system of traditional education which was part of its survival mechanism.

To illustrate how a society's ideology could form the basis of the subject-matter as well as the aims and process of its educational system, let us consider the life of a hypothetical traditional society, by going over a familiar ground.

Man, like animals, is part of nature. But unlike animals he produces his means of life: what he eats, wears and shelters under. As Ngugi Wa Thiong'o (***1981: »Education for National Culture« Forward Vol. 4 Nos 2 & 3 1982 Kampala p. 2-7***) puts it.

> *»His labour power, acting on nature produces his food, clothing, shelter and other needs to meet other needs. His labour power, acting on natural resources generates wealth. His labour power is made more powerful... by his skills and ability to utilize the tools e.e. technology and by his co-operation with other men in his struggle to wrest a living from nature.«*
>
> *»The relation between man and nature is characterized by both harmony and conflict: harmony because being part of nature, whatever man does is a manifestation of nature; and conflict because he must detach himself from nature, act on it, change it, turn it into slave, compel it to meet his needs.«*

Thus, when a society that derives its livelihood directly from the land settles in a new environment, whether by conquest or by natural process, it will be faced with the problem of meeting its basic needs, namely, food, shelter, clothing and group security. To meet the first three needs, the society will first and foremost turn its attention to a critical examination of its natural environment. For the fourth need, i.e. of group security, it will turn to study the social environment of its neighbouring societies in order to establish whether they are weak or strong; peaceful or warlike, friendly or hostile etc.

Knowledge of the environment will put the members of the society in some clear perspective with respect to the world in which they are in and which they want to make as their home for an indefinite period. They define this world (i.e. their environment) in terms of the known natural environment; the unknown universe; and the known neighbours, before they pass some value judgement regarding that environment. Such environmental evaluation gives the society concerned its world out look.

Having made an environmental evaluation and developed its world outlook, the society next turns to formulate what perhaps is the most crucial point regarding its survival as a group – namely its philosophical basis or ideology, which could be religious or political in nature; military or economic in nature. The accepted ideology could be based on age-group or age sets; strong kinship whether partrilinealism or matrilinealism; or rigid social or ethnic stratification.

In turn, the chosen cherished or dominant value arising out of the world outlook and the environmental evaluation, will form the basis for establishing the desired survival mechanism, which will indicate among others?

- The society's relationship with the unknown, which yields a religious belief system;
- The society's relationship with the natural environment, particularly land, river, lake or forest to provide the means of earning a livelihood i.e. the economic system;
- The society's relationship with neighbouring societies necessitating the use of diplomacy or the national army or both and;
- The society's relationship of its members socially, morally politically or according to sex, age, status or marriage.

It is these aspects of the survival mechanism that are accepted as ensuring the »good life« or culture as desired by the society and accepted by individuals and which do constitute the contents of traditional education.

For example, if a society evaluates its natural environment as negative and its social environment (e.g. its neighbours) as hostile as reflected in constant attacks from outside, it may come to the conclusion that life is hard, harsh, unkind and that to live or to survive in such a world as a societal group, the ways of living must be organized along military lines. »Militarism« may thus become the dominant value that permeates all the activities of the society. The good man is the warrior, particularly one that brings honour to the society during war time or during raiding incursions on neighbouring societies etc. And the most respected national figure or hero is invariably the war general who might be made to assume the position of leadership.

In such a society, babies born are carefully examined and those deemed likely to become liabilities to the society may be deposed off in a most inhuman way. Members of such a society are likely to live in large villages surrounded with security fence or wall and the entrances to such villages are likely to be guarded day and night by well trained warriors. There might be compulsory military service for all men for many years and the educational learning system is likely to be oriented to acquisition of the ideals and the mastery of the practice of a military way of life.

In such a society, one of the aims of traditional education may be the production of and the upbringing of girls to become strong, well built, healthy and likely to bring forth healthy, vigorous offsprings. With respect to male education, the aim may be to produce effective and fearless warriors. Learning discipline is likely to be vigorous and harsh, while the »teachers« might act like »Field marshals« and to handle indiscipline rather ruthlessly.

3.5 The Contents of Indigenous Education in Life-cycle Perspectives

Based on the truth that education in its entirely is a life-long process, it should be quite easy to analyze the contents of any traditional education according to the life cycle stages of each individual from the »womb« to the

»tomb«. Thus, it is possible to identify infant, childhood, adolescent, adult and elderhood education respectively.

In most traditional societies of pre-colonial East Africa, the life-cycle stage of up to five or six years of age was mainly preoccupied with each infant learning bodily care habits, motor skills and functional speech as well as a gradual inculcation of early social values and attitudes associated with family ties and communal life.

Then during childhood up to the time of marriage, efforts were made to train individuals in etiquette and social skills but with stress on family and community economic (i.e. livelihood) activities. Such training normally culminated into an intense preparation for married family life.

On the other hand, during adulthood, the focus was on the subject-matter of married life, of service to the community and the wider society as a whole.

Finally, what was worthwhile to pursue during elderhood included among others, knowledge, skills and attitudes essential for the successful performance of the expected judicial, advisory, religious or ritual leadership roles at family, community and society's levels of operations.

It is important to note that the above generalization tends to conceal the great variety that actually existed in the details of the contents of indigenous education – largely because of the varying environments, history and cultural determinants of each society in the East African region.

3.6 Indigenous Education Curriculum in Life-space and Environmental Perspectives

Horizontally, in the perspective of the widening social-space environment of each individual with advancing age, it is possible to classify the curriculum of indigenous education in some meaningful way.

Firstly, within the social and natural environment of the home and its immediate neighbourhood, each individual person, whether a child, youth, young adult or an elder was required to learn those contents which would make them become useful members of the home.

Secondly, within the wider social space of the larger community, whether based on kinship or age-group organization, the individual was required by society to be inducted not only into the life-style of the family, but also of the wider community. And to be fully integrated into the life of the community, mainly during late childhood and adolescence, the individual was required to learn and put into practice certain basic knowledge, skills and values associated with community life.

Finally, during adulthood, individuals were expected not just to exhibit exemplary behaviour patterns as members of the family and the wider community but also to be able to learn and competently perform those society-wide economic, social, political, religious or military activities which were essential for the survival and continuity of the society.

3.7 Indigenous Education Curriculum in the Perspectives of the »Ideal« Woman and Man

Analysis of contents based on the society's »typical man« and »typical woman« focuses on what knowledge, skills and attitudes every individual had to learn in accordance with the requirement of one's sex, so as to perform his expected duties and live a normal life as a child, youth, adult, or an elder.

In pastoral and agricultural societies, some of which, (as in the case of the Maasai of East Africa or the Ngoni of Tanzania and Malawi), were organized on military lines, the characteristics of the ideal personality were generally well known. This made it relatively easy to lead individuals to the achievement of the expected behaviours. In her famous book, ***Children of their Fathers, London: Methuen & Co. (1959)***, Margaret Read has illustrated very well this approach to the understanding of the contents of indigenous education according to the »ideal personality« of women and men of a particular society, in a most penetrated manner.

3.8 The Contents of Indigenous Education according to the Goals Aims and of Education

Analysis of the contents of indigenous education may also be achieved from the point of view of the accepted aims and objectives of the same education. It will involve identification of the knowledge, responsibility, skills and attitude which should be regarded as pointers to the core curriculum.

While it may be true to say that the aims of indigenous education in the past tended to vary from society to society, it may be reasonable to generalize that the commonest characteristics fell into three categories, namely: to know; to do and to be (or become) as goals of indigenous education.

»To know« in indigenous education meant the learning of important or essential knowledge about all aspects of the culture including knowledge of the society's environmental evaluation, world outlook, ideology, survival mechanism, history as well as knowledge about one's roles for oneself, one's family, one's community and one's society etc.

»To do« in indigenous education implied learning through being useful in the homes, gardens, in the wild herding, in the community performing joint activities. It meant education for production, for practical work, for roles to be played as child, youth or adult. At the heart of »to do« approach to education was skill acquisition for today and tomorrow through **practical arts education** which dealt with the organization, materials, processes and products of livelihood practice, for example, hunting, fishing, herding or agriculture.

»To be or to become« as a goal of indigenous education meant the humanization of man in society; the achievement of the fullest development of the individual as acceptable man or woman i.e. to become a fully functioning individual and the creative person for self-reliance, self-fulfilment and self-acceptance. It meant learning to become socially, morally and spiritually acceptable member of one's society. Thus, »to become« goal of indigenous education put emphasis on value inculcation and internalization – especially learning what is good and bad (i.e ethical values) and; what is ugly and beautiful (i.e. aesthetic values).

The goals of indigenous education may also be categorized as basic and non-basic. Under the rubric of basic goals is general education which was intended for everyone – children, youth and adults. Content-wise, this general education comprised essential knowledge and skills mainly of the practical arts (livelihood economic activities). It also embraced socio-moral education needed for the humanization of man in society.

The purpose of general or basic education was to acquaint the learners with the environment in which they must live so that they may be able to deal with it more effectively. Besides, it prepared each individual to live a more useful and satisfying personal, family and community life.

Under non-basic education, on the other hand, was specialized education which was either open to anybody (e.g vacational education under various apprenticeship in varied crafts etc) or restricted (e.g. training of herbalists; for family hereditary skills or of pages in royal enclosures for various positions of leadership e.t.c).

3.9 Emerging Themes in the Subject-Matter of Indigenous Education

I wish now to turn to highlight what I consider to be the three most distinguishing features of indigenous education curriculum.

One such feature may simply be stated, thus: life as a whole – the totality of approved life as conceived and lived by each society and as the ancestors and »gods« expected that life to be lived – was the contents of education in each pre-colonial East African society.

In other words, in traditional East African society, individuals whether children, youth, adults or elders learned what they lived and at the same time lived what they had learned largely in a participatory manner. In this respect, indigenous education may be conceived as complete education especially in as far as that education and life as approved and lived by members of the society had a common boundary. In such a situation, relatively little specialization was necessary or even possible since the knowledge, skills, attitudes and values that one individual learned were to a great extent those which everybody else learnt.

The positive result of this **close interrelation of life and traditional education** was reflected firstly in the fact that education was deeply rooted in the culture of each society, and secondly, it enabled individuals not to be alienated by the process of the same education.

A second striking feature of the subject matter of indigenous education was reflected in the **absence of compartmentalization** into artificial subjects, such as we are familiar with in schools. Indeed what was learnt in traditional education very much depended on what was available and desirable and the learning situation was never the same all the time nor was the time for learning fixed.

All 'these observations may sound haphazard, but the out-come of such realistic and relevant learning was normally amazing, as reflected in the consistent behaviour patterns of youth, for examples, just before marriage as expected by the senior members of the society.

The third important feature to note about the curriculum of any system of indigenous education was its invisible division into **basic and non-basic components**. That is to say although education in pre-colonial East Africa societies embraced the whole of culture or approved life, it was not obligatory nor was it essential to have a complete master of every aspect of that culture. All that each individual was required to learn were those aspects of the culture which would make him became an active and useful participant in the everyday life of one's family and community.

Firstly, there were those aspects of life which every person must learn to become an acceptable and successful member of his community. That meant learning those knowledge, skills and attitudes which belonged to the common domain of accepted life and which constituted obligatory learning i.e basic education for all members of each society.

Secondly, there were other knowledge, skills, attitudes and values which were useful to learn (e.g. specialized skills like iron work, basketry, pottery, making and playing musical instruments etc.) and which constituted specialized and professional education. Such a curriculum represented traditional »electives« since no one was forced to learn any of them. It was a field of learning left to those with the interest, aptitude and ability to pursue.

Thirdly, there were many other knowledge, skills and attitudes or values which were only nice to learn, but which one could overlook and still live successfully and usefully.

To illustrate the above types of the curriculum, let us take the case of a society where pastoralism was a way of life, as in the case of the Maasai of Kenya. In such a society, those aspects of life which were directly concerned with preparing individuals to lead a successful pastoral life constituted the essential or basic curriculum – **What must be learnt by all** the members of that society. Then those aspects which supplemented herding e.g. agriculture and hunting were regarded as useful to learn. And of course, those other aspects of the curriculum which had no direct utility value with pastoralism e.g folklore, performing arts etc. were regarded as only nice to learn.

Similar analysis could be made of what must be learnt, which contents were useful to learn and which were just merely nice to learn with societies where the survival mechanism was based on cultivation, fishing, hunting, or a combination of two or more of such economies.

3.10 Questions for Discussion

1. To what extend may the culture of a society be regarded as the contents and media of its education?
2. Analyze the contents of indigenous education from the following points of view:

    a) in life-space perspective
    b) in life-cycle perspective
    c) the ideal »man« and »woman«

    d) of the goals and aims of education
3. Explain why you agree or disagree with the assertion that the contents of indigenous education may be classified into:

    a) What must be learnt
    b) What are useful to learn, and
    c) What are merely nice to learn

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CHAPTER FOUR

LEARNING STRATEGIES IN INDIGENOUS EDUCATION

4.0 Objectives

After you have mastered the contents of this Chapter, you should be able to:

4.0.1 differentiate between the following:
- theoretical and functional learning
- socially and personally initiated learning strategies;

4.0.2 explain the basic steps of the general learning process of indigenous education;

4.0.3 define the following:
- participatory learning
- conditioning imitation
- intrinsic reinforcement imitation
- insightful imitation;

4.0.4 list the major learning media of indigenous education of any society will-known to you;

4.0.5 identify the control measures in traditional education;

4.0.6 indicate and illustrate the nature of assessment in indigenous education.

4.1 Introduction

Unlike the Western school system as introduced in East Africa, indigenous education did not alienate individuals from their culture or society, since it was the process of the humanization of man in one's society. In that education, progmatism or functionalism was central to whatever was learnt. Functional learning implied that what was learnt was meaningful, relevant to life and productive in terms of contributions it made to the welfare of the individual and the group.

This is as it should be for education which society provides for all its members must have an ultimate purpose – to prepare each individual to live and function positively in his society. In such an education system, to learn was to live usefully and happily with oneself, with one's community and with one's society. This was the major principle on which all learning activities were based. A consequence of this principle was that at the end of a learning experience, the individual was expected to be able to do something, but not just to know it. That is, the outcomes of learning alone were not enough. To be functional, what was earned must be reflected in practice; in performance; in what an individual could do as an individual, as a member of his family, community or the society as a whole.

4.2 General Learning Process of Indigenous Education

In indigenous education as we have already stressed, personal involvement was the means of learning and the practice of what was learnt. It was a realistic and active learning process. Learning in traditional East African societies arose from and grew out of the active participation of the educand in the everyday activities of the family, lineage, clan or the society. Although it is generally true to state that in most traditional East African societies, as elsewhere in Africa, stress was put more on practice rather than on theory; on what was learnt than on how it was learnt; on learning generally rather than on teaching, it would appear, judging from the practice of that education, that the conscious general learning process of indigenous education as the natural learning process comprised at least five basic steps, namely:

4.2.1 **The learning situation**, whether formal, or informal, being part and parcel of the totality of life as lived by the family, village, community, age-group or society members, was always available;

4.2.2 **Exposure to the learning situation** – as reflected in the individual awareness of the learning opportunity and what was to be learnt – thus getting ready to go into meaningful relationship with what was to be learnt;

4.2.3 **Involvement in the learning activities** i.e. interaction between the learner and the learning situation as reflected in the learner playing a learning role e.g. by performing a task; doing work assignment; listening to stories; working with other people etc;

4.2.4 **The product or the outcome of the learning activities** was to be reflected in acceptable behaviours of the learners – usually confirmed by favourable reactions from those older and more knowledgeable. If the reaction is unfavourable, it means that desirable learning has not been attained and therefore the individual must go over the same learning task again; usually in another similar situation;

4.2.5 **The final stage of positive commitment** was the stage when the learner was able to combine knowledge with the correct performance or behaviour and supported by the right attitude. This meant being sensitive and committed to performance of what was desired largely by the group or community. It also meant extending what one had learnt to the younger folk i.e. by initiating and sustaining similar learning interest in them.

With the above overview of the general learning system of indigenous education, we can now turn to examine some of the most important learning strategies which were widespread in the East African region. We may categorize the learning strategies into two, namely:

- personally-initiated learning strategies, and
- socially-initiated learning strategies.

4.3 Personally-Initiated Learning Strategies

These are characterized by the personal processes of **observation, imitation and practice** through positive involvement in the day-today living activities of the family, the community or in short, the entire society.

Because each traditional society in the past was a learning society whose culture represented a successful design for living i.e. a plan according to which it adapted itself to its environment for its own development, informal learning was greatly facilitated.

Whatever learning was acquired by some personal informal means, it was screened by the some members of the society and subsequently, adjustment was made by the individual learner accordingly. This was because traditional society was a highly sensitive one; it was a reacting society; one which could condemn failure or undesirable behaviours and praise success there and then.

The processes of learning through observation and practice are clear enough but that of imitation may be interpreted differently by different people. Thus it is imperative that we turn to consider the sense in which it is used in this Chapter.

The concept »imitation« is not used merely to mean spontaneous and undirected mimicry. The type of imitation stressed here are those which give rise to more purposeful learning. An obvious example is **conditioning imitation** which enables one to acquire the attitudes, values, and facts by virtue of being a member of the group. In this sense, one imitates others because of the social pressure of the group. This conditioning imitation usually gives rise to moulding and conformity.

On the other hand, what may be called intrinsic **reinforcement imitation** is reflected in an individual voluntarily participating in those learning activities which earn him social praise – the intrinsic feeling of »Look here at me! I can also do it« – tends to invite favourable comments from others within the learning situation.

Another type of imitation learning process may be termed **insightful imitation**. This represents a deliberate copying of others' acts or methods of doing things in order to solve some specific problems that confront an individual i.e. a technique which an individual has already got some hazy ideas about, some insights into its mechanism, but which he has never used as a tool for further learning etc.

At the centre of all these types of purposeful imitation is the principle of **identification** i.e. of doing what other people are doing with the aim of being as good as or if not better than the others. The aim could be to win praise and thereby become associated with the desired group.

4.4 Socially-Initiated Learning Strategies

Based on the principle of participatory learning, socially – initiated learning strategies represented (especially in the past) the consciousness of the family or community on behalf of the society to have its members — infants, children, youth, adults, and elders — educated to meet its needs and aspirations. The strategies may be broken down into informal, incidental and formal types.

Examples of socially — initiated informal learning strategies included, among others, learning through productive work such as gardening, herding in the wild pastures, hunting, construction work of all kinds including domestic chores in the kitchens and the homes generally. A lot of informal learning also took place through the media of play activities including games and hobbies; folklore (i.e. music, songs, dances, myths, legends, tales and other oral literature); visual arts e.g. clay figurines, drawings or symbolic objects); and communal ceremonies (i.e. rituals associated with, rainmaking, sowing and harvesting of crops; with pregnancies, birth, name-giving, twins, sickness and deaths, purification rites as well as those associated with building new shrines etc.). The Acholi »wang-o« (i.e. the communal fire places which also served as the meeting place for all members of the village especially for the men after the day's manual work, in order to rest, relax and discuss or review the village or clan affairs, also constituted rich opportunities for informal learning.

As explained earlier in Chapter One, by brief formal learning was meant short, recurrent organized learning which was usually separated by long periods of unrelated activities or perhaps of implementation of what was learnt in order, as is were, to improve on one's performance and effectiveness. Examples of such short formal learning strategies were reflected, say in a group of individuals meeting every evening for one or more hours to learn, practise and perfect their skills in a chosen area of performing arts. The same type of learning strategy was seen in a group of mature girls getting together voluntarily in order to learn from one knowledgeable on how to prepare a rare dish of great delicacy. The pages in the royal enclosures (being trained for several public positions); the training of indigenous specialist (e.g. iron workers, potters, craftsman etc. in centres of apprenticeship); boys sharing the bachelors' sleeping houses or unmarried young and mature girls sleeping together in the house of an elderly single woman (as was the case among the pre-colonial Acholi) etc — all were subjected to the learning strategies of some formal instruction.

Socially – initiated formal instructional strategies, on the whole, were represented by stimulated, organized and continuous learning under the guidance of recognized and accepted instructors in usually fixed places. In several East African traditional societies, protracted formal instruction was reflected in the well-developed ritual pedagogy of »rites de passage« which often lasted weeks, months or even years. Formal instructions were also the order of the day in the widespread »secret – societies« of Western and Central Africa; and above all, in the institutionalized indigenous schools such as the »thondo« of the Bavenda of Transvaal or the »wenyekongo« (full-time boarding school system lasting for up to ten years) of the Wabena of southern Tanzania.

Mention may also be made here of a rather curious form of formal instruction in East Africa – that of the acquisition of »revealed knowledge« through the processes of dreams and visions. For examples, many herbalists in the past (and even today) claimed that the secret of their medicine and how they should be administered were communicated to them mainly in dreams.

4.5 Teachers in Traditional Education

Because »informality« is one of the distinguishing features of indigenous education, there has been a tendency among some people to jump to the conclusion that teachers never existed in pre-colonial East African societies. However, if we conceive of teaching as that process initiated by an individual or the group with the intention of influencing or promoting the learning of another individual or group of individuals, then it is quite true to say that »teachers« of many kinds existed in pre-colonial East Africa.

If the above explanation of teaching is acceptable, then it could be said that every normal person in traditional society, besides being required to be a productive worker, played also the double role of a learner and a teacher, almost throughout his life on earth. What were not there were professional teachers such as we have today in schools. In the early years of a person's life, especially the pre-marriage period, the learning role was much more important than the teaching role which became more dominant than learning in the dying years of one's life. Besides, being a teacher or a facilitator of learning for others, an individual was also taught by other persons, invariably by those who were older or more experienced and who formed part of his social-space. Among those who played teaching roles during childhood and adolescence were one's mother, father, mother's brothers (uncle), aunts (i.e. father's sisters), grandparents as well as other close relatives, including older bothers and sisters.

In apprenticeship centres as well as in institutionalized formal »schools«; and in initiation camps and in secret learning associations (the so-called bush schools) there were groups of learners who were taught formally by carefully selected instructors with the necessary expertise and practical experiences.

All in all, respect and mutual responsibility guided both teaching and learning roles in traditional East African societies. For example, individuals were often quite clear in their minds as to what was expected of them during the various stages or cycles of life. Equally, they also knew what to expect from other persons within their respective social space. Thus, children knew what their aunts or uncles expected of them by way of behaviours and responsibility and usually strived very hard to meet those expected demands in order as it were, to maintain social harmony and win respects. Likewise; aunts, uncles, mothers or fathers knew the upbringing roles society delegated to them and thus ensured that their behaviours were such as to win the respect of those under their care – thereby winning society's praise and approval.

4.6 Control Measures in Indigenous Education

The question of discipline is quite fundamental to any inquiry into educational practices largely because they manifest the attitudes the society or community as a whole maintains regarding education and especially its role in the life of the individual and society.

Although largely uninstitutionalized, indigenous education was everywhere guided by disciplinary measures which varied with a persons life-cycle stages and from one society to another. Through the use of physical punishment or the inculcation of fears as deterrents as well as through the use of psychological techniques like rewards, encouragement and praise as incentives, it was possible for the aims of infant, childhood, youth and adult education to be achieved. In traditional societies with well developed rits de-passage, the ordeal of initiation rites and conditioning marked the time of most vigorous control and disciplinary experiences for every youth.

During adulthood, disciplinary measures included among others, the social control system of the society e.g. taboos, social approval and disapproval; customary laws; etiquette or expected normal behaviours according to the nature of relationship with other people, the use of religion including fears of sorcery, witchcraft, the supernatural powers as well as respect and fear for the ancestors (i.e the so-called living-dead); the urge for every person to be a model to those younger than oneself or the use of social pressure and sanctions, customs and awareness of the political or group authority and knowledge of the possible consequences of bad actions etc.

In short, such extensive use of disciplinary measures appeared to have ensured that the number of »failures« or »social misfits« were kept to a minimum in each traditional East African society.

4.7 Assessment in Indigenous Education

Unlike modern schooling, indigenous education was not an education geared towards passing any particular public examinations. Instead, it was an education for life adjustment – an education for acceptable living. This meant that the stigma of failure was unheard of, if any. This is not to say that there was no testing. There was a lot of assessment, most of which were informal and on individual basis. Group assessment was rare and largely confined to military and performing arts or to certain activities in initiation camps.

Almost all forms of testing were diagnostic and prescriptive and usually gave rise to some kind of remedial teaching or further perfection. Given below are a few of the numerous examples of testing in traditional education.

4.7.1 An individual was assigned a particular job to do and the results closely watched and verbally assessed;

4.7.2 An adolescent girl was often sent to take care of the running of domestic affairs of an elderly or sick couple, partly to find out if she was accomplished enough to manage a home alone – which was an important qualification for marriage;

4.7.3 A mature boy, as in the case of the Acholi, was given an opportunity to exhibit his personality and social control skills by being assigned the task of protecting his younger sister in the threshold of marriage – especially in public places;

4.7.4 Among pastoralists, testing sometimes took the form of asking boys to identify lost cattle, goats or a strange ones without counting them. sometimes a boy's power of observation and identification was tested by being called upon to separate his father's goats from the village's herd or to identify each animal by some name or any distinguishing mark on its body etc;

4.7.5 In societies with strong kinship relationship, a common form of testing demanded each individual to recall the names of his relatives both on the father's and on the mother's sides by name and in the correct order;

4.7.6 In some societies, the customs requiring the bridegroom to work for his mother-in-law for a whole agricultural season single-handed, was a form of comprehensive testing which might influence the decision as to whether the marriage should be finally endorsed;

4.7.7 And in many traditional communities, especially at courts, assessment was made by headmen or the most senior members as to how junior adults were able to display their wits in cross-examination as well as wisdom and ability to quote and utilize precedents and proposals regarding the conduct of specific cases.

More examples could be cited, but it is hoped that enough has been given and the point made that in indigenous education, assessment was part and parcel of its process.

4.8 Questions for Discussion

1. What is meant by saying that performing a task in the garden or doing work assignment in the kitchen represented a concrete learning situation in indigenous education?
2. Compare and contrast personally – initiated and socially – initiated learning strategies in any traditional East African society well known to you.
3. Differentiate between »conditioning«, »intrinsic reinforcement« and »insightful« imitation modes of learning in traditional East African societies.
4. Explain what was meant by the expression that in traditional society, every individual was a worker, a learner and a teacher.

CHAPTER FIVE

CONTINUITY, CHANGE AND VARIATION IN INDIGENOUS EDUCATION

5.0 Objectives

5.0.1 After you have read this Chapter, you should be able to:

5.0.1 cite common characteristics of indigenous education in East Africa before the coming of the white men;

5.0.2 identify variation in the aims, contents and process of indigenous education according to environmental and societal cultural differences;

5.0.3 describe the nature of continuity and change in indigenous education during the pre-colonial and post-colonial periods.

5.1 Introduction

So far, we have analyzed indigenous education as if it is one and the same phenomenon everywhere in East Africa. For example, it has been portrayed as having the common characteristics of life-long and life-space perspectives in its organization; being largely informal and practical in its methodology; its complexness in providing unifying learning experience for all members of the society; its fitness i.e. in being admirably adapted to the life, ideas and resources of the people; its relevance and integration with actual everyday life of the individual, community or society; its contents in being life itself as approved by society; and its social orientation in being concerned not so much with the production of manpower as with the humanization of man in society i.e. the adaptation of the individual to become an orderly and productive and useful member of the society.

The above examples represent general common characteristics of indigenous education. However, as many case studies of indigenous education in East Africa have clearly revealed, it is the diversity rather than the uniformity which is the more important feature to note in the nature of indigenous education.

In this Chapter, we shall therefore attempt to examine the dynamism, as it were, of indigenous education in East Africa in terms of space, time and culture — contacts.

5.2 Variation in Indigenous Education in Spatial Perspective

The practice of indigenous education in the past varied considerably from place to place largely because of the factors of environment and cultures. There was, for example, a marked difference between the educational contexts of highly centralized states like Buganda and Bunyoro — Kitara in Uganda, the Ubena and Karagwe in Tanzania, those of Burundi and Rwanda or those where the influences of village and the clan (as among the Kakwa, Lugbara, Madi or Bachigga of Uganda) were much stronger.

Other varying contexts of indigenous education during the pre-colonial times included the different institutional arrangements such as pronounced age-group organizations partly based on the practice of circumcision (as among the Kikuyu, Maasai, Kalenjin, Samburu etc.) of Kenya; strong kinship organizations in patrilineal and matrilineal societies; strong military organizations (as among the Ngoni of Souther Tanzania and Malawi as well as the Maasai of East Africa); or extreme habitat and accompanying ecological adaptation (as among the Twa of Rwanda/Burundi, the Pygmies and Bakonjo of Western Uganda and Zaire; the Bakenyi and Batwa and other swamp dwellers of Lake Kyoga.)

Besides the above examples of varying contexts, indigenous education likewise varied according to their orientation, goals and subject — matter. In the ethnically stratified societies of pre-colonial Rwanda, Burundi, Karagwe, Nkore (or Ankole) and Wabena, education was geared largely to the perpetuation of the varied social condition of each social group. And while obedience was an important virtue to both the Baganda and the Banyoro of Uganda, their respective system of education stressed different values. In Baganda, the stress was on achievement and competition as against a ascriptive criteria among the Banyoro, Batoro or Banyankole. Conversely, for the Samburu and Turkana including the Maasai of Kenya, the Ngoni of Southern Tanzania, or the Karimajong of Uganda the main life ambition of almost every male individual was to become a warrior and perhaps an expert in cattle rustling before settling down to marry and later lead a peaceful, judicial and dignified life as a respected elder. Thus, their educational goals were remarkable in being different from those of other non-military societies.

Similarly, the contents of indigenous education also varied from society to society, and within each, according to sex, age and sometimes birth. The largely agricultural Acholi individuals; the hunting Twa and the Pygmies; the cattle-keeping Maasai, Turkana, Karimajong etc; the war-faring Ngoni; the pages in the royal enclosures or the aristocrats in the Wabena society, each group acquired contents of education very much unlike those of other groups with different natural habitats and cultural orientation.

In states like Rwanda and Burundi, the question of who should learn what contents of education was politically decided and rigidly adhered to. Thus, the Tutsi, by convention as the ruling class had to follow a political, military and pastoral forms of education. For the majority Hutu subjects, it was the acquisition mainly of agricultural skills which were all important, while for the Twa ethnic group, the members had no option except to acquire an education which fitted them for a hunting occupation and occasionally, as festers at the courts.

5.3 Continuity and Change in Indigenous Education According to Historical Times

The myth of changelessness has often characterized early publications on traditional societies and their indigenous systems of education. In the accounts written by European explorers and travellers, missionaries, colonial administrators and other Europeans, the emerging picture was that of unchanging pre-colonial East Africa.

However, with increased publications based on empirical studies of particular African societies up to and after 1940, it became clear that traditional East African countries and their cultures were far from being static. To explode this myth of changelessness, we shall cite examples drawn from several parts of East Africa, which illustrate clearly that this region of Africa has been characterized by change and continuity probably since it was first inhabited by man. At least five periods of major changes can be identified in the East African cultural history, viz:

- The period of Stone Age Culture;
- The period of Early Iron Age Culture;
- The early period of much Cultural Diffusion;
- The late period of much Cultural Diffusion;
- Colonialism and change in East Africa.

5.3.1 The Period of Stone Age Culture (prior to A.D 100)

From archaeological evidence, it is probable that the first inhabitants of Africa were hunters -- gatherers who were also skilled in the making and use of stone and bone tools. They lived near water. It is generally believed that the Twa of Rwanda and Burundi, the Pygmies of western Uganda and eastern Zaire, and the Bakenyi and Batwa of Lake Kyoga in Uganda are remnants of the earliest inhabitants of East Africa, since they still live largely by hunting and fishing and the main pre-occupation of their traditional education is geared to inducting their members to a fishing, hunting or gathering way of life.

5.3.2 The Period of Early Iron Age (AD. 100 to 1000 AD)

It is generally believed that the earliest Southern Cushites came to East Africa from the North and North-East before A:D 400. They were said to be cattle keepers as well as hunters with iron weapons. And that they led a wondering life following herds of wild animals or leading their own cattle in search of pasture.

Then from about A.S 400 onwards, the first wave of Bantus began to arrive in East Africa, largely from the Western directions. They had knowledge of iron-making and they were mainly cultivators.

Those Iron Age people were better hunters, pastoralists and above all better cultivators. Subsequently, they drove out or more likely absorbed the earlier hunters and herders of the Late Stone Age Culture. At the same time, the achievement of good pastoral life or successful food production must have become the goals of their forms of traditional education.

5.3.3 The Earlier Period of much Cultural Diffusion

Through its widespread adaptation of new methods of farming and new technology based on iron, the coming of the Bantus to East Africa considerably brought about the shift in the means of livelihood from that of hunting – fishing – gathering to that of cultivation. This was particularly true with respect to Kikuyu who reached Mount Kenya forest and mingled with or drove out the hunter – gatherer communities of the Gumba and the Athi. Socially, the first Bantu societies were based on strong clan system.

Due perhaps to forces beyond their control, some Bantu immigrants abandoned agriculture in favour of pastoralism or they adopted a combination of both means of livelihood. This was particularly so with respect to those groups who settled in parts of the Nyika plateau and central Tanzania where they were forced by a largely dry habitat to rely more on cattle than on crops as the chief means of livelihood, and the basis of their traditional education.

Along the East African cost, following the establishment of trading centres by Arabs and Persian merchants long before the eighteenth century, a completely new culture – the Swahili culture emerge. This new culture represented a synthesis of the Islamic culture of the Middle East and the Bantu culture of the East African mainland.

Further south in central and southern Tanzania, including neighbouring Malawi, another Bantu group – the Ngoni – introduced fierce warfare and fighting techniques which were never seen in East Africa. These were gradually copied by the Eastern Bantu groups whose cultures were subsequently modified or perhaps enriched. And as if in a reciprocal manner, these same Bantu groups appeared to have brought pressure to bear on the minority Ngoni until the latter abandoned their own language and adopted the Bantu language of their subjects or neighbours.

Obviously, all these examples of change in the Bantu cultures must have given rise to a corresponding change and innovations in the aims, contents, institutional arrangements and process of their systems of indigenous education which, as we explained earlier, was part and parcel of each society's culture.

After the Bantus came the legendry Batembuzi (or »gods«) who ruled much of the interlacustrine zone of East Africa. These »gods« were replaced by the »demi – gods« – the Bachwezi, – with their capital at Bigo in Uganda from around A.D. 1350.

Wherever they ruled in what is today Southern and Western Uganda and neighbouring countries, the Bachwezi developed a class society of rulers, herdsmen, cultivators and sometimes hunters as well. Being a minority group, they often abandoned their native language or their majority subjects. The caste-like organization of their rule ensured continuity of their rule which was strengthened by the manner of wealth distribution in the form of cattle, among the population.

In the kingdom of Nkore, for example, the Hima (who were probably descendants of the Bachwezi) ruled and reckoned their wealth and happiness in cattle while the Iru farmers occasionally fed the cattle of their Hima lords, worked for them and were generally without political rights of any real value. Much the same situation obtained in Karagwe, Rwanda and Burundi between the Watutsi minority who were possibly remnants of the Bachwezi and who were cattle-rich noblemen and the Hutu majority and the minority hunting Twa groups.

In sum, the »Bachwezi« introduced a culture of separate ethnic development with each culture group exposed to a different mode of education to fit it into a way of life which was ideologically determined.

5.3.4 The Later Period of much Cultural Diffusion (AD. 1500/1880)

The mythical Bachwezi rule was taken over by the Luo new-comers who, likewise, came from the north. The Luo immigrants are widely believed to have established the Babito ruling dynasties and sub-dynasties of Bunyoro, Buganda, Bulamogi in Busoga, Buddu, Toro, Kaziba etc. with Bunyoro being the most important. In these kingdom states, a conquering Luo aristocracy were able to introduce some new elements into the existing culture of the local Bantu including the use of pet (or praise) names (nying pak in Luo) especially in Bunyoro and Toro. At the same time, the local Bantu majority greatly influenced the immigrant Luo nobility. For example, the Luo abandoned their Luo language and instead, adopted the local Bantu languages. Besides, they allowed themselves to be completely assimilated by the very people they were ruling, but without losing their political control.

A situation which involved a change in both language and livelihood happened when the Luo moved into Acholi land as well as into eastern Uganda and western Kenya (as Jo-Luo). In these areas, the Luo immigrants, being the majority group and militarily superior were able to greatly change earlier cultures of the local Bantu peoples and later of the highland Nilotes usually reflected in the adaption of Luo language.

Similarly, in the highland northwest and west of Nam-onek-Bonyo (the present Lake Albert), imitation on account of prestige led to culture change with the borrowing local groups being eventually absorbed completely. Indeed, it may be correct to state that modern Alur people came into being partly by transformation of peoples like the Bate, Ke, Okebo and Lendu.

Unlike the Lake and River Nilotes i.e the Acholi, Alur, Jo Naam, Jo Paluo, Jo Luo, Jo Padhola, the highland and the plains Nilotes comprising, among others, the Iteso, Karamajong, Turkana, Nandi, Kipsigis, Pokot, Samburu or Maasai etc. were noted for their heavy reliance on pastoralism as the chief means of livelihood. Age-sets, initiation pedagogy and the practice of circumcision were other important cultural elements with which they were associated. And the fact that some of these groups especially the Iteso abandoned the practice of initiation ceremonies as well as the system of age group organization only go to suggest that their cultures changed, probably as a result of coming into effective contact with other cultural groups.

At the same time, Bantu groups like the Kikuyu, Bagisu, Baluya, Chagga or Abagusii etc. adopted the initiation rituals perhaps as a result of cultural diffusion between these highland and plain Nilotes and their Bantu neighbours.

On the other hand, the Luos of western Kenya, although neighbours to the Nandi and other Kalenjin groups to the east surprisingly remained immune to the cultural influences of those highland Nilotes. In contrast, the Kikuyu, Wakamba, Wachagga and particularly the Wagogo absorbed much of the Maasai way of life, especially their age-sets, circumcision, initiation (or ritual pedagogy), military tactics and partial pastoralism. The Wagogo even went as far as to abandon their language in favour of the Maasai one.

The Sonjo of Tanzania represents an interesting case study of culture change in East Africa. As a Bantu group, it is possible that their original means of livelihood must have been agriculture. But due perhaps to some droughts followed by series of famine, they appeared to have abandoned agriculture and became herders and hunters. Then again as a result of coming into contact with the ever cattle-hunting Maasai, they decided to revert back to agriculture – but this time, to a form of agriculture not dependent on the unpredictable weather of their homeland. Accordingly, they adopted indigenous irrigation agriculture.

Similarly, around the Southern end of Lake Baringo live a small Bantu society called the Tyamu who adopted the Maasai language but like the Sonjo, refused to live by pastoralism. Perhaps, in order to play it safe with the Maasai, they turned to agriculture and fishing, both of which are frowned by the Maasai. But one group of the Maasai – the Arusha Maasai – changed their way of life by becoming sedentary and adopting agricultural livelihood.

5.3.5 Some concluding remarks on change and continuity

In sum, East African region during the pre-colonial period had never been static whether politically, socially or economically. And all cultural groups without exception had not escaped the many changes briefly outlined above.

On the surface, it is easy to talk of pre-colonial East Africa as being the melting pot of varied cultures of immigrant groups over many centuries. In detail, however, it is difficult to draw a firm line between those cultural changes which were brought about by internal transformation of each culture (including education) and those brought about by external – induced changes by the immigrants. Nevertheless, it may be safe to say that whatever cultural changes took place in East Africa during the pre-colonial period, must have given rise to a corresponding change in the aims, organization, contents and process of indigenous systems of education.

5.4 The Encounter of Indigenous and European Education

In the early years of culture contacts between East Africans and Europeans, at the turn of this century, there was widespread deep-seated resistance to the introduction of schools.

Indeed, as several scholars have pointed out, the Christian missionaries experienced a lot of difficulties in recruiting enough children for their schools. We are told, for example, that it was not uncommon for missionaries to of-

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fer bribes in the form of food, clothes and money in order to attract Africans to their schools. That was the period when the pull of traditionalism with its system of indigenous education was stronger than that of Western civilization and its schooling.

The year between the two world wars, however, saw a softening of the resistance to the school attendance. Currently, the period was marked by a corresponding weakening of the dynamism and relevance of indigenous education. And as some and more Africans who had been exposed to school education began to ape the Western ways of life, they also became more and more alienated from their traditional cultures. A wide social gap was thus created between the »few schooled elite« and the majority educated along traditional lines.

Fortunately, for indigenous education, the passing of the Second World War brought in its trial a nostalgia which gripped East Africans considerably. And as the tempo of nationalism gained momentum, there emerged a realization among African nationalists that although a modification and a modernization of their culture was inevitable, the existence of a cultural heritage was something to be proud of and be perpetuated, especially if the goal of national cultural identity is to be achieved.

Other indices of change and innovations during the period included, among others, the adaptation of new media of informal learning like rural-urban migration, Christianity, wage employment, political mobilization, co-operative movement activities, the emergency of the middle class and their lifestyles as well as the mass media. But the rate of change was not uniform throughout East Africa. Some societies, like the Maasai, the Turkana, the Karamajong and other pastoralists, have been more resistant to the forces of culture contacts than others like the Chagga of Tanzania, the Kikuyu of Kenya or the Baganda of Uganda, who absorbed the new resources of Western civilization with grater enthusiasm.

The Bunyoro of Uganda, like the Ashanti of Ghana, perhaps because of the bloody wars they fought against the British in the early days of colonialism were rather suspicious of the white rulers and their collaborators and consequently were rather slow in accepting the Western – induced changes. The Baganda, on the other hand, who became the British's collaborators were generally more open to Western ideas and practices than the majority of their neighbours.

All in all, colonialism, with its associated externally-induced changes gave rise to differences and even contradictions or conflicts in the theory and practice of indigenous education. For example, whereas in the past individuals were expected to cooperate and work for oneself as well as for others, the tendency towards the close of the colonial period was for each individual, especially in the urban areas, to rely more and more on his own effort for survival than to expect the group or relatives to do so i.e. personal values rather than group values became to be regarded as providing better guiding stars for living today. (*See Fig. 4 p. 67*)

Following the achievements of political independence, more changes in the cultures and forms of indigenous education have happened and still continue to take place. Thus, it may be appropriate to talk of two modes of indigenous education, existing side by side today in East Africa. There is, in the first place, what may be termed the **rural mode of indigenous education** which can still be observed in the activities of each family, village or local community. Secondly, there is the urban mode of what may be termed the **modern form of indigenous education**, which represents, as it were, some kind of synthesis of the »Western« and »traditional« forms. The emerging forms of indigenous education include many types of out-of-school learning opportunities as a basis for individual survival. Among such learning activities are the road-side brick-laying, building, carpentry, metal work, mechanics, market businesses and other road-side apprenticeship learning.

In conclusion, it may be stated that the encounter of indigenous and European education which began with colonialism is still going on and the process may continue into the future until when school education becomes truly indigenized, i.e. given strong Ugandan or Kenyan or Tanzanian cultural roots and environment and the respective nation becomes a learning society within the conceptual framework of a lifelong education.

Fig.4: Traditional Learning Today

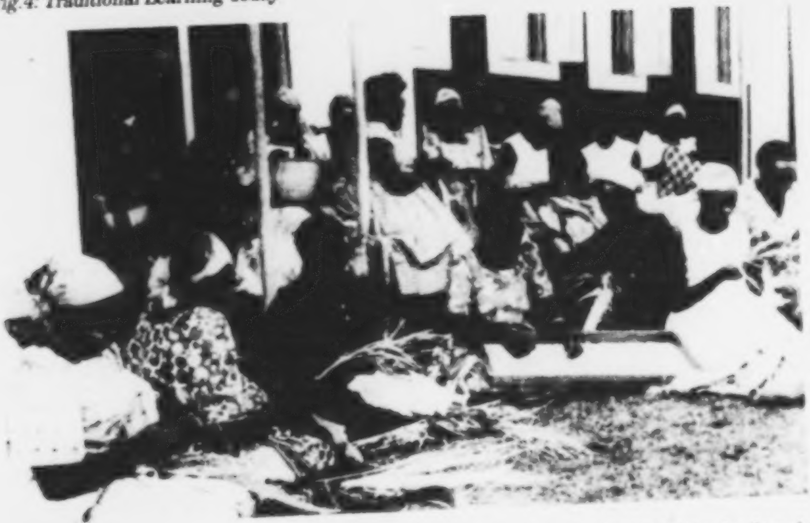

Fig. 4a: Present-day Ugandan Women learning the skills of producing varied crafts, largely for income generation.

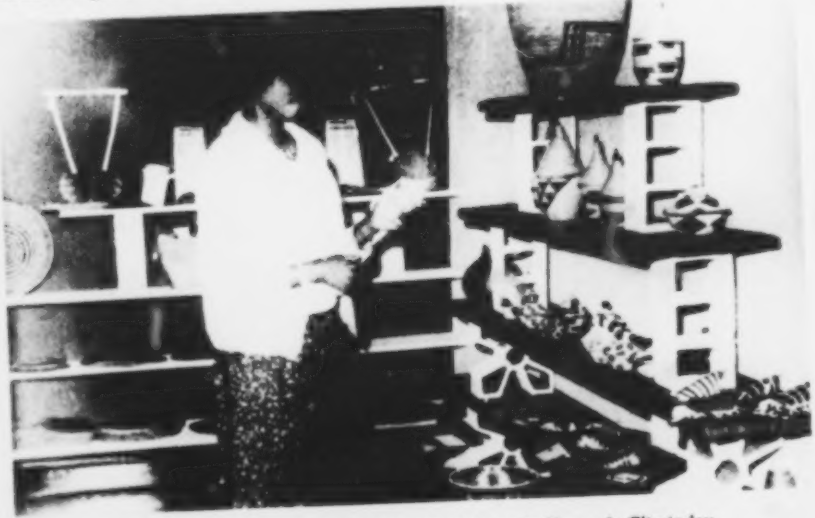

Fig. 4b: Finished crafts on Display for Sale in a Craft-Shop in Kampala City today.

5.5 Questions for Discussion

1. Select any system of indigenous education well known to you and explain the following:
    a) those aspects which have been dropped or have died a natural death and why you think so;
    b) those aspects which still exist but in a modified form and the extent to which they have been modified and why;
    c) those good aspects which have remained largely unaltered despite the changes which have taken place in East Africa during the last one hundred years of so;
    d) and those aspects which have emerged representing new forms of indigenous education today. Justify the emerging ideas and practices of traditional education.
2. Indicate how each of the following factors influenced the goals, institutional arrangements, contents and process of any East African indigenous education well known to you:
    a) population movements during the pre-colonial period;
    b) Christianity or Islam;
    c) Urbanization;
    d) Schooling;
    e) and other factors of change in East Africa.
3. »*Indigenous Education in present-day East Africa cannot continue to function unchanged.*« Discuss.

CHAPTER SIX

THE RELEVANCE OF INDIGENOUS EDUCATION TODAY

6.0 Objectives

At the end of this Chapter, you should be able to:

6.0.1 explain why many systems of indigenous education have not been studied up to now;

6.0.2 differentiate between the stands of pessimists and sceptics on indigenous education;

6.0.3 identify and elaborate on some of the major weaknesses of indigenous education;

6.0.4 identify the most important strong points of indigenous education in the past and today, and;

6.0.5 suggest ways in which some aspects of indigenous education could be made use of today for:

a) formal school education;
b) non-formal education;
c) informal (modern mass) education, and
d) the search for new ideas and innovations for a development education etc.

6.1 Introduction

This Chapter subjects the field of indigenous education to a critical appraisal. This is important for unless we know some of the deficiencies of indigenous education, no one will take us seriously when we begin to defend indigenous education from the point of view for its relevance for today. In other words, knowledge of the good and the weak elements of indigenous education could be useful to those engaged in transforming school education (which is elitist, costly, narrow in scope and largely irrelevant in contents for the majority of the pupils) to one which is truly national (to reflext the goal of education for all), relevant (to meet the learning needs of everyone and every group as a lifelong process, and to those extension workers as animators of rural and community development).

The later part of the Chapter considers closely the question of relevance of indigenous education both in retrospect and prospects, before putting forward several proposals for possible policy consideration.

6.2 Attitude Towards Indigenous Education

Despite the many and varied efforts to study indigenous education by scholars representing different disciplines since the beginning of the colonial rule in East Africa, much still remains to be done. Indeed, there are still many traditional societies in East Africa, whose systems of indigenous education have never been subjected to empirical investigation. The reasons for this state of affair are not hard to find.

6.2.1 In some parts of Africa during the colonial period, especially in Francophone African countries, as well as in Belgian and Portuguese Africa, »assimilation« did not favour the adaptation or promotion of anything traditional, education include.

6.2.2 The general attitudes of the Europeans in general and of the missionaries (who monopolized the provision of schooling in most parts of East Africa in particular) were rather negative as they branded almost everything in Africa as »primitive« or not good enough.

6.2.3 Still some people, including a good number of »modern« East Africans tend to look down on anything African or traditional. Among these critics are those who wrongly use today's yardstick to measure the performance of traditional African education as it operated in the past when the societies lived away from foreign influences and the system of education then was perhaps adequate.

Essentially, there are two major groups of critics of indigenous education; namely, the pessimists and the sceptics, whose main preoccupation is to stress the deficiencies of indigenous education that it can never provide policy options for any development today and that it is only fit for the museum.

According to the pessimists, to continue with indigenous education is to lead East Africa to an era of doom and social turmoil. The scenario of sticking to traditional modes of education, so they maintain, is one inviting the process of backwardness; of turning the clock of history backward; of advocating a return to bygone days. In short, they believe that it will create more harm than good for modern East Africa.

The sceptics, on the other hand, claim that the efforts to preserve and utilize the good elements in African traditional cultures and education were tried unsuccessfully before i.e during the colonial period at Malangali in Tanzania, at Kabete Jeanes' school and other centres, in Kenya and after independence at Namutamba in Uganda. And because such efforts were a waste of time and resources in the sense that they failed, they should never be reactivated today.

6.3 A Reply to the Critics

Beginning with the pessimists, we may say that their criticisms may be valid only if in advocating for the continuation and development of indigenous education we abandon school education all together. But no one is advocating for a return to bygone days – and not even of substituting school education with indigenous education. Whether we like it or not indigenous education will continue to complement school education and to be the only hope of meeting the learning needs of those children who, for no fault of their own, are not in formal schools. Besides, indigenous education, as part and parcel of lifelong education, will continue to meet the basic learning needs of schools leavers, adults and even elders. And it must be remembered that some aspects of indigenous education in the form of traditional cultures have already been integrated into school education.

Turning to the sceptics, it can be stated that failure in life should not discourage us to try again in order to forge ahead. Indeed, we should regard failures as challenges and as providing opportunities to take stock of what was done. May be the failure had nothing to do with the value of indigenous themselves. As already shown, those experiments to antagonise school education for Africans failed because of strong opposition by Africans themselves; especially with respect to the following:

6.3.1 failure on the part of the authority to consult the Africans to find out their real learning needs at the time;

6.3.2 the facts that graduates of such »indigenized schools« experienced much difficulties in leading successful self-reliant life in rural areas where in some cases, land was not available and the means or capacity to live by the land was weak;

6.3.3 the fact that indigenized schools were only intended for Africans – not for the children of Asians and Europeans i.e. the programme had some racial overtones;

6.3.4 and the discovery by the Africans that graduates of the »literary schools« intended for few brilliant African children, and all Asian and European children led to gainful employment opportunities in the public sector of the colonial monetary economy whereas those of the indigenized schools meant exclusively, for African children, did not prepare anybody for such employment opportunities.

In short, the Africans rejected the indigenized school programme because it was discriminatory, racial in nature and they believed that if graduates of the »indigenized schools« had been given sufficient land as well as the necessary equipment and other agricultural inputs to turn them into commercial farmers like the white settlers, and the government of the time had assisted them to get good market for their farm produce, the experiments would have been successful. If we want people to live in rural areas and live by farming, then every effort must be made to make farming a lucrative business largely by paying attractive prices for their produce and assisting them with better agricultural inputs.

Some of the most serious criticisms that have been labelled against indigenous education over the years by professional educationists have been those by Wandira (1971), Ocitti (1973); Sefuna (1990) and Mushi (1990). Taken together, they included the following:

6.3.5 that indigenous education in the past was restricted to the clan or tribe alone;

6.3.6 that it overstressed practical education at the expense of theorical learning – that the intellect was largely ignored;

6.3.7 that it was static or not open to change i.e it was rather conservative or that it had no inbuilt capacity to develop with time and age;

6.3.8 that it did not promote the development of intellectual abilities, especially those of creativity and reasoning, since it was an education largely for conformity;

6.3.9 that it encouraged social segregation in that it denied women the chance to learn what were regarded as the prerogatives of men.

In answer to the criticism that indigenous education was confined to a particular clan or tribe, it may be observed that the mere fact that a particular indigenous education was restricted to a tribe was not by itself a deficiency. The fact is, the value of any system of education is not that it should be shared with others but rather that it should meet the learning needs of the society for which it is intended.

On the issue of the poor state of development during the pre-colonial period in Africa, indigenous education should not be held responsible just as school education alone should not be held responsible for our backwardness today. It is true that the traditional era was confronted with the problems of poverty, diseases and ignorance. But this fact did not necessarily imply that the systems of indigenous education of the time were deficient. Far from it, the fact is that one may have through education all the knowledge about the factors of underdevelopment but that alone is not enough to bring about development. Development is brought about by a combination of many factors, most of which are non-educational.

Some critics who have reservations on promoting indigenous education argue that the education was largely a conservative one and rather static i.e. it was largely an education for conformity. There might be some elements of truth in this argument, but to extend the argument and say that it was static through and through at all times and for every society is to overstate the case. Pre-colonial East Africa, as illustrated in Chapter Five of this publication experienced changes, both violent and peaceful, whenever circumstances demanded them. What was true was that the rate of change was rather slow, but changes were there brought about by the external and internal forces of each society. Population movements in pre-colonial East Africa, for example, brought about diffusion of new ideas in traditional education and other aspects of cultures in many traditional societies. As already alluded to above, it is debatable whether change or development in any society, even today, can really be brought about by the process of education alone. What education does is not to initiate but other to help to implement or consolidate the change or development that have already come about as a result of non-educational forces in society.

It is true that traditional education was more »practical« than »abstract« and that it was not based on »modern« science and the scientific method of study and doing things. These facts alone, should not make us jump to the conclusion that traditional education did not offer scopes for criticism and constructive thinking. In any case, modern science (and the scientific method) which we take for granted today is hardly two hundred years old as a discipline. If traditional education gave little scope for intellectual training, then how did people solve personal or community problems associated with human relationships, war, famine, sickness, epidemics etc? How can we account for the discovery of numerous herbal medicines and the use of antidotes for insect or snake bites? Surely, the artistic creativity as reflected in African arts, music, performing arts or dances or rich oral literature are the outcome of creative minds developed by the process of indigenous education.

There is no doubt that the training of the intellect, which is the main preoccupation of school education is very important today. But it is debatable whether it is a suitable learning for all types of children. Is it not true that the majority of our children and adults, especially those of average and below average in intelligence cannot cope with a purely academic programme and that such persons require skills – oriented practical education? I believe that when the time for implementation of the policy of »education, for all by around the year 2000« comes, the value of practical education, (which was so central to indigenous learning), will become an important issue for educational planners, curriculum developers and other decision makers.

Finally, a word about the claim that indigenous education encouraged social segregation in as far as it denied women the chance to learn what where regarded as the prerogatives of men. This is a rather unfortunate criticism since social segregation between men and women was not really or directly due to traditional education as such. Rather, it was the result of the working of each ideology at a time when occupational differentiation according to sex was taken for granted as a normal way of life. Today, with the emergence of the new mode of indigenous education especially in urban area, the so-called social segregation in »who should learn what« is gradually becoming less and less evident. But we should not forget the fact that even in schools today, subjects such as typing, shorthand, home science etc. are still being taken predominantly by female students – which means that the problem of social segregation is still with us today.

6.4 Past Supporters of Indigenous Education

One obvious strength of indigenous education is reflected in the fact that despite the many changes that have swept across East Africa, it has managed to survive. Although in the case of certain areas, it may be limping, it is far from being dead. One reason for this is that each indigenous education has an inbuilt mechanism for adjustment to major changes by dropping out-dated aspects leaving good ones intact; modifying some; incorporating new ones received through diffusion and finally creating completely new features (through a process of indigenous – induced innovations).

Following on from the above point, it may be stated that the strength of each indigenous education in the past had been its continued utilization, as the chief vehicle of cultural heritage from generation to generation; as an induction into membership of one's society; and to some extent, as a catalyst to the spirit of inquiry and adventure as well as in having an inbuilt mechanism for adjustment to major internally – and externally – induced changes in each society. The survival of each traditional society before the colonial period therefore is to be attributed largely to the usefulness of indigenous education since time immemorial.

The past relevance or utility of each indigenous education is also reflected in the many and varied motives of the many writers and researchers who undertook studies of indigenous education. Besides recording all aspects of indigenous education some of these writers have also taken pains to conceptualize, in their own way, what constituted the reality of indigenous education. Early anthropologists, for example, made studies of indigenous education as a basis for finding out some evidence which would help them confirm the theory of the »supremacy of the white races« over the other races. Others, like the colonial administrators, were motivated by the desire to understand the ways of the natives under their control. Still others as for example, later cultural anthropologists, the main aim to study indigenous systems of education was to understand how »typical« or »ideal« personality traits in each society were developed through the process of traditional socialization etc.

The Christian missionaries, in their effort to evolve a truly »Africanized Christianity« to replace the imposed »Europeanized Christianity« also saw some relevance in venturing to study systems of indigenous education as well as of other aspects such as the practice of caring for the aged and the orphans; the communal values and practices; children's games and plays; and many aspects of African artistic creativity such as art, crafts, music and selected dances. On the other hand, they condemned in the strongest words, some dances as immoral, circumcision of girls as inhuman and several rituals as satanic.

Professional school educationists, although late comers also made serious studies of indigenous education, especially during the last thirty years largely for two main reasons. Firstly, for the sake of understanding its characteristics – both good and bad – and secondly, as a means to an end. That end being to identify its good and suitable elements for today's use in modern formal, non-formal and informal education. Some educationists also see indigenous education as having the potential for utilization as the basis for modern educational innovations (along lines suggested below) in order to give school and modern adult education a truly East African cultural foundations and the reality of relevance.

6.5 Present Optimists of Indigenous Education

Despite what has been presented under section (a) above, there are some people who think that it will be a tragedy to allow indigenous education to fall into oblivion. They believe that the good elements of indigenous education that have withstood the test of time, as well as those that are capable of transformation to meet individual and society needs for today and tomorrow should be preserved and developed. In the paragraphs which follow, we turn to highlight some of the good features of indigenous education.

i. Its Relevance and Close Integration with Life

One important virtue of indigenous education in East Africa in the past was that it did to hang in the air; it was of the flesh and blood of each culture of which it was a part. Learning had to take place in the context of real life – in one's environment – since »life – knowledge« could only be had from the local environment i.e from life itself as lived by one's society. These facts make traditional education superior to school education, especially in being admirably adapted to the life, ideas and resources of the people. For example, the course of instruction was life as reflected in the cultural patterns of the learner's group (village, clan and society) and ecologically – important natural environment. Moreover, indigenous education used only those media of instruction which were actually functioning in the ordinary life of everyday. In short, indigenous education was relevant, realistic and meaningful. And unlike schooling, it never alienated anyone from one's culture.

ii. Its Practical Value

Another virtue of indigenous education was its mainly practical learning approach i.e. learning was more meaningful and purposeful. What was learnt was of utilitarian value. Indeed, it enabled the learners to live productively in the present. In general, the goals of indigenous education were practically achieved in the homes through the performance of domestic chores as well as engagement in other productive work at the family, community, clan and societal levels. And in being practical or work- oriented, indigenous education was mainly concerned with the acquisition of traditional occupational skills as defined according to sex and age and in some societies, according to birth.

iii. Its Socio-Moral Virtue

Indigenous education was largely society-oriented and its ultimate objective was to integrate each person gradually into his inner, intermediary and wider society as he developed from birth to adulthood. The significance of this virtue lay in the relationship between the individual and the social groups around him as well as with the relationships between one social group and another. This was the basis of societal unity.

Unlike schooling, indigenous education focused not so much on academic skills as on practical and social skills as the basis for successful living in one's community. As stated in earlier Chapter, learning in traditional education was status-oriented and life-long. By knowing his status or position in the social structure, it became fairly easy for each individual to learn the expected norms and rules he was to play. Each social status achieved by each individual was founded on a combination of rights and obligations as well as the associated norms and values. Thus, by learning the ways of his social groups, the individual could smoothly function within it, thereby helping to promote group cohesion. In turn this would strengthen the stability, development and survival of the society as a whole.

This principle of the social function of education has unfortunately been neglected by school education today where the tendency is to overstress the academic horizon of each learner, (usually in preparation for a public examination) at the expense of the societal culture or the individual's socio-moral skills necessary for present-day living.

In contrast, the principle of the social function of education meant in practice that man was put at the centre of indigenous education. Thus, what was more important was the development of man for manhood (or womanhood) then the development of man for manpower. In short, indigenous education meant, in practice, the humanization of man in society.

iv. Its Service Orientation

Besides its social orientation just highlighted above, the value of indigenous education was also reflected in its service orientation. While the social orientation was manifested chiefly in the humanization of the individual, the service aspect reflected the practical implications of the social orientation. A sense of group loyalty, approval and devotion to the ideal was to be reinforced by a strong sense of obligations especially to the service of the family, the neighbourhood and the community throughout one's life, and secondly, rendering service to the status of social maturity.

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In many traditional East African societies, social maturity was marked by a successful undergoing of some form of initiation pedagogy. Subsequently, those initiated were drafted into many schemes of »national« service, principally of a military nature. Such service lasted up to ten or more years as was the case among the Ngoni of Tanzania, the Maasai, Samburu, Kalehjin and Turkana of Kenya or Karamajong of Uganda, to mention but a few.

At the household, village, and clan levels, an individual learned »how to live« by being socially useful i.e through performance of varied chores and services.

In kingdom societies in East Africa, intelligent children were often selected and taken to the palaces to be trained as future leaders. Their training was achieved largely through rendering service of different descriptions. This continued until one became mature and proficient enough to be entrusted with a public responsibility. Learning through apprenticeship which usually lasted many years was also based on this principle of learning through rendering service.

In sum, the widespread view in traditional East African societies seemed to have been that education was not just for education's sake. Indeed to learn was to work and render service of one kind or another. Working or rendering service was not just one of the pre-conditions for production; it was also an important medium and source of concrete and functional learning.

This principle of learning through service contrasts markedly with the very basis of schooling which originated from the Greek word for leisure. Thus schooling is to leisure as indigenous education was (and still is) to work and rendering socially – useful service.

6.6 Questions for Discussion

1. Critically discuss the contention that *»during the era of traditionalism«* i.e before the coming of the white men, indigenous education was more of a consumption than an investment, since it brought immediate satisfaction to the individual, the household, the community and the society as a whole.
2. Differentiate between negative and positive critics of indigenous African education. Give examples to illustrate both points of view.

3. What, in your opinion, constitute good elements of indigenous education which may be utilized today to enrich:
    a) school education?
    b) non-formal youth and adult education?
    c) mass or informal education?
4. »*To indigenize school education is to give it a cultural foundations and therefore to make it part and parcel of the national life*«. Elaborate with living examples.
5. Since Baden Powel learned and later borrowed much of what transpired in the traditional initiations camps in Kenya and Southern Africa, the Scout Movement which he initiated may be said to represent an innovation in traditional education. Now, identify one area or aspect of indigenous education with which you are familiar and indicate one possible educational innovation which could be initiated from it.

Fig. 5: Despite the many changes of the last 100 years, Acholi dances and crafts have remained popular.

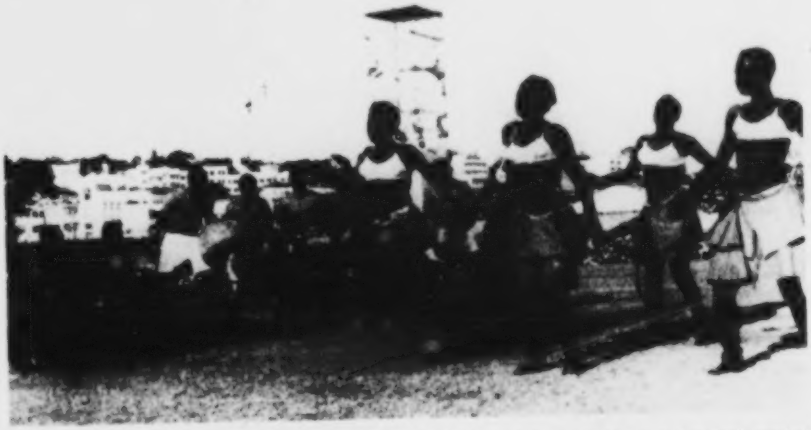

Fig. 5a: Dingidingi Dance: The dance of the Youth. The Acholi are famous for their varied Dances for children, youth, women and mixed adults.

Fig. 5b: Otole Dance: War Dance used to be performed only by warriors. Still learnt and performed on ceremonial occasion today.

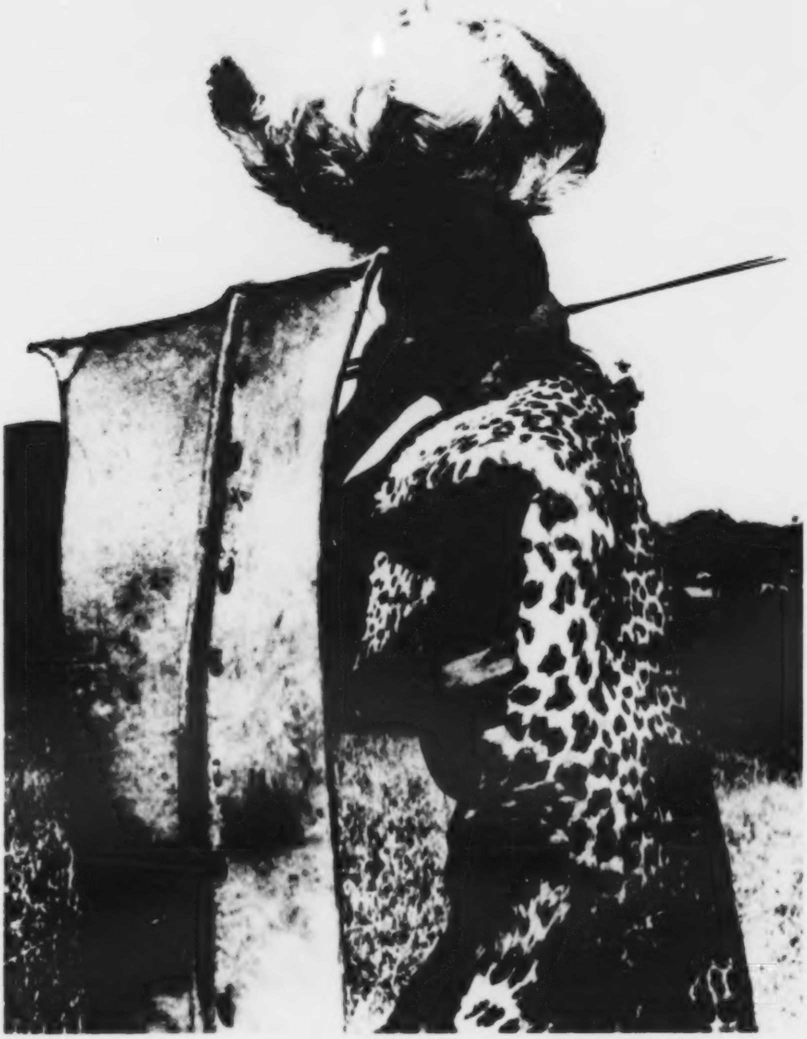

Fig. 5c: A Typical Acholi Otole dancer (Otole is a War Dance). Although there are no more tribal wars today, the dance is still popular with adults who still learn, practise and perform them on ceremonial or important occasions.

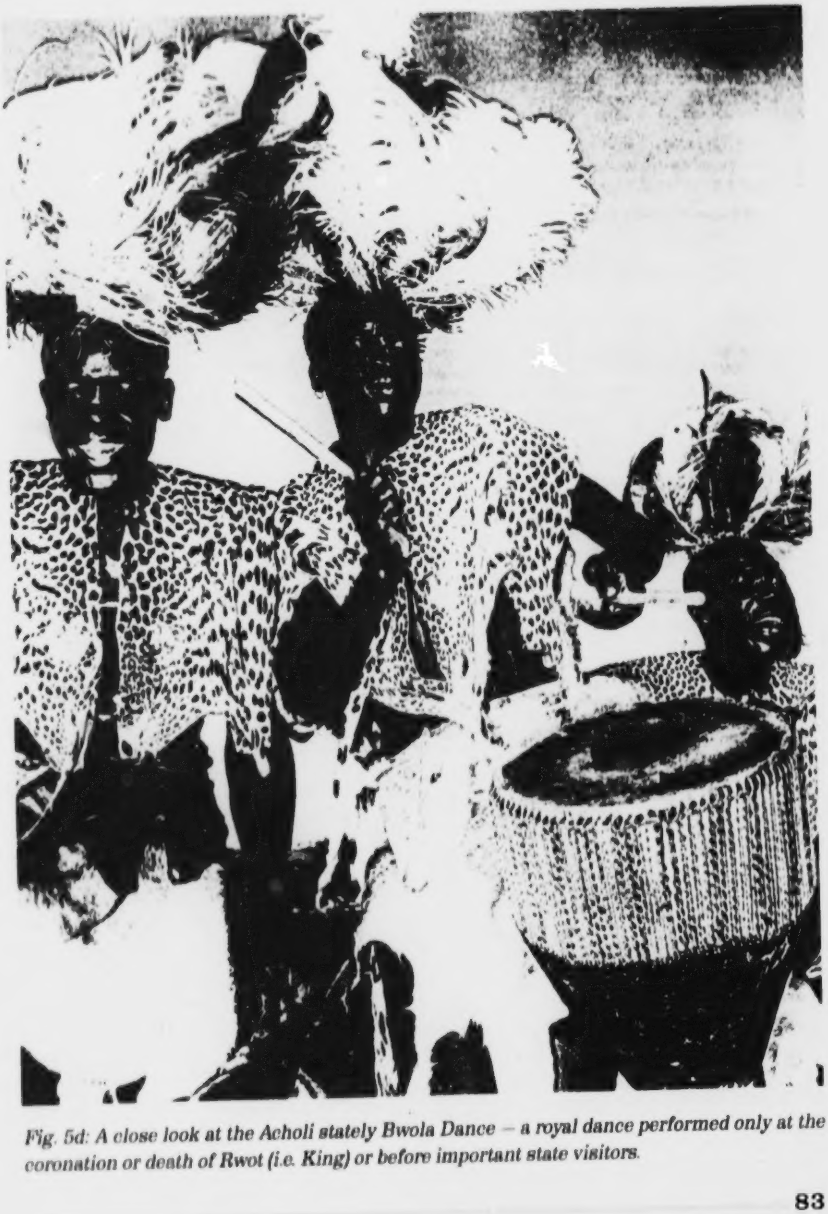

Fig. 5d: A close look at the Acholi stately Bwola Dance – a royal dance performed only at the coronation or death of Rwot (i.e. King) or before important state visitors.

PART TWO:
CASE STUDIES IN INDIGENOUS EDUCATION

Chapter Seven:
Case Study 1: The Acholi Indigenous Education (Uganda)

Chapter Eight: Case Study 2: The Kikuyu Indigenous Education (Kenya)

Chapter Nine: Case Study 3: The Wabena Indigenous Education (Tanzania)

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CHAPTER SEVEN

CASE STUDY 1: THE ACHOLI INDIGENOUS EDUCATION (UGANDA)

7.0 Objectives

Having gone through this Chapter, you should be able to:

7.0.1 describe the Acholi system of indigenous education;

7.0.2 explain the main features of the same traditional education in the light of its cultural roots;

7.0.3 outline the stages which could be followed in undertaking a similar case study in indigenous education.

7.1 Introduction

Hitherto, we have been concerned with trying to acquire an overview of indigenous education in East Africa. In this respect, we have examined the following features of the anatomy of indigenous education, namely, the concept, institutional arrangement, subject-matter, process, dynamism and relevance (for today). In this endeavour, we explored possible approaches to an understanding of the field of »indigenous education«.

In the next three Chapters, we shall see how the methods and techniques we have already learnt, have been applied to the study and conceptualization of the Acholi, Kikuyu and Bena systems of indigenous education.

7.2. The Context of the Acholi Indigenous Education

Any educational system cannot be described and analysed in a vacuum. It requires a medium or a context and that context is the society: what it is; what it stands for and the environment on which it is ecologically based.

Imagine a country that is an undulating peneplain; that is largely clothed with rich grass and interspersed with umbrella – shaped trees, on the one hand, and punctuated by hills and rocky outcrops – inselbergs – and teeming with wild game, on the other. A region that slopes north westwards and is drained by the River Nile and its tributaries: Aswa, Agago and Pager, which are all rich in fish.

Imagine a country where the rhythm of life is greatly influenced by the climatic phenomena which is characterized by one long wet season, followed by one long dry season. A country where, with the onset of the rainy season, all types of seeds burst into life, the trees become shady and bushy once more, the grasses become luxuriant and all grow together with amazing rapidity. The dry season which begins around November and goes on until early March is marked by rain quickly subsiding and most of the streams either dry up or become nothing but strings of pools. Imagine a country where most of the trees are deciduous and during the dry, hot and windy dry season, which is also characterized by cool rights and chilly mornings, grasses wither and form a thick mat of dry vegetation over the ground.

Such was the natural environment that drew the attention of the Acholi leaders and their followers as an ideal place for a permanent settlement. Like the Jo Paluo or Chobe of Masindi District; the Jo Naam and Alur of Nebbi District (and part of eastern Zaire) and the Jo Padhola of Tororo, the Acholi broke off from the main stream of the Luo people who eventually settled in Western Kenya and Northern Tanzania.

Once they were settled in their new environment, the first Acholi were immediately faced with the problem of meeting their basic needs, such as food, shelter, clothing and group security. They were happy with their new found land which was good in every way possible: ideal for herding; suitable for agriculture; teeming with wild games, thus making it a paradise for individual and communal hunting; the rivers were full of fish etc. The skins of the cows and wild games met the needs for bedding while those which were treated were used as clothing. Through diplomacy and other strategies with neighbouring societies, their group security was assured.

Before the Acholi made an ecological adjustment to their natural environment and neighbouring societies, however, they made what maybe termed an **environmental evaluation**, i.e. of their new surroundings. Knowledge of this environmental evaluation, in turn, helped the leadership of the Acholi society in general and of the clans in particular to make crucial value judgement and thus were able to develop their **world outlook** which

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formed the basis for evolving their **survival mechanism or culture** based on the most cherished or dominant value.

We can only surmise here. It is possible that out of their environmental evaluation and world outlook the leadership of the Acholi society seemed to have evolved the concept of **communalism** based on patrilinealism as constituting the basis of the good life.

In a world which was dominated by fears of the spirits, death and the unknown universe, coupled with the fact that there was no belief in the resurrection, the Acholi individual had to turn to his kin-bound world of the family, lineage and clan for guidance, for confidence, for security or for hope in life. It was in the kin-bound world that angry spirits or ghosts could be placated; natural disasters averted; personal security found; fertility of women, domesticated animals and agricultural gardens ensured. In short, the Acholi society was one based on strong human relations; a society in which everybody belonged to everybody in a situation in which one was for all and all was for one.

This ideology of communalism or corporate life must be fully appreciated if we are to understand not only the Acholi culture in general but also its indigenous learning system. Yes, it was this dominant or most cherished value of group cohesion that formed the basis of their survival mechanism which was reflected in a quadruple system of unity – a perfect example of an ecological system. Let us examine briefly the basis of this unity.

In their relationship with the world of the unknown for example, the Acholi evolved a system of religious belief which made life meaningful to them. For example, they never believed in the supreme being as claimed by some researchers nor did they believe in the resurrection. However, they believed in life after death in the form of spirits. For example, they developed beliefs in chiefdom deities, ancestor (patron) spirits and vengeance ghosts. In short, in their relationship with the world of the unknown, the Acholi were truly earthly rather than heavenly.

Relationship with the natural environment, as we have already seen, dictated the means of earning a livelihood, chiefly through cultivation, herding, hunting and, to some extent, fishing. And in all these livelihood activities production was achieved communally, just as there was a lot of sharing of the consumption of the same products in the spirit of corporate living.

In respect of their relationship with their neighbours, the Acholi discovered that most of them were war-like and hostile. Thus, to ward off threats from them, they developed a delicate diplomacy of peaceful co-existence, of alliances and of voluntary assimilation of immigrants. In this respect they also took advantage of the fact that at the time of their encounter, both the Iteso and the Langi had lost most of their cattle as a result of some unknown animal diseases. It was therefore to their advantage to learn the Luo language and encourage their daughters to marry the Luos, so as to get cattle as dowry. At the same time, they instituted war-readiness training programmes from an early age, just in case they were drawn into war which happened once in a while.

The forth important aspect of the Acholi survival mechanism was inherent in the structure of their own society. Sociologically, they evolved an intricate institutional arrangements which were guided by sex, age, rank and marriage. The most important of such institutions included the household, the lineage, the clan and the chiefdom which in their operations reflected strong human relations based on the ideology of communalism.

7.3 General Goals and Aims of Education

The concept of education as the totality of approved life of any society and as conceptualized from the point of view of learning to live that life represented and still represents the nature of the Acholi system of indigenous education. That education had two major goals. Firstly, it was to meet the learning needs of individuals, especially to equip them with the basic knowledge, skills, and values for living what was regarded as full and productive life as children, youth or adult. Secondly, it was to transmit from one generation to the next the cultural heritage of the family, community, clan, and society as a whole.

To achieve these goals, individuals were educated in and for the society's ways of life and within the ideological parameters of communalism, survival mechanism, and the principles of preparationism, perennialism and wholisticism, which were pointers to the »good life«.

On the whole, the principles of preparationism and functionalism were largely concerned with the educational goals of individuals. Functionalism implied becoming useful to oneself as well as to one's family, community, clan, or society; to learn what was of relevance and utilitarian to both the individual and the society. It meant, furthermore, effective performance of domestic chores as well as being engaged in productive work at the family, community, clan and society levels of living.

But to become functional, one must have been prepared for it. Hence, the principal of preparationism formed the basis for the realization of those learning objectives that sprang out of the related principles of functionalism. Among these were the needs for each individual to the prepared to become an effective member of society. For example, a girl, largely through participatory learning was prepared, practically rather than theoretically, to become the typical Acholi woman in later adult life. Similarly, a male child was made, as part of his preparation to become an effective child, youth or adult, to express almost all forms of living at the family, community, clan and society levels.

The principle of perennialism i.e conservatism and that of wholisticism (which was the integrative principle), on the other hand, were largely concerned with the educational goals of the society, especially promoting its survival mechanism as well as the needs to achieve some degree of conformity of »model personalities« exhibited in the behaviours of typical men and women.

The principle of perennialism or conservatism explains why the precolonial Acholi were backward oriented much more than being future-oriented. That is to say, the people were mainly concerned with the past and the present rather than with the future. The principle helps to explain why risk-taking or venturing into the unknown or being innovative were projects rarely encouraged by the society. The principle, furthermore, helps to explain why the Acholi looked for guidance (and many still do) to the ancestors or why they had high respect for the authority of the elders. It also explains why they largely became slaves to rigid or outmoded customs and traditions which placed low premium on the revolutionary rather than evolutionary forms of development.

Finally, the principle of wholisticism, as the name implies referred to taking into consideration, for example, the need to consider all together, not separately, whatever was to be learnt. A girl being trained to cook a particular dish was not shut off from learning related subjects. For instance, her learning to cook was combined with learning about the source of food ingredients; how to secure them; how to serve them once cooked; as well as the whole subject of housekeeping and family life education in general.

Wholisticism implied multiple or integrated learning. It explains why the contents of education were viewed as a whole i.e. why there was no rigid compartmentalization of the contents such as we are familiar with in schools today.

7.4 Infancy as Education for Child Care

Indigenous education among the Acholi was life-long, extending as it were from the »womb to the tomb« and extending from one generation to the next. Its subject-matter was the totality of approved life of the society; it grew out of the immediate environment, real or imaginary. And its acquisition was achieved as a result of the active participation of the child, youth, adult, or elder in the everyday activities of the family, community, clan or the whole society. Stress was put more on practice than on how it was learnt – in short, on learning generally rather than on teaching.

During infancy, that is, from birth to around five years, the Acholi traditional learning system comprised mainly child care and habit formation, especially in the areas of bathing, sleeping, feeding and protection against sun heat, cold and possible malignant glances by family foes. Other contents included mastery of motor skills especially those pertaining to sitting, crawling, toddling, walking, running and jumping; learning the mother tongue and the associated language manners regarding greetings, making request, saying »thank you« and simple communication with others and finally, laying the adjustment as well as the inculcation of good habits and manners related to feeding, sleeping, toilet and bladder control and general hygienic habits.

Learning strategies of Acholi indigenous education were largely informal. But they can still be categorized into two namely, personally – initiated strategies which were characterized by the process of observation, imitation and practice or social action and secondly, socially – initiated learning strategies which took the forms of incidental, informal and brief prolonged formal learning.

During infancy, learning was achieved largely as a result of socially – motivated methods. Hence, with the help of «lapidi» (i.e. child caretaker) and the employment of several devices, the infant was gradually encouraged to sit, crawl, walk as well as acquire the agility of running and jumping. Before such methods were employed, however, the trial and error method was used to find out whether an infant was ready to sit, crawl, stand or toddle. Among the commonest methods used were the «persuasive bait», and «memetic» strategies as well as the «inducement» and the «mechanical» method involving the use of a three – legged walking aid to induce an infant to walk, for example.

Furthermore, there were several methods which were used to encourage young children to talk, of which the use of nursery rhymes was the most popular and most effective. The inculcation of early socio-moral manners, on the other hand, was achieved by examples rather than by precepts. However, as a deterrent, a child might be given a smack on the buttocks or a pinch on the lips or the ear in order to drive a point home.

7.5 Education for Living as Children and Preparation for Adolescence during Childhood

In Acholi traditional society, the period of childhood lasted from around six years of age to the onset of puberty. To most parents, these were the years when children should learn to enjoy and live as children, on the one hand, and to lay the foundations for future adult life, on the other. Subsequently, during childhood, children were given plenty of opportunities to feel free and to play as much as possible so long as they were not required to perform some domestic chores as part of their training for future life.

Right from an early childhood, a girl was expected and indeed encouraged to learn and pursue those activities which were characteristics of females e.g. fetching water, collecting firewood; chopping logs for fuel; grinding millet and simsim; washing and taking care of infants; learning cooking; serving meals; keeping household utensils clean and in their rightful places in the house. Besides mastering domestic skills, girls were gradually trained to acquire simple techniques of gardening, especially weeding and harvesting as well as modesty in speech, appearance and behaviour.

Male children were subjected to an equally vigorous training to prepare them for adulthood as well as to make them live and function effectively as children. By late childhood, a boy was expected to have acquired many of the make-up of a grown-up male. Some of the daily routine duties included gathering the firewood and making the evening outdoor fire (**mac wang o**), keeping the homestead compound clean; herding in the wild pasture and ensuring that the domestic animals were all back home safely and that the cows were milked. Techniques of building granaries and houses were also acquired before adolescence. Farm work was important aspects of a boy's training for adulthood.

During childhood, children were inducted into the culture of the family, community and clan through a variety of informal and formal media. In particular, they learned through play and productive work; through myths, legends, folk songs and dances; through apprenticeship; and through watching communal rituals and other strategies concerned with the inculcation of moral values and the regulation of human behaviours.

7.6 Education for Living as Adolescents and Preparation for Adulthood during Adolescence

Adolescence which was marked by the onset of puberty and ended with the beginning of marriage was regarded as the period of active participation for all youth in virtually all aspects of domestic and non-domestic life of the family, community, clan and society from day to day and from season to season. Both boys and girls were expected to consolidate what they learned regarding agriculture, herding and home management skills and competence during childhood and to acquire and master new knowledge, skills and values needed for adolescent life. Of greater significance was training for married life and society defence mechanism. The boy was encouraged to exercise his authority over his sisters, both old and young, since in married life he was supposed to have authority over his wife. Besides, he was required to accept the challenge of performing with proficiency all the rough work of life, especially bush clearing and digging, hunting wild games for meat and for their skins and acquiring the skills of defending his family, community, clan and society in adult life.

Adolescent girls, on the other hand, were exposed to an education which put emphasis on training for marriage. They were trained to exhibit diligence in their work, obedience in farm work especially in weeding and harvesting; in domestic work and to have the correct idea of sex modesty.

It was during adolescence that an Acholi boy or girl was often referred to as »odoko dano« in Luo, implying that he or she has become a man or a woman, that is to say, the humanization of the said boy or girl is expected to be achieved before the end of adolescence.

All in all, learning was achieved during adolescence through active participation in the life of the family, community, clan and society. Advanced folktales, hunting expeditions, communal ceremonies and dances, formal instruction and particularly apprenticeship strategies were widely employed.

7.7 Education for Family Life Responsibility and Leadership Training and Practice during Adulthood

Adult life in Acholi fell into three periods, namely early, middle and late adulthood. In terms of educational contents, young adults learned what were directly related to normal adult life. Emphasis was put on what went into making happy married life according to the Acholi culture. In particular, family life education directed at the newly married couples, especially in the areas of pre-natal and post-natal childcare were generally stressed time and again by senior adults. Attitudes towards pregnancy, child-birth; and name-giving ceremony as well as the acquisition of appropriate skills for inculcating desirable habits in infants e.g. in the areas of feeding, sleeping, toilet and bladder control, and other aspects of early child-care were communicated to the newly married adults largely through socially – initiated informal and formal strategies of socialization.

Middle adulthood education focused on parenthood education begun during early adulthood. An important area of adult learning was associated with adequate food production. Others included acquisition of specialized skills in the practical arts (e.g. crafts of all types); herbal medicine, and learning and practising folk music for entertainments, for ritual accompaniments and for society-wide occasions e.g. the installation of a chief; royal burial or the **Otole** (war) dances.

Adults were expected to enjoy some degree of independence and to attempt to achieve self-sufficiency especially in matters pertaining to nuclear family affairs. Besides, they were not only required to know but also to put into practice the codes of conducts – the social values and norms i.e.. the social relations which normally led to the flowering of humanism or corporate (i.e community life) – which was characterized by the accepting and mutual aid principles. Such principles ensured that all members of the community who were disadvantaged e.g. the physically handicapped, the chronically sick and the aged were looked after or accepted without discrimination. It is important to note that in pre-colonial Acholi society, there were no old peoples' homes or orphanages.

Furthermore, adults were expected to display in their behaviours mutual-aid tendencies i.e to adore and practise hospitality, community – mindedness and co-operation, rather than individualism. Their qualities of human relations must reflect a balance between individual ambition and community interests. Reciprocal obligations should lead to co-operation and the communal use of factors of production (or the fruits of their labour). Respect for age and for authority; for human dignity and the principles of inclusiveness, mutual aid, acceptance, co-operation, egalitarianism were to be held in high esteem by all adults. In short, married couples throughout their child-bearing period were required to put a high premium on **self-reliance**, hard working and **mutual-aid tendencies**. They should not be idle and disorderly. Neither should they be indolent and never to practise parasitism.

Late adulthood i.e. the period beyond child-bearing when adults assumed the rank of elders was of a judicial, ritual, religious and political significance. Ceremonies of all kinds were often performed by or with the support of the elders who were believed to be nearer to the ancestors – the living-dead in particular who had great influence on human action on earth. Politically, the elders were very powerful, yet democratic in their settlements of disputes. In particular, the elders who were often members of the Chief's Advisory Council in each clan or chiefdom, viewed political leadership of the »Rwodi« (chiefs) and themselves as trusteeship. Respect for law, traditions and authority were to be accepted and practised by all adults. Indeed, trusteeship implied that the elders as well as the »rwodi« held office in trust for their people. Besides, the majoritarian or democratic principle was part of a code of conduct for all elders and those in authority.

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Thus, as in the case of infancy, childhood and adolescent education, indigenous Acholi curriculum during adulthood was indeed life. And the Acholi children, youth and adults learned what they lived.

During adulthood, most of the learning was achieved through personally – initiated strategies besides apprenticeship and voluntary participation in the clan and society – wide activities such as dancing; hunting; preparation for war; purification sacrifices and marriage; sickness; death; name-giving ceremonies etc.

Perhaps the most important centre for adult learning in Acholi society was the »Wang O« – the communal fire place which also acted as club or theatre which was built of logs raised in tiers one above the other so that they slope down to the centre where there was a small open space for the fire. As Alfred R. Tuckey (1908) observed.

»A roughly built shed without side walls, fitted with hewn and unhewn timber seats, constituted the parliament house of the village elders. Here justice was administered, the gossip arranged, raids planned and last but not least beer drunk«.

7.8 Change and Indigenous Education in Acholiland

Acculturation has been defined as a process whereby cultures of different societies are modified through fairly close and long continued contacts. The process of acculturation therefore starts when two cultures have close and enduring contacts with each other. This was indeed the case during the pre-colonial period when many tribes in Northern and Eastern Uganda came face to face with the Luo groups (of which the Acholi were part) in their migration and settlement prior to the sixteenth century.

In their encounters with the Acholi and the other Luo groups, pockets of some of those neighbouring tribes e.g. the Okebu and Lendu in Alurland and some Madi and Langoin Acholiland became assimilated completely into Alur and Acholi societies respectively.

Acculturation during the pre-colonial period may also be regarded as the process of cultural borrowing as a result of culture contacts. Cultural borrowing is a two-way traffic. But in practice, this borrowing is rarely equal. Often one cultural group borrows more heavily from the other. More often than not, the culture of those who were politically, culturally and economically more powerful or advanced was imitated or borrowed by those who saw themselves as being less powerful and disadvantaged in their relationship with their superior neighbours.

To a greater or lesser extent, this process of cultural borrowing was seen in the way of life of all the tribes bordering Acholiland as well as those Acholi clans who live in close touch with the same tribes. They gradually began to practise each other's culture so that after many decades of cultural exchanges, it became difficult then as it is today, to tell which cultural practice belong to which tribal group.

Elsewhere where the Luo peoples were a minority, they equally wisely chose to change their cultures in favour of their majority subjects. This was particularly so in Bunyoro Kitara including probably Buganda and Busoga where members of the ruling royal clan -mainly the Babitos – abandoned their language in favour of the local Bantu languages. However, they did this without weakening or losing their political power until the coming of the British colonial rule. The Chobe or the Jo Paluo peoples of Bunyoro, on the other hand, chose a strategy of bilingualism as the basis of survival. That is, they decided to practise both the Acholi/Alur and the Nyoro cultures in their cultural ways.

As a result of the pre-colonial culture change in Acholiland and neighbouring areas, variation in the ideas and practice of indigenous education became more marked. In Acholiland in particular, while people living in the central clans remained rather conservative in their attitude to change, those in the peripheral zones bordering other tribes became more receptive and revolutionary to new ideas and culture change generally, including change in the theory and practice of indigenous education.

With the coming of colonialism in Acholiland around the year 1910, more changes in the practice of indigenous education occurred. This was to be expected for there is no disputing the fact that colonialism with its supporting apparatuses such as Christianity, Schooling, Urbanization, Monetary Economy and modern Employment constituted the greatest single factor of acculturation during the colonial period in Acholiland and elsewhere where colonialism was in place.

Western economy hastened the process of social differentiation and set in motion the process of integration of traditional Acholi society into commercial network of international capitalism. All these brought owe and confusion to the people and therefore became at a loss with respect what to stress or not to stress in traditional education. The social structure which evolved during the colonial period was dominated by intermediate classes of schooled Acholi and the formation of the dominated or oppressed majority of common men.

The Christian missionaries who looked down on the Acholi (as of other tribes) and their ways of life as barbaric, primitive and leading towards darkness centred their evangelization activities around the churches — to transform the spiritual well-being; The dispensaries for the health, and the school — to care for the mental well-being of the new converts. In turn, such programmes inevitably gave rise to a steady erosion of indigenous system of cultural learning and subsequently to alleviation or detribalization without each convert necessarily becoming fully westernized or africanized.

As a result of such changes brought about by imperialism, there arose the need to try to bridge the gap (created by the forces of colonialism) between the new order and the traditional ways of living (being the products of indigenous learning) and thereby help to minimize or resolve the emerging conflicts between the »new« and the »old« order that the Phelps Stokes Commission of the early 1920s was so critical of. In particular, schools as introduced by the Christian missionaries were to be reformed to transform them from being alien to what may be termed truly traditional or community institutions. Such schools, if they were not to alienate the natives from their cultures and natural environment must be adapted to local needs including a bias to occupational education e.g. agriculture in farming areas.

In other words, the new policy to school education called for the need to indigenize schooling by integrating it with good elements of traditional education and the need to adapt the new education to the conditions, needs and resources of the traditional society. School education was no longer to be regarded as a means to enable the Acholi and other Africans to read the Bible only. A shift had to be made from pure learning based on abstract ethical concepts to making education as an instrument for successful living in one's environment or prevailing local conditions. It was felt that school and indigenous education had to reinforce or supplement each other. In short, schooling had to project the good past into the desired future and thus become indigenized and meaningful.

Despite the recommendations of the Phelps Stokes Commission Report on efforts made to indigenize school education, not much was achieved by the beginning of the Second World War. The British policies of Community Development Education of the 1930s and Mass Education of the early 1940s, were never implemented.

After 1945, however, some break through were made in the areas of translation of the contents of indigenous education from oral to written forms. In this direction, both the Protestant (Anglican organization) and the Catholic (Verona Fathers) published several booklets on many aspects of the Acholi indigenous education. The department of Community Development in collaboration with the Acholi District Administration launched popular Luo newspapers e.g. LOK AWINYA and LOK MUTIMME. Besides, competitions in book writing covering all aspects of traditional culture together with creative play, poetry and prose writing were also organized from time to time and the best manuscripts from such competitions were published as books.

Finally, the Acholi Association which was born during the Second World War also contributed towards the study, conceptualization and popularization of indigenous Acholi education, through its cultural festival activities and its mouth piece – the Acholi Magazine.

Following the achievement of political independence in Acholiland, as elsewhere in East Africa, more changes in the culture and forms of indigenous education have happened and still continue to take place. In particular, efforts have been made to make detailed studies of the Acholi system of indigenous education, on the one hand, and efforts to integrate parts of the good aspects of indigenous education into school education and non-formal education, on the other. Among the aspects of indigenous education which have been incorporated into present-day school education include the following:

a) **performing arts** e.g. traditional dances, folk songs and children's action rhymes and play activities; (*see Fig. 3+4 p. 38+67*)

b) **creative arts** e.g. mask making, sculpturing, blacksmithing and industrial arts like basket weaving, mat making, pottery etc; (*see Fig. 4+5 p. 67/81-83*)

c) **oral literature** and the teaching of **vernacular** – myths, legends, folktales, historical narratives, riddles, proverbs, similes;

d) **social education** and ethics or traditional manners and customs as part of Social Studies and Religious Education Subjects, for example.

The culmination of change and continuity in the Acholi traditional education may be seen today in the existence of two types of learning approaches: **one is traditional** in nature and practised very widely in rural areas and the other is **modern** which integrates aspects of modern living with those of traditional aspects and largely practised in urbanized centres.

7.9 Concluding Remarks

In this case study, our goal has been to demonstrate what could be done by any student of indigenous education. As many studies of indigenous education in East Africa remain to be done, it is hoped that this case study, despite its restricted size, many help to inspire others to do the same. For those who may want to get deeper insights into the Acholi system of indigenous learning, they are advised to consult the following two publications;

a) Anna Apoko, »At home in the village« in L.K. Fox, **East African Childhood Three Version**. Nairobi O.U.P., 1967

b) Ociti J.P. **African Indigenous Education as Practised by the Acholi of Uganda**. Nairobi: Kenya Literature Bureau 1973.

7.10 Questions for Discussion

1. Briefly outline the environmental or cultural roots of the Acholi system of indigenous education.
2. To what extent is it justifiable to state that the goal and practice of the Acholi indigenous education reflected the social philosophy of **communalism** and its associated principles of **preparationism, functionalism, perennialism** and **wholisticism**? Define, giving con-

crete examples, what each of the above terms meant to the Acholi in the past.

3. To what extent is it true to say that the Acholi system of indigenous education was, indeed, a lifelong process?
4. Write an essay on the topic: »*Change and Continuity in Indigenous Acholi Education*«.
5. Produce a plan of action for undertaking a study of an indigenous education in any location or district of your choice.

CHAPTER EIGHT

CASE STUDY 2: THE KIKUYU INDIGENOUS EDUCATION (KENYA)

8.0 Objectives

Having gone through this Chapter, you should be able to:

8.0.1 describe the Kikuyu system of indigenous education;

8.0.2 explain the main features of the same traditional education in the light of its dominant cultural value i.e. **riika** or the system of age-set or the ideology of social ladder;

8.0.3 outline the stages which could be followed in undertaking a similar case study in indigenous education.

8.1. Introduction

Chapter Seven of this book focused on the Acholi system of traditional education. The main aim was to illustrate the application of the conceptual framework to the study and conceptualization of a particular system of indigenous education.

In this Chapter, attention will be turned to the second case study – THE KIKUYU INDIGENOUS EDUCATION (taken from Kenya).

8.2 The Context of Kikuyu Indigenous Education

Because no education system can operate in a vacuum except within the dictates of its context, we shall begin this analysis with some remarks on the Kikuyu society itself: its natural setting and dominant cultural values – in short, its ecological and survival mechanism.

Interesting as it may be, our interest in this analysis lies outside the historical roots of the Kikuyu. For whether they originated through the benevolent hands of **Mogai** (i.e. the Creator) sending its rays of hope from Kere-Nyaga (Mount Kenya) as recorded in the tribal legend; or as a break – away group (or off-shoot) of the Kamba – more specifically, the ancestral

Kikuyu fusing together with some Kamba elements – the Thagicu – in the Ithanga region where they settled (as some authorities claim) is not the issue here. What is at stake is what kind of the **good life** the Kikuyu (Gikuyu) eventually evolved as a result of their confrontation with nature (resulting in appropriate ecological adjustment and exploitation) and association with nearby societies (eventually perceived as good or hostile neighbours)?

Geographically, what may be termed the Kikuyu heartland stretches roughly from around Nyeri to Thika and from Kerugoya to Kangema. It is situated north of Nairobi and drained southwest words by rivers Tana, Thika and Athi. The Aberdare range, rising to a height of over 3000 metres and Mount Kenya which is over 5,000 metres represent some of the significant physical features. There is a marked difference between the hot Tana plains and the cool moist forested slopes of the Aberdares and Mount Kenya. All in all, the Kikuyu territory is part of the Kenya Highlands which has deep rich volcanic soil and generally well – watered and moist – thus making it one of the most fertile lands in East Africa.

Like many other groups of people in Kenya and northern Tanzania, especially those who lived along zones of contacts with the pastoralist Maasai, the Kikuyu lived in a constant state of flux, movement and warfare. There is no doubt that their attitude to life generally must have been hardened by the turmoil caused by the persistent raiding and feuding from the Maasai. The same combination of factors must have greatly influenced their environmental evaluation before they eventually evolved a corporate system of governance, defence and an intricate pattern of social life based on a sedentary agricultural life.

In his famous book, ***Facing Mount Kenya*** (1938: 1), Jomo Kenyatta has written that in the pre-colonial period, the Kikuyu tribal organisation was based on three most important factors without which there could be no harmony in the tribal activities. These include **Mbare** or **Nyomba** (i.e the family group) which brought together all those who were related by blood. The second was **Moherega** (i.e the clan) which joined in one group several **Mbari** (extended family) units, having the same clan name and the same group origin in the remote past. The third unifying factor in the Kikuyu society was the system of age-grading (Riika). This brought together and solidified the whole tribe in all its activities including education.

From the above analysis, it is obvious that two main factors of the close unity of the Kikuyu as a society may be cited, namely, the **Kinship system** based on blood relations, on the one hand, and the system of age-grading based on the **initiation of circumcision ceremony**, on the other. Through the latter, thousands of Kikuyu boys and girls automatically became members of one age-grade (riika rimwe), irrespective of **Mbari**, **Moherega** or location to which individuals belonged. They acted as one body in all tribal matters and had a very strong bond of brotherhood and sisterhood among themselves. Thus, as Jomo Kenyatta (1938: 2-3) puts it

»...in every generation, Gikuyu tribal organisation is established by the activities of the various age-grades, of old and young people who acted harmoniously, in the political, social religious and economic life of the Gikuyu.«

8.3 Education at the Family and Community Levels

The Kikuyu system of education, like all other indigenous education, was a lifelong process. And this was made easy because the Kikuyu individual, in the process of living, had to pass various stages of age-groupings (i.e. social ladder), each having its **developmental tasks** demanding specified knowledge, skills and attitudes to be acquired (i.e. core ideas to be taught; values to be learned; virtues to be inculcated and ambitions to be fostered) if they were to be accomplished.

Before they reached the stage of societal or tribal education, Kikuyu children were educated first, within the family circle, and secondly, within the local community, largely by the parents and members of the extended family. The focus of learning was family and clan traditions.

Having learned to sit, walk and talk, the traditional Kikuyu child was exposed to much oral learning. For example, they were taught the correct manner of speech; the history and traditions of the maternal and paternal family lines; names of mother, father and their age-groups; and other manners and correct behaviours including using their hands (e.g. in washing; in collecting; in sweeping etc.) in performing simple domestic chores.

The period of middle and older childhood was marked with more formal and sex-oriented training. Boys, for example, were made to learn practical agriculture and the associated family, clan and tribal lands; heading where keen observation was stressed; wildlife including learning about numerous wild fruits, both poisonous and those edible; and simple medical plants especially those for insect and snake bites. For boys with the propensity to become specialists or skilled craftsmen, there were opportunities for training through apprenticeship in smithing; wood carving; basket weaving; bee-keeping and professional hunting.

Girls, on the other hand, were taught all things concerning the domestic duties of a wife. In particular, they were to be conversant with the skills for managing and harmonizing the affairs of homesteads; to share in housework; in nursing babies and the young ones; in fetching water; in cutting and gathering firewood as well as among others, in achieving competence in health and bodily hygiene.

Evening times were normally for teaching both boys and girls further oral traditions, especially those governing the moral code and general rules and etiquette in the family and in the community.

All in all during childhood, emphasis was put on skill acquisition; practical knowledge; folklore; the environment and personal, group and community behaviours. In particular, every child was taught to give respect, obedience and duty where it was due – e.g. to parents, relatives and those older in age-grouping.

Various spheres of traditional activities were created to promote learning. At the earliest age, lullabies were recited; songs were sung and deductive questions asked. Besides, riddles, puzzles and other terms of folklore were used extensively. Children's games, most of which were anticipatory of adult life, provided yet other popular media of much social learning – the basis of becoming worthy or acceptable members of the community.

Over and above the examples cited, work or participation in the day to day running of the family and the local community was undoubtedly the most important medium of learning in the Kikuyu, as in all other traditional systems of education.

8.4 Education at the Societal (Tribal) Level

What may be regarded as »advanced« form of education among the Kikuyu was provided at the societal level. This took the forms of circumcision (or entrance to manhood); warriorhood; married life; and elderhood.

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Irua was a painful circumcision which was accompanied by intensive instruction. The didactic ceremony which was performed around the age of eighteen signified the »coming of age« or being born again i.e. born as an adult. **Irua** signified that the individual had left behind all types of »childhood« ideas and actions; that he was then answerable for his own action. It furthermore gave the individual the recognition of manhood and permitted him to the full membership of the community. It was obligatory for a circumcised individual to join the national council of warriors for the defence of the Kikuyu society. He was required to learn and share responsibility with other »he men« (arome) of his age-set.

In short, the training which gave the Kikuyu young adult the needed competence was given mainly as part and parcel of the initiation ceremony. Essential information of the Kikuyu laws, religion and morality, among others was learned as well as through ceremonial dances, songs and other activities. Initiation marked the entrance to manhood and the beginning of national service through the process of warriorhood. Above all, the secrets proper to full manhood were made known during **irua**.

The second stage of the Kikuyu »adult« or »advanced« education was centred on married life. In the Kikuyu society, a married person assumed a superior status to a warrior. Marriage itself represented a higher stage in educational advancement.

The husband was taught at marriage his duties towards his wife, family and in-laws. Similarly, girls were taught how to behave as good housewives; to bear and rear many children as well as to have respect and obedience for their husbands and adult manfolk generally.

The status of a Kikuyu adult with children was very high. He was admitted and allowed to take part in the religious ceremonies. The more children he had and the older they became, the greater the status.

The final stage in the Kikuyu system of traditional education was achieved during elderhood. A father with a circumcised youth ready for marriage joined the rank of a junior elder. And according to Kenyatta, such a person was qualified to become an assistant at the elder's courts. He was not allowed to judge cases yet. But as part of their legal training, they were expected to observe the court proceedings, to listen diligently and to understand the court verdicts and the subsequent punishments. Junior elders were also expected to fetch wood and water. They lighted the evening fires for the senior elders as well.

When they achieved the status of senior elders, Kikuyu adults became members of the court of elders. This membership gave them powers over the entire Kikuyu society since the administration of Kikuyu law and justice was in their hands. Among the most important national issues the court of elders had to tackle included making decisions e.g. when the didactic circumcision rites should be held and the date for the »hand-over of power« from the ruling senior elders to the upcoming generation of senior elders.

8.5 Change and Continuity of the Kikuyu Indigenous Education

No educational system, whether traditional or modern is static. Each has its inbuilt mechanism for growth, development and, sometimes for resistance to some changed circumstances.

In the light of the above observation therefore, one would expect a transformation of the Kikuyu system of traditional education to have happened over the past centuries since their settlement in what is now Kenya.

In the course of their mass movements, looking for their »cradle land«, the Kikuyu came into contacts with many peoples. Chief among these were the Galla, the Maasai, the Kamba, the Gumba and the Athi. Some of these must have been absorbed into their communities, partly through intermarriage. This of course depended very much on the kind of relationships established with such societies.

From the Cushitic-speaking peoples (chiefly the Galla) as well as from the Athi, the Kikuyu appeared to have acquired cultural practices such as circumcision, clitoridectomy and the age-set system.

From the Gumba, on the other hand, the Kikuyu appeared to have learned the art of hunting, bee-keeping, iron-working and pottery. The skill of iron working was also acquired from the Athi.

In their relationships with the Maasai, the Kikuyu assimilated a lot of new ideas which strengthened their cultural tradition and therefore, their system of education. The institution of warriorhood and the accompanying military science and practice, for example, was acquired from the Maasai. There was also cultural interchange between the Maasai and the Kikuyu based on intermarriage and trade. All these examples of cultural interchanges must have given rise to some corresponding changes in the theory and practice of indigenous education. In particular, the adoption of circumcision, age-set system and the Maasai military techniques must have had far reaching implications on the Kikuyu traditional education.

Today, the Kikuyu follow a system of patrilineal descent. But if their legends as narrated by Kenyatta are elements of true history, then it would appear that ancient Kikuyu society was controlled and dominated first by women. That is to say, they first followed a matrilineal descent system. And for that reason, the goal and orientation of education must have also been different from what it later because under patrilinealism.

Like all other nationalities of modern Kenya, the Kikuyu were brought under the control of British colonialism towards the end of the nineteenth century. And like the others, they were confronted with the »good, the bad and the ugly« of the Western ways of life. Some, like aspects of Schooling, Christianity, Urbanisation and wage employment and modern economic system they readily accepted. Others, such as the European land system and its acquisition as well as attempts by the Scottish Mission's attempt to stamp out the custom of female circumcision were greatly resented and opposed with bitterness through boycott of Mission schools which was reflected in the emergence of Kikuyu Independent Schools – and through violence or war of land freedom and political emancipation, popularly referred to as the **Mau Mau**.

With the coming of Uhuru, the Kikuyu, like other ethnic groups in Kenya, found themselves at the crossroads of cultural development. To return to bygone days was found to be attractive but undesirable because of the changed circumstances brought about by colonialism and Uhuru in a nation of multi-ethnic groups. To ape wholly the Western ways of life was equally found to be unpalatable.

As a way out, the Sessional Paper No. 10 was produced for Kenya soon after Uhuru. It was a moderate model aimed at achieving a **synthesis** between **traditional** and **modern** ways to life for the Kenya »desired«.

8.6 Concluding Remarks

The Kikuyu system of indigenous education was, by all means, a true and meaningful education. Like the Acholi education studied under **Case Study 1**, as well as other traditional systems of African education, the Kikuyu indigenous education was deeply rooted in its culture. And the products of this education, unlike in the case of modern schooling, were never alienated from their environment and cultural roots.

We have also seen that education was not static. With the unfolding of the Kikuyu society since its origin, the system of education, likewise, changed with circumstances.

The present scene is rather confused. But that should not be the case if serious and urgent studies could be made to find out what aspects of the **traditional and Western** ways of life are good and deserve to be preserved; what aspects of both which are partly good and those which are outdated and which must be modified or rejected totally. The exercise demands a lot of courage, clear vision and appropriate implementation strategy within a true national system of education.

NB. For a detailed study of the Kikuyu Patterns of Culture including its System of Education, readers are referred to:

Kenyatta J. (1938) **Facing Mount Kenya**, London: Secker and Warburg, 1938.

CHAPTER NINE

CASE STUDY 3: THE WABENA INDIGENOUS EDUCATION (TANZANIA)

9.0 Objectives

Having studied this Chapter, you should be able to:

9.0.1 describe the Wabena system of indigenous education;

9.0.2 explain the main features of the same education in the light of its cultural roots;

9.0.3 outline the stages which could be followed in undertaking a similar case study in indigenous education;

9.1 Introduction

In this third case study of indigenous education, we turn to have a closer look at the Wabena system of indigenous education. As we shall see later, it is a rather unique form of indigenous education in the sense that it resembles, in several ways, the modern school system of education.

9.2 The Context of the Wabena Indigenous Education

The Bena society, like all other tribes of southern Tanzania, became a target of the Ngoni invasion during the first half of the nineteenth century. It is said that the shock waves triggered by that invasion gave rise to much raiding, plundering and a general break-down of law and order throughout the region. Because of their strong leadership and outstanding military efficiency, the Ngoni became a force to reckon with. Thus it became necessary for each indigenous society in the region to adjust itself to the new situation. In the case of the Bena (as of their cousins, the Hehe), it would appear that they had to think fast in order to save their society from possible extinction. One thing they probably did was to carry out a realistic human environmental evaluation. The crucial question was to find a formula for societal survival or co-existence with the Ngoni and any similar war-like societies that might emerge in the future.

In practice this meant, on the one hand, learning the way of life of the Ngoni, especially their military science and military preparedness; the virtue of strong political leadership and the value of absorbing or assimilating conquered people. On the other hand, it meant the society had to transform itself completely politically, socially and economically.

In the end, the Wabena evolved a much stronger state at the top of which was the **Mtema** (i.e. King) who was supported by an aristocratic class and lower down the hierarchy, there were free men and slaves. In other words, the Bena society became a stratified one.

Secondly, there were the **Wanu**. These were composed of persons of the lowest rank of freemen, most of whom were assimilated war captives. They were the common people who led largely a simple agricultural or pastoral life, and bothered but little about the affairs of state. In times of war, they would go to fight under their local leaders, usually behind the line of professional soldiers.

Thirdly, there was what may collectively be termed the class of rulers and protectors of the state. It was a class of aristocracy made up of the warriors, the village headmen, the rulers of the provinces, members of royal birth, including the **Mtema** or king himself with members of his family at the apex of the society.

It is significant to stress, nevertheless, that the stratification of the Bena society was not very rigid. As the Culwicks (1935: p. 152) who studied them put it:

»...in every day life, there are no great gulfs between the classes. The great man lives simply like his poorer neighbours and social intercourse is easy and natural.«

9.3 Education of the Common Free People

From records left by the Culwicks (1935: Chapter VI and VII), the Wabena seemed to have had two parallel »system« of education during the precolonial period. On the one hand, there was what may appropriately be called a **professional type of education**, which was intended for the training of leaders of all kind. On the other, there was a **general education** intended for the rest of the common free population.

Between birth and around eight years of age, the Bena children of common origins spent most of their time learning by means of playing games of being grown up. Learning through work was not yet demanded of them on account of young age. But great emphasis was put on learning good manners and respect for authority; what social behaviours was acceptable to society; what things were best left undone or unsaid. In short, social behaviour was learned mainly from adults through observation.

From the age of nine or so, the Bena children separated more and became preoccupied with the affairs and occupations of their respective sexes. The boys began to take part seriously in the activities of the men in the fields and village and during expeditions of all sorts, especially those associated with hippo hunting. Similarly, the girls began to work with and for their mothers in the homes and out in the fields.

Puberty marked the next important stage in the education of the male Wabena of common origin. During such time, they were given definite instruction regarding sex education and the demands of married life. There was no circumcision for the boys, but they were required to undergo a simple initiation which ended up with the presentation of a spear as a sign that each of them had reached a man's status.

During the period surrounding marriage and when the new wife became pregnant, instruction on family life was given. Subsequently in adult life, males continued to learn through active participation in the life of the society as a whole as well as in the smooth running of their homes and communities.

Youth and adult education for females had different orientation befitting their sex roles. For example, the didactic initiation for girls was much more elaborated than for boys. It was marked by four ceremonies, which were closely associated with circumcision, menstruation, marriage and first pregnancy.

In terms of contents, the instructions given during the several initiation ceremonies included sex education, domestic etiquette, sanctity of husband's belonging, choosing a husband, duty to husband's mother etc. In short, girls were largely instructed in the behaviour expected of a woman and all her domestic duties during the first two initiation ceremonies associated with circumcision and menstruation. On the other hand, during the last two ceremonies at married time and at first pregnancy, the girl, together with her husband, jointly received instructions on the topic of family, community and tribal life, befitting their status in the stratified society.

9.4 Education of the Aristocratic Class of Leaders

Having followed the »common man's« education, we now turn to consider, briefly, the one that was specifically established to meet the learning needs of leaders and of members of the aristocratic class in general.

Called the **Wenyekongo** this traditional boarding school system had a twofold purpose; firstly, to prepare its graduates for future state leadership roles and secondly for national defence.

It is said that the Mtwa Mtema (or King) selected children of both sexes of about four years of age to be educated under his care. The method used was hardly known, but with respect to children of the aristocratic class, admission to **Wenyekongo** was said to be automatic. The only exception was a few children from the **Wanu** (common people) or even occasionally from the wamanda (slaves) who showed promising signs of future ability.

From the age of four till sixteen, in the case of boys, or till puberty and marriage, in the case of girls, the future leaders were educated under the care of the Mtwa Mtema, in whose village the schools were located. The Mtema himself took charge of the boys' school while the girls' school was under the personal supervision of his senior wife.

Each school had between three and four hundred boarders who, with the help and supervision of selected elders, were able to erect all the necessary buildings and grow their own food. The boys' school had within its premises the teachers who were appointed by the Mtema while his wives took charge of the education of girls.

The curriculum for girls was said to include domestic duties and agriculture. Stress was, however, put on learning those codes of conduct expected of wives and mothers of brave soldiers. Other subjects also taught to girls included tribal history and customs. After puberty, the girls were usually allowed to leave the **Wenyekongo** and get married.

The contents of the boys' school seemed to have been much more comprehensive. For example, they were taught religion, law, and customs, tribal history, genealogies, manners and etiquette, military tactics, medicine, hunting and so on. Not all those subjects were compulsory for all the pupils. Individual tastes and aptitudes were taken into consideration. All boys, of course, had to learn to fight; and all received instruction in religion, law and history.

Very strict discipline was maintained in the boy's school. Perhaps an idea of this may be gauged from the daily »school« programme. 5.30 a.m was the time for waking up. This was followed at sunrise by a parade of the whole »school«, largely to detect defaulters. During the greater part of the morning, they undertook strenuous work such as drawing water, collecting firewood, working in the fields – activities usually regarded as belonging to the women's sphere. The main reason for boys learning them was to train them so that they should not become possessed with too great sense of their own importance. At times, however, class instructions were also held in the mornings when considered convenient by the teachers.

During the afternoons, activities varied with stress being put on playing games, especially those of a military nature. Mock battle, in particular were said to be very popular. Other learning activities included wrestling matches, holding races, taking part in mimic cattle-raiding and actual hunting of game of all sorts. As can be observed, these afternoon activities were all calculated to foster skills in fighting.

Periodically, a third important element of the boy's school became evident. At such times, the boys were drafted out to serve for a while in the provinces. There, under different teachers, they were made to gain deeper insights of the practical side of their main future occupations, namely, fighting and administration of the state.

After twelve years of what appeared a very rigorous formal education, the boys, at about the age of sixteen, graduated from the **wenyekongo** as fully fledged **wenyewaha** (i.e. warriors). A number of them were appointed by the Mtwa Mtema to fill various posts of government. Some were made to remain at the Headquarters as Mtema's bodyguards as well as assistants in the running of the school.

Not much is known about the education of the aristocratic Wabena after the age of sixteen. But it is not too late to get the missing information. The challenge is on the Bena present-day scholars to fill the gap through research and publications. All we know is that the girls were said to get married to the right men while the majority of the males were said to become **wanyewaha** or professional warriors divided into all kinds of regiments for the defence of the state. It would be interesting to find out modes of adult education which reinforced the traditional roles of adult males and females.

9.5 Change and Continuity in the Bena Indigenous Education

As in the case of adult education, not much is known about the evolution of the two systems of education of the Wabena. From history or the story of state formation of the Bena society, however, it seems probable that the educational system must have changed with times. That is that, the purpose, contents and process of the Bena traditional education during the ancient days must have been different from what they became during the Ngoni and colonial periods as well as since Uhuru.

During the ancient period, the Bena society seemed to have been rather small, and not tightly controlled politically. Their mode of production which was simple, based on agriculture, herding and hunting did not support a complex system of education as the case was under the period following the Ngoni invasion. At the time, there then arose the need for a stronger and bigger state under strong monarchy which was supported by an aristocratic class, specifically educated for the purpose of state survival and development. The emergency of the two systems of education – one for the common men and the other – the wenyekongo boarding school system – for the aristocratic class, was necessitated by the changed circumstances, at the centre of which were the war-like Ngoni.

The colonial period, likewise, witnessed the disruption of some of the Bena culture and its systems of education. Some old values were lost; some were modified and a few were retained. At the same time, Western values and ways of life have been adapted and adopted by the Wabena. And the process has continued today.

What is perhaps urgently needed is for present-day Tanzanian scholars to carry-out further research into what remains of the classic Bena system of education; what new elements from the Western ways of life have been added to it if it still exists and its utility for school and non-formal education today.

NB. For a detailed analysis of the Bena system of indigenous education, including its culture, readers are advised to refer to: Culwick A. T. and G. M., ***Ubena of the Rivers*** London: George Allen and Unwin, 1935 especially chapter VI; VII; VIII; and IX.

9.6 Suggested Questions for Discussion of the Three Case Studies of Indigenous Education

1. Compare and contrast the contexts of the Acholi, Kikuyu and Bena modes of indigenous education in terms of the following criteria:
   a) historical background;
   b) natural setting;
   c) social setting of neighbouring »tribes« or societies;
   d) the cultural patterns and processes which emerged as a result of each society's environmental evaluation and adjustment or reaction to the three factors a, b and c above.

2. Account for the similarities and differences of the Acholi, Kikuyu and Bena systems of traditional education with special reference to the following:
   a) goals of education;
   b) institutional arrangements;
   c) learning contents;
   d) learning strategies or process.

3. What lessons may modern school education learn from indigenous mode of education with respect to the culture of the society and its system of education?

4. Indigenous education prior to the creation of modern states of Kenya, Tanzania and Uganda was mainly concerned with particular **mono-ethnic societies** Today, following colonialism, Kenya, Tanzania and

Uganda have become **multi-ethnic states**. The complexity of the culture of each state may be appreciated batter if we include the **Western values** acquired during the colonial rule as well as **new set of indigenous values** which have emerged and continue to emerge since Uhuru. As a result, the **national cultural heritage** of each of the East African states has become triple-edged as reflected in the confusion caused by the lack of fusion of:

a) inherited traditional values;
b) some aspects of Western values; and the
c) emerging post-Uhuru values.

5. Suggest policies which may be adopted by each of the East African state, in order firstly:

a) to evolve a **truly national culture** and secondly;
b) to make that culture become the **cultural foundations** of each state's national system of education.

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Uganda Joint Action For Adult Education (UJAFAE)

What is UJAFAE?

The Uganda Joint Action For Adult Education ist a voluntary association made up of non-governmental organisations and government institutions working in the field of adult education in Uganda. Founder members are: the National Adult Education Association (N.A.E.A.), Kiira Adult Education Association (K.A.E.A.), Institute of Adult and Continuing Education Makerere University and the Department of Community Development, Ministry of Local Government. All of them operate at a national level. The German Adult Education Association plays an advisory role to the organisation. Thus it is a unique forum which brings together policy makers, donors, planners and grassroots adult education programme administrators.

When and how was it formed?

The organisation was originally formed in 1985 to steer adult education programmes in Uganda in collaboration with the German Adult Education Association (DVV). In 1991 the Uganda Government made an agreement of cooperation in the area of adult education with DVV which necessitated a closer link between the Adult Literacy Programme in the Ministry of Local Government and the then existing Joint Adult Education Steering Committee. The expanded membership prompted the formation of a more embracing association. The Joint Adult Education Steering Committee, the original name of the organisation, was as a result transformed into the Uganda Joint Action For Adult Education (UJAFAE). It was, therefore, formed from an existing network of ongoing adult education associations and institutions in October 1993.

Aim

The aim of UJAFAE is to promote adult education in Uganda by providing opportunities for closer co-operation and collaboration among the provider agencies making a joint approach in co-operation with external agencies and through other appropriate activities.

Specific objectives

a) To share information about relevant adult education activities;
b) To organise joint seminars, conferences, publications, and other activities;
c) To discuss and adopt a common stand on important issues regarding adult education;
d) To work together in mobilising resources for adult education work;
e) To work as a pressure group to influence policy in favour of adult education;
f) To operate in such a way that it ensures UJAFAE's sustainability.

Programmes and activities

Major elements of the organisation's work include:

- Intensifying publicity to enable the public appreciate the importance / benefits of adult education;
- Co-ordinating adult education programmes and activities;
- Enhancing partnership and collaboration with member organisations;
- Net-working with other organisations engaged in the field of adult education for the mutual benefit of the organisation;
- Assisting in the member organisations' capacity building.

This process is carried out under the following programmes:

1: Communication and Public Relations

- Activities under this programme involve dissemination of information, education and communication through news releases and dialogues with NGOs and member organisations;
- Publication of Adult Education Journal and News Bulletin;
- Contribution and publication of adult education news in national newspapers and on Uganda Television and Radio Uganda;
- Production of literature on adult education;
- Liaison activities between the organisation and both national and international bodies;
- Establishment of a resource centre for non-formal and adult education;
- Distribution of learning materials;
- Lobbying to influence government policies in favour of adult and non-formal education.

2: Training

The Training programme covers:

- Organising and facilitating capacity building and skills training seminars and workshops at national and branch levels;
- Sponsorship of organisation's staff and member organisations' members for international and national courses and conferences;
- Organising short training courses for literacy facilitators.

3: Support for the corresponding Certificate Course in Adult Education and Development

The certificate course is organised in collaboration with the National Adult Education Association of Uganda and the Institute of Adult and Continuing Education. The programme is a pilot project in Uganda.

The certificate course programme exists to provide training to extension workers and adult education facilitators in Government Ministries and NGOs. Individuals on the course are trained in project identification, needs assessment, planning programmes, administering, monitoring and evaluation. The programme also prepares them to become professionals in the field of adult education at their levels.

4: Resource Mobilisation

The organisation carries out feasibility studies, research and makes efforts to establish money generating projects aimed at enabling the realisation of self reliance and sustenance. UJAFAE in collaboration with its member organisations and donnors are working closely to establish funding mechanisms for small projects.

Its Membership

Membership is open to all in Uganda registered organisations, institutions and Government Ministries working in the field of adult and non-formal education.

Membership carries the following advantages:

- Access to training courses;
- Meetings and seminars to share ideas with other adult education programmes and organisations;
- Voice in a national forum advocating adult education;
- Share in the rich experience and professional assistance from the organisations' technical staff;
- UJAFAE Newsletters and Journal publications and advocacy materials including UJAFAE adult education / literacy programme video tapes;
- Publicity of programmes / needs of member organisations to the public and at various fora;
- Assistance in finding donor support.

Structure and how it works

The supreme organ of the Association is the Steering Committee (S.C.) made up of 2 representatives from each member organisation.

- Representatives are empowered by their respective organisations to take decisions during Steering Committee Meetings which are binding on their organisations;
- The association reaches grass-roots through its member organisations;
- UJAFAE has also got an Editorial Committee which is charged with the responsibility of all UJAFAE publications. It is made up of representatives of the various member organisations.

Secretariat and Net-Working

The association has a secretariat with 5 members of staff-headed by the Executive Secretary. All the above activities and central position of the UJAFAE office make it an ideal means for net-working.

The Secretariat is the first point of contact for national and international agencies who wish to know more about UJAFAE, its programmes and its member organisations.

For further information please contact:
The Executive Secretary Uganda Joint Action for Adult Education,
Institute of Adult and Continuing Education,
Makerere University, P.O. Box 11380, Kampala, Uganda. Phone: 530397. Fax: 00256-41-530921.

ADULT EDUCATION AND DEVELOPMENT

We herewith invite **our readers** to become **authors of our journal**.

Possible themes of the next issues are:

- Culture and communication
- international cooperation, partnership and professionalism
- evaluation and research
- orality, literacy, print and electronic media
- technology: innovations, transfer and alternatives.
- global and local concerns: environment and peace
- teaching, training and learning
- gender issues
- role of institutions, organizations and associations
- finanzing, legislation and lobbying.

We are interested in looking at these themes by way of case studies, reports, statements, stories and poems reflecting theoretical and/or practical implications for us as adult educators. We would appreciate it if graphic material, photos etc. could be added.

Please contact the editor.

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ADULT EDUCATION
AND DEVELOPMENT

IIZ
INSTITUTE FOR INTERNATIONAL COOPERATION
OF THE GERMAN ADULT EDUCATION ASSOCIATION

43
1994

25 YEARS

Institute for International Cooperation of the German Adult Education Association

369

ADULT EDUCATION AND DEVELOPMENT

is a half-yearly journal for adult education in Africa, Asia and Latin America. At first, in 1973, the journal was intended by the German Adult Education Association (DVV) to help keep in touch with past participants in DVV further training seminars and to support the work of projects abroad. Today, the journal is a forum for dialogue and the exchange of information between adult educators and authors in Africa, Asia and Latin America, both among themselves and with colleagues in the industrialised nations. It is intended to disseminate and discuss new experiences and developments in the theory and practice of adult education. The main target group consists of adult educators working at so-called middle levels in teaching, organization or administration. Increasingly, staff in related fields such as health education, agriculture, vocational training, cooperative organizations etc. have been included, as their tasks are clearly adult education tasks. We also aim at adult educators at higher and top levels, academics, library staff and research institutions both in Africa, Asia and Latin America and in the industrialised nations.

We herewith invite adult educators from all parts of the world to contribute to this journal. Articles should bear a considerable reference to practice. All fields of adult education and development can be treated, i.e. adult education should be regarded in its widest sense. We kindly ask you to send us articles of about 1 500 words; footnotes should be used as sparingly as possible.

Responsible for contents are the authors. Signed articles do not always represent the opinion of the German Adult Education Association. You are invited to reproduce and reprint the articles provided acknowledgement is given and a copy is sent to us.

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INSTITUT FÜR INTERNATIONALE ZUSAMMENARBEIT
DES DEUTSCHEN VOLKSHOCHSCHUL-VERBANDES e.V.

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Heribert Hinzen, Jakob Horn, Wolfgang Leumer

Preface

We really should have celebrated the thirtieth or even the fortieth anniversary of our international operations long ago, if what is happening in the world — in Africa it is enough to think of Rwanda — gave us any cause for celebration.

In any event, the beginning of our work goes back to the time when many development organizations were founded at the beginning of the 1960s, with the end of the colonial era and the start of development aid. When cultural agreements were beginning to make their contribution to international understanding immediately after the Second World War, and were receiving public support to that end, the DVV was already involved in the field of adult education. Even then, the voluntary bodies and professional associations had — rightly — won a reputation for the ability to deliver high quality work, together with their natural partners in other countries, through their professional competence and commitment. It was known that they were not bound by political obligations and restrictions, which so sorely afflicted the relations between peoples especially during the Cold War.

The DVV did in fact begin its international cooperation at that time, through professional visits abroad, collaboration in adult education conferences, reception of bursars and visiting scholars from Africa and Latin America, and cooperation in international associations. This all preceded institutionalization, and the creation by the Association of a Department, later an Institute. First came the work, then the organization — and even then, only as much as was necessary and could be afforded: after all, we are the representatives of non-governmental, non-formal education and must often enough roll up our sleeves in order to respond to the exigencies of adult education, as a part of lifelong learning.

The development of adult education is more than ever in need of international cooperation. At a European level, this is becoming especially clear to us at a time when the new educational programmes of the European Union are under discussion. It is both a relief and a strength that the DVV can meet this challenge in cooperation with the European Association for the Education of Adults. Internationally, AE has increasingly to deal with questions of existence and survival. Our internal and external professional performance, and that of the Association, are reinforced by the fact that we can move forward in cooperation with the International Council for Adult Education, whose Fifth World Assembly is reaching its conclusion at the time of writing.

Twenty-five years is a long time. It seems even longer if we look back over what has been achieved, as we try to do in this publication. The large number of individual activities in so many countries, with both long-standing and new partners, in constantly changing situations, very quickly makes plain that only a sample can be documented here. The reader of this volume should be able to learn something of our beginnings, the ideas which have guided us, the conditions under which we have worked, and the people who have been actively involved: those with whom and for whom we work, and those who work for us. We have always stressed joint thinking, joint planning and joint implementation. Every day we have to acknowledge and act on a perception of ourselves as learners, and as a learning organization. This applies to both development cooperation and to international adult education, whether these are seen in terms of individual projects, integrated programmes or processes with long-term effects. It is only possible to work in partnership with people within a manageable order of size. Despite the expansion of the Institute and its tasks, we hope that we have succeeded in maintaining professionalism as our basis and solidarity and collegiality in our practice.

The conditions which form the background to our cooperation have not really improved over the last 25 years. To realize this, it is enough to compare a world map showing present-day crisis and war zones with the countries where we have projects and partners, or to look at a time chart showing worldwide political and economic developments. By way of example, we could point in this context to Somalia, the Lebanon and Burundi, and their neighbouring states. In more general terms, an increase in life expectancy is by no means the same as an improvement in the quality of life. How often have we spoken of our work when consulting our project partners as a »drop in the ocean« or as »pushing the stone up the hill like Sisyphus«. To continue the work has often meant to begin afresh every day.

A few comments on this publication are in order, as it is also intended to be a source book for international adult education. In the first part, by reference to objectives, main areas of activity and practical examples, we present the international operations of the DVV, and the development from Department for Adult Education in Developing Countries to Institute for International Cooperation. However interesting this retrospective may be for many readers, it is more important to consider the present day, the status of the work in 1993/94. As an institute serving international adult education, we have never ceased to reflect and to record our reflections, besides conducting and guiding projects: the status is followed, therefore, by reflective contributions from the Institute. The perspectives, which come next, are not operating instructions; rather, they place the international work of the Institute in the context of wider historical connections and future tasks. The documents illustrate the content of our international cooperation and its institutional development; they also reveal how we have been influenced by international developments in adult education, and have been able ourselves to exert some influence on these.

The list of those whom we should thank for the courtesy and support which they have demonstrated in so many ways, would surely fill a second volume. They have encouraged and motivated us to improve and extend our services. Instead of listing them, we who have been responsible over the last twenty years and more for the direction of the Institute express our thanks to all those who have been our trustworthy companions, who have given us corporate and financial security, and who have lent guidance and strength to international adult education.

Finally we thank most warmly all those who have assisted in the preparation of this publication, among them, Marita Kowalski, Erika Schmitz, Gisela Waschek and Anja K. Weber. We hope that they will be content with the result.

Hans Georg Lößl

Foreword

This documentation provides eloquent evidence of the importance of international cooperation in adult education. There is indeed no doubt that it has steadily grown and been improved over the last 25 years. Equally, it is sure to gain in significance in the next quarter of a century. Lifelong learning is, from an international point of view, an obligation and a necessity.

The transition from the Department for Adult Education in Developing Countries to the Institute for International Cooperation shows two things: the limited geographical concentration on Africa, Asia and Latin America has been abandoned, and it has broadened into a worldwide area of responsibility that has been actively pursued in recent years through partnerships with Eastern Europe and European integration. The nature of the Institute as a service to community adult education centres and their Associations has been strengthened. This calls for a retention of solidarity and support, and a clearer view of our long-term interests. We might follow the motto: Learn from one another, the whole life through.

On behalf of the German Adult Education Association, I thank the Federal Government, especially the Federal Ministry of Economic Cooperation and Development and the Foreign Office, for their support over several decades for the international work of the community adult education centres. The far-sighted view that support for adult education is of crucial importance as an element of aid to the social structure, and that adult education is and must remain a necessary part of foreign policy on cultural affairs, is today the common vision and the basis for the planning of future projects.

I congratulate all those who have been employed by the Institute for International Cooperation, in Germany and abroad, over the past decades, on their commitment and on the expertise which they have brought to tasks which do not appear to be diminishing in complexity or number.

As the person responsible for the Institute on the Board of Management of the Association, I hope that it will be possible to carry out further expansion in such a way that satisfactory answers will be found to the new changes and challenges which will constantly arise. To find the new concepts for such development, to take the necessary action, and to enable it to be financially possible and feasible, will require a constant dialogue with those involved in the network of cooperative partnerships. The Institute deserves and needs such support.

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SAMPAN-DRAHARAHAN'NY FIARAHA-MIASA IRAISAM-PIRENENA
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DUNYA WOƳELA GAKUIMA
JAMAN GBAKO GOLO GAA HUGBATƐ I

OUR STORY AND HISTORY

VĀCIJAS TAUTAS AUGSTSKOLU SAVIENĪBA

अंतर्राष्ट्रीय सहयोग विभाग जर्मन प्रौढ़ शिक्षण संस्थान

LEFAPHA LA TSEBELISANO MACHABENG
MOKHATLO OA THUTO BAHOLO OA JEREMANE

INSTYTUT WSPÓŁPRACY MIĘDZYNARODOWEJ
NIEMIECKIEGO ZWIĄZKU UNIWERSYTETÓW LUDOWYCH

INSTITUTE FOR INTERNATIONAL COOPERATION
OF THE GERMAN ADULT EDUCATION ASSOCIATION

ИНСТИТУТ ПО МЕЖДУНАРОДНОМУ СОТРУДНИЧЕСТВУ
НЕМЕЦКОЙ АССОЦИАЦИИ НАРОДНЫХ УНИВЕРСИТЕТОВ

INSTITUT DE COOPERATION INTERNATIONALE
DE LA CONFEDERATION ALLEMANDE POUR L'EDUCATION DES ADULTES

INSTITUTO DE COOPERACION INTERNACIONAL
DE LA ASOCIACION ALEMANA PARA EDUCACION DE ADULTOS

ДЕПАРТАМЕНТ ЗА МЕЖДУНАРОДНО СЪТРУДНИЧЕСТВО
ГЕРМАНСКО ОБЩЕСТВО НА ВИСШИТЕ НАРОДНИ УЧИЛИЩА

EKITEBE EKIKWATAGANYA ENKOLAGANA WAKATI W'AMAWANGA
EKIBIINA KYA ABAGIRIMAANI EKIKOLA KU KUSOMA KWA ABAKULU

NEMZETKÖZI EGYÜTTMŰKÖDÉSI SZAKOSZTÁLY
NÉMET NÉPFŐISKOLAI SZÖVETSÉG

Heribert Hinzen

Our story and history

Introduction

The history of the Institute for International Cooperation of the German Adult Education Association (IIZ / DVV) to a large degree touches on the whole story of the international operations of the DVV. If we first consider the two most important areas —professional interchange with other industrialized countries and cooperation with developing countries — then we shall have described the earliest and most extensive activities.

The form taken by international operations and their organizational place has changed with the development of the community adult education centres (VHS), their Associations and Institutes. If we go back to the early years of the Association — **the DVV was founded on 17 June 1953 in Berlin** — we see that international contacts were important from the beginning for the rebuilding and support of the VHS after the war, and the most important ancillary activity for those employed in positions of responsibility. While all international work was in the hands of one person during those years, the steady growth in international commitments and activities later demanded an appropriate division of responsibilities. These opening remarks are of interest in that we have come full circle after more than 40 years. The **Department for Adult Education in Developing Countries was created in 1969** to concern itself only with the geographical area of Africa, Asia and Latin America, while adult education interchange with the industrialized countries remained within the secretariat of the Association, but these were reunited at the beginning of the '90s in the IIZ / DVV. The reasons for this were not only internal to the Association. It was caused rather by the changes which took place in Central and Eastern Europe, and by European integration. The resultant new objectives and tasks have made the IIZ what it is today, in 1994, when we can look back on 25 years as a Department and Institute.

The **time chart** naturally had to begin somewhere. It would have been simple to trace the international relations of the VHS and their Associations back to the time immediately after the Second World War, and even earlier, and to record them. However, these relations began consciously in 1960, when there was an increase in organized professional exchanges with the developing countries, and these were the origins of the Department created subsequently.

Time chart

1960 First training course for African and German representatives of adult education (AE) at Schloss Hirschborn

1961 Beginning of the one-year training of four adult educators from Cameroon at the Bremen VHS · First course in Cameroon · Joint organization of the International Seminar in Berlin on Structures of Adult Education, with participants from ten developing countries

1962 DVV Memorandum: Training Course for Adult Educators from Developing Countries · Conference of African and German adult educators at the Falkenstein HVHS

1963 First application by the DVV for the support of AE in developing countries, and approval by the Federal Ministry of Economic Cooperation (BMZ) · First of twelve one-year further training courses for African adult educators at the Göhrde Hunting Lodge HVHS · Beginning of support for the Central American Institute of Popular Education (ICECU) in Costa Rica

1964 DVV is founder member of the Asian-South Pacific Bureau of Adult Education (ASPBAE) · Study conference for government representatives of adult education from Africa

1965 First training course for adult educators from Latin America at the Rendsburg HVHS

1966 6th German Adult Education Conference in Frankfurt am Main: Worldwide Adult Education — New Dimensions of Education, with wide international participation · Follow-up course in Tanzania · ICECU radio programme in Maya-Quiché · for Guatemala, in addition to Spanish-language broadcasts for the Central American region

1967 Training course in Somalia for African adult educators · First training course for Latin American adult educators in Costa Rica

1968 Follow-up course in the Ivory Coast · Study conference for 18 senior government representatives of African adult education

1969 Establishment of the Department for Adult Education in Developing Countries as a section of the German Adult Education Association, under the direction of Helmuth Dolff, Director of the Association · Training for adult educators in Somalia · Expansion of training in Costa Rica

1970 Study conference for 25 senior government representatives of adult education from various African countries · Continuation of support for ICECU

1971 Expansion of support for the National Adult Education Centre in Somalia · Werner Keweloh appointed Director of the DVV Department · DVV supports foundation of the African Association for Adult Education (AAEA)

1972 Beginning of project work in Colombia, where cooperation is still focused · Follow-up seminar in the Congo and Zaire and project preparation study · Establishment of the International Council for Adult Education, with support from the DVV

1973 First publication of the guidelines for international work by the DVV · Launch of the journal Adult Education and Development in English, French and Spanish · Report: Adult Education in Africa · Joint organization of the International Symposium in Berlin on Functional Literacy in the Context of Adult Education · Courses for AE multipliers in Ethiopia

1974 Twelfth and last Göhrde training course for African adult educators · Planning conference with partners from Ethiopia, Ghana, Kenya, Mauritius, Nigeria, Somalia, Sudan and Tanzania on DVV educational aid in Africa · Further support for ICECU, increase in the circulation of the Rural Calendar to over 400,000 copies

1975 Study: Adult Education in Africa. Models — Concepts — Possibilities · Jakob Horn becomes Director of the DVV Department · Analysis of partnerships conducted and new projects begun in Africa, DVV Regional Office opened in Ghana · Expansion of AE centres in Zaire

1976 Expansion of the work of the Regional Office for Africa through country programmes, cross-border activities, professional advisory programme, bursaries and materials · Expansion of services: journal, working papers and bibliographies

1977 Beginning of cooperation in Asia: support for ASPBAE and the Kerala Association for Non-Formal Education and Development in India · Launch of the development education project in Germany · Change of name: Department for International Cooperation

1978 Project work focused on Ghana, Zaire, Colombia, Costa Rica, India · Support for libraries in Tunisia · Launch of an additional vocational education project in Somalia · Expansion of support for the Institute of Adult Education in Tanzania

1979	Establishment of a second adult education centre in Colombia: Valledupar · Expansion of work with ASPBAE: Philippines and South Pacific · Regional events organized by the African Regional Office in Ghana, Togo, Sierra Leone, Mauritius, Ivory Coast and Kenya
1980	Closure of the Regional Office in Ghana and reorientation towards country projects in Africa · Launch of the sector project on initial and continuing training · Cessation of support for ICECU after 17 years · Extension of project work in the Congo
1981	New projects in Africa: Sierra Leone, Sudan and Zambia · Establishment of a third project in Colombia: Santander · Launch of the ASPBAE two-country programme: Indonesia and Thailand
1982	New volumes of materials on Africa and Asia for development education in VHS · Special issue of the journal Adult Education and Development — publication in 15 languages · Beginning of cooperation with Seva Mandir in Rajasthan, India
1983	Expansion of the initial and continuing training project through bursaries, a training programme in the Caribbean, action-oriented learning in Asia, and a summer course in Germany for African and Asian adult educators · Collaboration in the International Conference in Berlin on Cooperation for Literacy
1984	Cooperation with the HISTADRUT association of trade unions in Israel · Expansion of occupational adult education in Santander, Colombia · Intensification of training seminars on development education in VHS
1985	Award of the UNESCO Prize for Literacy to the DVV · Expansion of cooperation with partners in Uganda, with the Society for Participatory Research in Asia (PRIA) and the Pan-Cypriot Committee for Adult Education
1986	Beginning of cooperation with partners in the Lebanon, Bolivia, Chile and the Latin American Council of Adult Education · 8th German Adult Education Conference in Munich: Technical Development on a Human Scale, with participants from America, Africa, Asia and Europe
1987	Beginning of cooperation with the newly founded African Association for Literacy and Adult Education (AALAE) · Establishment of the project office in Madagascar · Closure of the project in Cali, Colombia · Evaluation of development education in VHS · Support for over 250 bursars for diploma and certificate courses in AE at ten African universities

1988 Presentation of a collection of oral literature to the Federal Minister of Economic Cooperation in the presence of the Ambassador of Sierra Leone · Beginning of cooperation with the Caribbean Regional Council for Adult Education

1989 Adoption of the enlarged guidelines for the DVV Department: Basic Conditions, Principles, Emphases · Main project countries in Latin America: Bolivia and Colombia · Planning for expansion of projects in Central and Eastern Europe

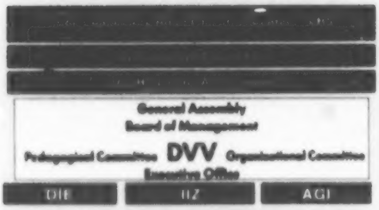
1990 Launch of the project in Hungary · Main project countries in Africa: Congo, Lesotho, Madagascar, Zambia, Sierra Leone, Tanzania and Uganda · Project work discontinued in Somalia because of the civil war · Continuation of cooperation with AALAE, ASPBAE, CEAAL and CARCAE · Integration of DVV international contacts with industrialized countries, supported by the Foreign Office, into the work of the Department · Establishment of the DVV Commission for International Contacts · Circulation of the journal: 16,000

1991 9th German Adult Education Conference in Kassel: The Open VHS — New Challenges: Germany and Europe in One World, with large number of non-German participants · Heribert Hinzen appointed Director of the Department · Beginning of projects in Poland, Czechoslovakia, Bulgaria and Romania

1992 New project countries: Burundi, Ghana and Mexico, and expansion of projects in Central and Eastern Europe: Russia, Ukraine, Kazakhstan, Estonia, Latvia, Lithuania and the German-Polish border area · Small-scale projects in the Philippines, Kenya, Senegal, Guinea, Angola and Argentina · First support given to Department projects by the Federal Ministry of Education and Science (BMBW) · Report: Adult Education and Europe

1993 Change of name: Institute for International Cooperation of the German Adult Education Association (IIZ/DVV) · Europe: Transfer of Association coordination functions and concentration of services in the Institute · Beginning of European Union (EU) support for the project: Learning to Live in a Multicultural Society

1994 25 years of the IIZ/DVV · Strengthening of cooperation with the European Association for the Education of Adults (EAEA) · Cooperation taken up with Ethiopia, Eritrea, South Africa, the Philippines, Guatemala and the Slovak Republic



As an adult education association, DVV represents the common interests of the VHS and their *Länder* Associations in the development of educational policies, supports their pedagogical and organizational efforts and works toward establishing and cultivating international relations. To achieve its aims, DVV relies in particular on its Executive Office and its three institutes, viz.

- the German Institute for Adult Education of DVV – *Deutsches Institut für Erwachsenenbildung – Pädagogische Arbeitsstelle des DVV* (DIE / DVV) in Frankfurt/Main is a scientific service agency established as a link between research and practice in the field of adult education
- the Adolf Grimme Institute of DVV (AGI / DVV) in Marl promotes coordination and cooperation between continuing education and the media
- the Institute for International Cooperation of DVV (IIZ / DVV) in Bonn supports cooperation and the mutual exchange of information and experience in the field of adult education on an international level.

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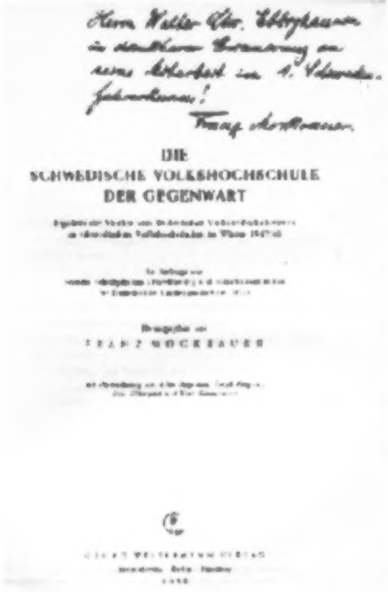

Herrn Walter Chr. Ebbighausen
in dankbarer Erinnerung an
seine Arbeit im 1. Schweden-
[illegible]!
Franz Mockrauer.

DIE
SCHWEDISCHE VOLKSHOCHSCHULE
DER GEGENWART

Herausgegeben von
FRANZ MOCKRAUER

GEORG WESTERMANN VERLAG

If we concentrate in what follows on international cooperation by the IIZ / DVV, it should also be borne in mind that there have been many varied and far-reaching international working contacts by the VHS, their *Land* and federal Associations, and the other two Institutes of the DVV — the Adolf Grimme Institute in Marl and the German Institute for Adult Education in Frankfurt. Examples are the VHS Certificate programme and cooperation between European research centres, and these contacts will need to be built on in a purposeful and cooperative manner as a greater Europeanization and internationalization of work will be demanded of all in the 1990s.[1]

The '50s: First beginnings

This was a time when German adult education had to pick up the threads and find new directions after the Second World War. It was not only an internal process, but one that very early on looked beyond its borders, together with those responsible for education among the Allies, especially the British, French and Americans.[3] No less important at this time were relations with the Scandinavian countries. In 1947, over 50 representatives of VHS, among them Walter Ebbighausen, who later became the first Secretary of the DVV, were invited to visit Swedish adult education institutions; 34 stayed for several months, before returning to the work of the VHS with many new experiences.[4] The Amer-

can High Commission was one of the first institutions in the early 1950s to give financial support to the international contacts of the VHS. It gave grants to individual projects, making possible both international meetings at the Fuersteneck HVHS and a first major international event, in Pelham, for the Association of *Land* Adult Education Associations, which was founded in October 1949 and was the precursor of the DVV. This conference was finally concluded in Salzburg by the participants from France, the United Kingdom, Austria, Germany and elsewhere.[5] The first study visit of the Association of *Land* Associations was made in 1950 to our neighbours in France.

Although the stress was always laid on **professional exchange**, there were many personal, cultural and political dimensions. Long-term friendships and collegial relationships grew up, and intercultural encounters and learning attained political proportions as a part of the process of creating **international understanding**. This was acknowledged by the State authorities, which granted financial support from 1954 onwards via the Cultural Department of the Ministry of the Interior. The basis for the quality and scope of the many exchanges, and for the joint operations of the DVV, was thus considerably improved, initially within Europe. By the end of the 1950s, it was also possible to convince the Cultural Department of the **Foreign Office** of the importance of international AE, and that this should therefore be assisted financially.

Already in the early '50s, thought was being given to the foundation of a European bureau of adult education, in which national associations and other adult education institutions would join together in order to foster European interchange. Personalities such as de Rougemont from the *Centre Européen de la Culture* in Geneva and Guelmonprez of the Bergen Adult Education Centre in the Netherlands took the initiative to »call a general information conference, in order to bring together quite unofficially people who were informed about the various methods of working in their countries...«. The conference took place in May 1953, with the aim of »studying the needs for European cooperation in the field of adult education and finding the simplest way of meeting these, as far as possible by using existing organizations...«. The unanimous conclusion at the end of the conference was »that it was not advisable to establish a federation of organizations in the complex field of adult education, but rather a European Bureau of Adult Education«. The description of its tasks referred to documentation and information, exchange and creation of networks, and conduct of studies and training.[6] The Board of Management of the DVV decided at its meeting of 24 January 1957 to join the **European Bureau of Adult Education (EBAE)**, which was developing a range of activities in these early years through a small secretariat headed by Schouten in Bergen, the Netherlands, with the active support of national representatives such as Dolff in Germany, Légère in France and Hutchinson in England. Among these activities were professional exchange and visits between member countries, specialist international conferences, the journal »Notes and Studies«, and the beginnings of joint lobbying directed to the European Community and the Council of Europe. Later, from 1975 to 1983, Helmuth Dolff was President of the EBAE.[7]

Centre Européen de la Culture

... adult education (or popular education) is called upon to play a role of growing importance in all our countries. An ever greater need for international contact can also be observed. Inter-European relations are increasing in widely varying fields, and it is proving to be of vital necessity to strengthen the cultural bonds between our peoples in order to raise the level of awareness both of what we have in common, and of the wealth and range of European culture.

We are conscious of the fact that this project is not a complete or definitive ideal solution which will meet adult education institutes' existing needs for international contact. We are, however, convinced that its realization could demonstrate numerous practical things to all those who work in this field. It does not force individual institutions to do anything and leaves the way open for every future development. ...

Within the work of the VHS and the DVV, international cooperation with neighbouring countries was further strengthened. The »Living Europe« Week led to the establishment of a **European Working Group in the DVV**.[8] For the exchange of information, coordination and reinforcement of activities, a **Committee for International Con-**

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Tasks of the Committee for International Contacts

1. The Committee for International Contacts should work in close cooperation with the Pedagogical Committee.

...

3. Within the Committee for International Contacts, representatives should be appointed for individual countries to observe what is happening in the national and international associations, institutions, etc., of those countries. Cooperation with UNESCO should also be strongly pursued...
4. The *Land* Associations should be provided with literature summaries through circulars from the Committee for International Contacts...

...

6. Participation in conferences and meetings abroad.

tacts was set up to work alongside the Pedagogical Committee and the Organizational Committee.[9] The most important destinations for study visits were Austria, France, the Netherlands, Switzerland and the United Kingdom; close relations were maintained with the cultural attachés of many embassies in Germany, as these frequently provided technical and financial assistance in the conduct of joint undertakings. The activity report of the **International Section** for 1961 mentions study visits, periods of residence abroad, participation in the European Summer School, European and international conferences with new partners in Italy and Norway, besides making reference to Ghana, Cameroon, Togo, India and the USA. It was a considerable strain to carry out all these activities: »The rapid growth in exchanges could only be handled by the same number of Association staff members thanks to the extraordinary commitment of everyone and the support of the *Land* Associations and individual community adult education centres. With the urgent need for long-term planning and very careful preparation, we shall certainly be forced to find new ways of coping with the work within the foreseeable future.«[10] Since cooperation with African AE, in particular, increased rapidly, the Board of Management of the DVV decided in 1963 that »The issue of educational aid for developing countries shall be separated from the normal exchange work of the DVV.[11]

International Section

In view of the ever closer inter-relationship between all countries in the world in the most varied fields of life, the international work of the community adult education centres is also acquiring ever greater significance. Interest in adult education is growing everywhere, as is the awareness of the need for it; not only in the highly industrialized areas of Europe, but also in the developing countries of Africa and Asia. It is already seen today as an essential component of every educational system and has become an important factor in public life because of its potential for far-reaching expansion. ...

VOLKSHOCHSCHULE LAUENBURG/ELBE E.V.

Donnerstag, den 3. Oktober 1963, um 20 Uhr in der Aula [illegible]

AFRIKANISCHE WOCHE

ERNESTI [illegible], Kenya

So sehen wir AFRIKANER Europa

Dieser interessante Vortrag
mit Lichtbildern soll uns
durch einen Afrikaner
in das Problem
Entwicklungsländer -
Entwicklungshilfe einführen!

Unkostenbeitrag: 1,- DM   Mitglieder und Jugendliche halben Preis
Alle sind herzlich eingeladen!

Am Donnerstag,

ABDULLAH KADIR Irak

Lichtbildvortrag:

„Umbruch und Neugestaltung des Orients und das Problem der Entwicklungsländer"

2. Abend - Vortragsreihe: Entwicklungsländer - Entwicklungshilfe

Unkostenbeitrag 1,- DM - Schüler, Mitglieder der VHS zahlen halben Preis

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The '60s: Establishment and extension

For the reason just given, the historical roots of the international work of the community adult education centres, and of the way in which it came to be managed organizationally and institutionally within the DVV, lie in this period. The initial interest shown by adult educators in their European neighbours and other industrialized countries, had concentrated on and been expressed through study visits and professional exchanges, international meetings and conferences, which is understandable in the context of the demands of the post-war period. But in the wake of **decolonization movements**, interest grew in the countries of Africa, Asia and Latin America. From an international point of view, the UNESCO World Conference in Montreal in 1960 was a first high point, bringing together AE from the so-called developing countries and the industrialized world. The content of the conference, the way in which it was conducted, and the closing declaration — see DOC 1 — were determined by these far-reaching changes. AE was brought into a new functional relationship with development; support in the form of **educational aid** was demanded also for AE.[12] As many bodies representing liberation movements took over the responsibilities of government during these years of decolonization, there was a shift in the emphasis and the voting pattern of multilateral meetings. The adult education organizations in the industrialized countries began information and advocacy work with their own governments, with the aim of persuading them to use AE in aid projects.

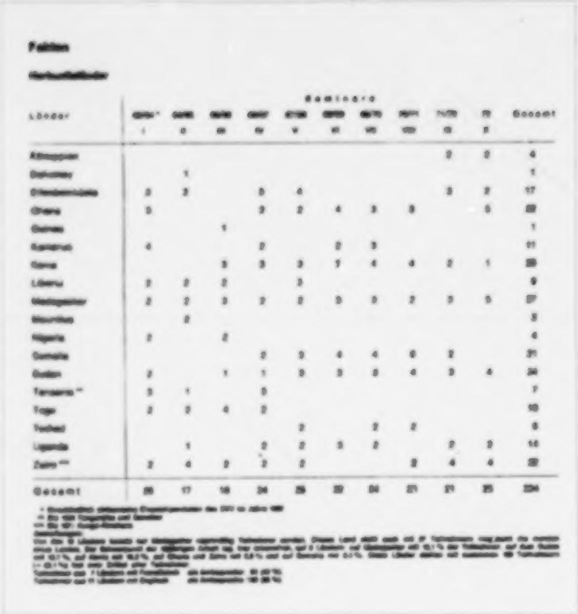
These international developments were reflected in the **programmes offered by the VHS** and the activities of their Associations. VHS courses and lectures took as their subject the colonial inheritance, the political demands of the developing countries and the lives of people in foreign cultures, with the intention of using information, discussion and reflection to give new perspectives which were different from the Eurocentric view of the colonial past.

Representatives of AE from developing countries were increasingly involved in this process. Between 1960 and 1962, a first conference of African and German adult education took place at Schloss Hirschborn, the first bursaries were given to African colleagues from Cameroon to observe the Bremen VHS, and another African-German adult education meeting was held at the Falkenstein residential adult education centre (HVHS), with participants from eight African countries. At the invitation of the government of Cameroon, the Director of the Göhrde HVHS travelled to Africa to conduct training events.

At this time, the DVV Memorandum — see DOC 2 — was written on »the arrangement of a training course for adult educators from developing countries«. This **Memo-**

randum set educational aid in the context of general development aid and emphasised the educational aspect besides material, technical and financial support. It also differentiated between educational work with adults and that with children and young people, who are the actors in the process of changing the present. The Memorandum also made a specific proposal to establish a one-year training course at the Göhrde HVHS for middle-level adult educators who work in the planning, organization and coordination of adult education in their countries, in state or private institutions or in universities.

This development again required intensive lobbying and publicity work at the **Federal Ministry of Economic Cooperation (BMZ)**, as the VHS and their Associations did not possess the financial resources necessary for such an extension of their work, their commitment notwithstanding. Already at this very early date, the government authorities came to realize that development aid must not be restricted to financial, economic and technological aspects: that would have meant neglecting the important, and often crucial, cultural and educational needs and interests of people who were supposed to be the harbingers of development and needed guidance and training to this end. Intensive discussions and negotiations led in 1963 to the BMZ's approving a first application for substantial financial support for DVV educational aid. The Memorandum thereby had some practical effect.[13] The **Africa training course at the Göhrde HVHS** became in the 1960s the activity with the greatest continuity and



significance in the international work of the DVV. The range of subjects covered included theory of adult education, sociology, economics and politics. The teaching methods used were lectures, discussions, teaching practice, tutorials and observations. The work in Germany ended with examinations and the award of a certificate, and this was complemented in subsequent years by various follow-up measures — further training, despatch of books and circular letters. In all, these Göhrde training courses lasted 12 years, until 1974. More than 270 participants attended, from nearly 20 African countries; those most heavily represented were the Ivory Coast, Ghana, Kenya, Madagascar, Somalia, Sudan and Zaire, countries which almost all later became important DVV project countries in Africa. Details are given in the table of countries of origin.[14]

Despite all the successes and improvements in the training courses over their twelve-year history, the evaluation resulted in some fundamental criticisms, which finally contributed to the closure of the Göhrde seminars and the reorientation of the DVV's work in Africa. Among the most important criticisms were:[15] too much reliance on theory, too little reference to practice and to Africa, the question of German as the language of instruction, the overemphasis on social science disciplines, and the one-sided methodological use of lectures as the main form of teaching. The evaluation sums up as follows: »If the success of the seminar is to be judged by the criterion of fostering knowledge of general education and social science, and teaching ability, then the result is very positive. However, if it is judged by the extent to which the training in Göhrde is of use to the participants in their professional practice, or more generally by

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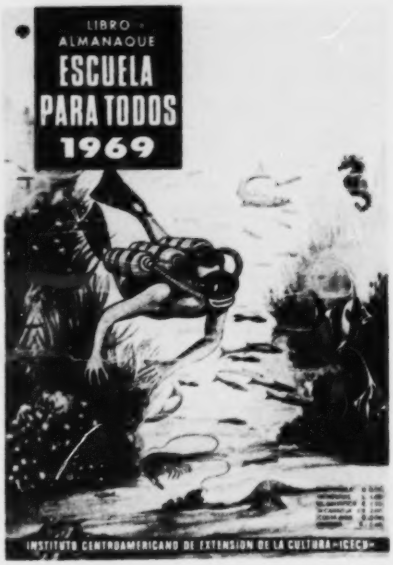
the requirements of functional adult education in Africa, then the positive result ... cannot be upheld.« And elsewhere, »The option of training in Africa is supported by 25% more people than the present form. It is confirmed that... the largest majority of former participants would be in favour at least of drastic changes in the present training in Göhrde.«[16] The shift to practical projects in Africa was initiated in the late '60s, but not implemented on a large scale until the mid-70s, as will be seen.

Cooperation with adult education in **Latin America** had developed gradually. Here too, it was at first personal and professional contacts and a commitment to developing countries which led to the establishment of a one-year **continuing education course in Rendsburg**. While in Göhrde it was the long-serving Director Siegfried Gerth, in Rendsburg it was the Director Kurt Meissner who recognized the signs of the times and conducted three training courses for Latin American adult educators in 1965-68. It was realized much sooner there, however, that training courses should if possible be conducted locally in Latin America. By 1972, when the course was held in Costa Rica, approximately 250 Latin American adult educators had received training, including those at the Rendsburg courses.[17] The courses in Latin America were shorter (three months) and conducted jointly with ICECU. The definition of aims stressed: »training people to present the content of current knowledge in such a way that it is comprehensible to the adult with little systematic education and an independent way of thinking... enabling participants to prepare all kinds of educational material for the marginalized population of Latin America.«[18] In the courses held between January 1968 and November 1969 alone, adult educators from 12 countries took part. The critical evaluation of the training courses shows that the sometimes inadequate qualifications of those responsible for their conduct and teaching, and the often non-existent or very variable prior knowledge of the participants, reduced the quality of the training courses. The publication of a newsletter for those receiving bursaries was found to be particularly valuable. This contained contributions by participants in previous courses about the use they had made of what they had learnt in their institutions and home countries, and served an important function of facilitating an interchange between them.

Besides the training courses in Rendsburg and Göhrde, support for **ICECU** was the most extensive project in the 1960s. The intention was to make use of **radio** as a medium of AE. The *Escuela para Todos* (School for All) was broadcast from Costa Rica, at first to the other countries of Central America, before finally spreading to other Spanish-speaking countries in the continent. The approach was simple: interested persons asked questions from all fields of life — DOC 3 begins with an impressive list — and the radio programmes tried to answer them, treating them all equally seriously, in as comprehensible a way as possible. What was stressed was curiosity, and the attempt to understand the world and to learn in order to act for oneself. The successful founding of ICECU in 1963 and the expansion of the radio broadcasts were followed by an important complementary development, the annual publication of an almanac, also known as the **Rural Calendar**. This enabled questions to be dealt with more thoroughly and systematically in writing, which was important for post-literacy. The popularity of the almanac caused its circulation to reach almost a quarter of a million, and later even half a million, copies. A distribution chain in many Latin American countries ensured that the almanac reached its buyers and other readers at reasonable cost.[19]


LIBRO - ALMANAQUE
ESCUELA PARA TODOS
1969
INSTITUTO CENTROAMERICANO DE EXTENSION DE LA CULTURA -ICECU-

A critical appraisal was also made of the work of ICECU, with the aid of national, regional and international opinions. We shall quote an example from one study which was of importance to the DVV: »ICECU receives and deserves recognition for its activities. However, it has only taken a first step over these years, an important and correct step. The work should be continued, but its scope newly defined; for a second step is necessary, logical and called for by research (in psychology, sociology, communications and teaching) and the expectations of the partner countries and the general change in the world perception of development.« Recommendations made as a result of the investigation were for the appointment by the partner countries of permanent representatives to ICECU, and the appointment by ICECU of full-time representatives in every country receiving the broadcasts, who would meet to exchange experiences. Moreover, they should continue the training courses, use the languages of the Indian population, »give more time to women, as contributors and as audience«, improve the content and methods of the radio programmes, and develop the written materials and the radio broadcasts of ICECU into a multimedia system. In conclusion, there is a request for new structures of organization and content, so that the continued, and even enlarged, support which is recommended could lead to sustainable developments for the next decade.[20]

From the mid-60s, new, reformist ideas which had often originated in international developments began to influence development cooperation and AE in Germany also. Whole generations were affected by the Vietnam War, the events in the Middle East, the bitter experiences of many former colonial states and the disillusionment with development aid which had raised hopes that such countries could rapidly catch up or even overtake the industrialized world.

The 6th **German Adult Education Congress** *(Deutscher Volkshochschultag)* of 1966 was marked by a change in mood towards a new internationalism in educational aid. There were calls for learning from one another, and for common activities which crossed borders, not just within Europe but worldwide; DOC 3 provides eloquent testimony.

The institutional development which would enable the Association to organize all these activities was not given the necessary impetus until the end of the decade, when the work was becoming ever greater and could not be managed »in and amongst«. In 1969, the secretariat of the DVV was instructed to establish a **Department for Adult Education in Developing Countries**, and staff needs were covered by charging the Director of the DVV with temporary responsibility for its management and appointing administrative personnel. This had been made possible by a successful bid made to the BMZ in the middle of 1969 for the enlargement of the staff.[21]

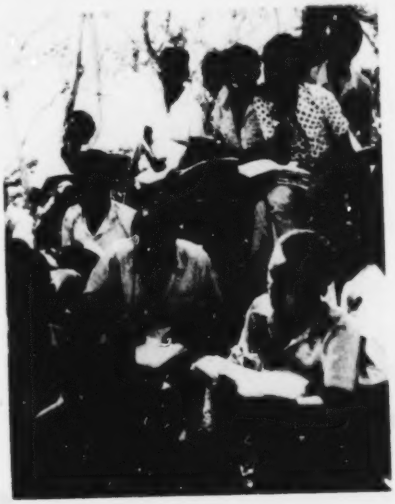
The '70s: Institutional development

International discussion of development aid intensified in the light of many contradictory developments. Doubts were cast on the concept of development aid, and it was replaced by cooperation; institutions changed their names as a result. The concept of aid appeared questionable to many: people and societies can only develop themselves, so the question arises as to what can encourage this development, and what can obstruct it. The question also arose in discussions of values whether the so-called developing countries should, could, or really wanted to pursue the same development as the industrialized countries, which had at first seemed to be a blessing, but was viewed increasingly critically. The political, administrative and academic elites of the new states were subjected to growing criticism — in their own countries and in the debate on effective development approaches and strategies. It was no longer merely the question of »golden beds«, but also »bridgeheads« and »snowploughs for Africa«: the former colonial powers and the new, rich states of the North were setting up and managing members of governments and administrations in the South for their own purposes, and these persons neglected the development aspirations of their peoples in their own interests and to their own advantage. The goods and donations delivered frequently took no account of the situation of those concerned in the countries. Criticism of development aid and policy led to the setting of new objectives, the development of more effective instruments and verification procedures, and of entirely new approaches to projects.[22]

As was to be expected, educational aid was also the object of criticism. The majority of the elite, the so-called bridgeheads, had been prepared for leadership in educational institutions abroad. Children in primary school were alienated from their rural and village values in their earliest years: the visible consequences were the drift from the land and the abandonment of manual work. Research declared schools to be an obstruction to development (T. Hanf et al.), and there was more intense consideration of alternative contents, forms and institutions of education. There was a growing stress on out-of-school, non-formal, community and adult education. Collections of reports of successful projects were a common occurrence in the literature, and attempts were made to replicate these, nationally and internationally. One important argument was the relatively low cost of education provided through structures outside the formal system. It was obvious to everyone that literacy classes, which could use existing premises and the services of volunteers, were cheaper than the maintenance of secondary schools and universities.

At the same time, the first thought was being given to **integrated approaches**. This began with an emphasis on the community, with equal regard for social, economic, income-generating, cultural and educational aspects. These were not to be seen in isolation, but to be integrated and to reinforce one another. The need for AE and out-of-school education for young people attained greater importance in these new conceptions.[23]

The direction taken by development aid in the early '70s also affected the project policy of the Department for Adult Education in Developing Countries of the DVV. Increasing attention was given to ensuring that projects resulted in **basic level attainment**. Adult education institutions with a wide range of general, vocational and cultural education were established in Colombia and Somalia with the support, in both countries, of state authorities. Greater consideration was given in individual training courses to what content and methods could in fact be subsequently applied. This was the case in the Göhrde training courses and the many follow-up courses in individual African countries. The critical monitoring and assessment of these projects increasingly emphasised two requirements: first, relatively independent structures had to be created, free of state interference, which could react appropriately to the varied potential and roles of private and state institutions and the universities. Secondly, one-sided over-simplification had to be avoided: **literacy** had to be seen in the context of social and cultural approaches to development which could bring about changes that were desired and could really be felt by those involved. Educational provision



was to relate to demand and to be functional. Functional literacy was the new magic formula, tested by UNESCO in pilot projects and then widely taken up throughout the world. In international meetings, in which the DVV Department collaborated, the concept was refined, without being able to fulfil in subsequent practice the expectations vested in it.[24]

Two developments symbolize critical reflection in the Department at this time:

- A **statement of tasks** was adopted for mid-term operations — see DOC 5 — which was based on experience to date and provided clarification in the light of the potential of staffing, funding and institutional structure.
- The first **guidelines** for the Department added to the false expectations of educational aid, stressed the responsibility of partner countries for their own development and identified areas in which cooperation was sensible and possible — DOC 15 is a further development of the original version of 1973.

Guidelines 1973

»Active commitment to adult education in 'developing countries' is justified by the realization that development without education is ineffective. We recognise the right of 'developing countries' to demand more from the rich industrialized nations than aims and matters concerned with foreign policy and trade.

By adult education in 'developing countries' we understand all those activities which can, alongside or after the end of the traditional formal education and training system, contribute to social justice ...to meet basic needs: adequate education, sufficient food, shelter, social security, political and social participation, cultural activity.

Adult education is, in our opinion, distinct from the traditional forms of the education and training system on account of its greater flexibility towards individual and collective demands and interests. ... Adult education should from the very outset aim to serve the disadvantaged.

We are of the opinion that assistance from outside can be useful to adult education in some 'developing countries' for a limited period. However, there must be a refusal to transfer Western models of education. Decisions about forms of organization, content and methods may only be taken by the 'developing countries'. ...«

What has now become our longest-standing project began in the same year, the publication of the **specialist journal**, ADULT EDUCATION AND DEVELOPMENT, in English, French and Spanish. It started as an information bulletin for participants in training courses, and then became a forum for information and debate on concepts, methods and organizational matters. After a relatively short time, the target readership was extended to the middle level of adult educators concerned with teaching, planning, organization and administration. It began with a modest circulation of 500 copies, and is today the most widely distributed

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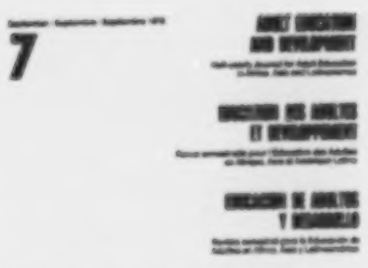
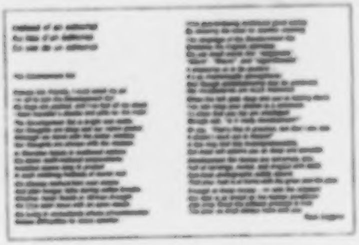




specialist journal of adult education, with a circulation of nearly 20,000 copies for readers in over 140 countries. The journal has thus become an important accompaniment to projects, besides reaching beyond them.

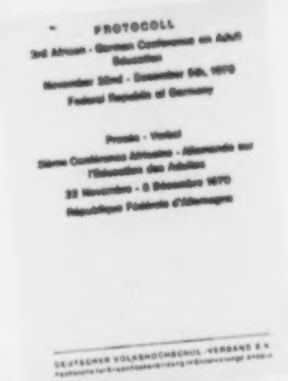
Important **studies** and **reports** were also produced at this time, commissioned by the Department in order to develop new approaches for projects in Africa and Latin America, and to define the true potential of AE.[25]

At the same time, there was a more thorough discussion in the Department and with partners on how the positive effects of the criticism of the training in Germany — especially in Göhrde — could be applied in Africa. The **analyses of partnerships** and **conferences with partners** led to support being given to initial and further training in African universities and their continuing education centres, so that the necessary training activities could be delivered there. The funds previously used for the Göhrde HVHS were now available for local bursaries. Consultations with African partners, who had come to a planning conference in Bonn in 1974, resulted in the promotion of trends similar to those brought about by the studies of future approaches to projects in Africa.

Priority was to be given to country programmes to support integrated initial and further training, production of materials, research and evaluation, and the community activities of various partners.

The work which began in 1975 in Zaire, coordinated by a DVV project office, strengthened decentralized AE institutions in the country. Various partners in the Congo were also supported from the office in Zaire.

A different approach was taken by the DVV **Regional Office** for Africa in Ghana between 1975 and 1980. Support was given to transregional activities, events and publications aimed at improving AE in the countries concerned and raising the level of inter-African interchange. The bursary programme was run from Ghana, material aid was organized — from paper to office machinery — and professional advice provided, especially in the English-speaking areas of West, East and Southern Africa. A country programme with partners in Ghana, particularly the People's Education Association (PEA), the Ministry of Education and Social Affairs, and the Institute of Adult Education at the University of Legon, completed the project profile of the Regional Office. Significant persons among our African partners at that time were Kwesi Ampene, Phillip Daka, Hashim Abuzeid Elsafi and David Macharia.



PROTOCOLL

3rd African - German Conference on Adult Education

Federal Republic of Germany

Procès - Verbal

3ème Conférence Africaine - Allemande sur l'Education des Adultes

République Fédérale d'Allemagne

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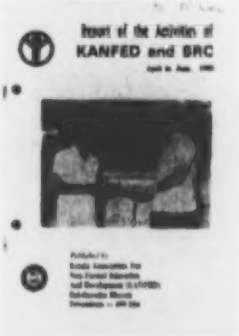
In the mid-70s, increased efforts were made to put into practice plans for **Asian operations** by the Department. Here too, a national and a regional approach were foreseen. Regionally, a programme of cooperation that began in 1977 and subsequently underwent many changes, was carried out together with the Asian-South Pacific Bureau of Adult Education (ASPBAE).

A Handbook of Adult Education for West Africa

STUDIES IN SINHALA LITERACY


Report of the Activities of KANFED and SRC

ASPBAE had been set up in 1964, but had since been practically inactive. The aim of the cooperation with the DVV was to revitalize ASPBAE and to develop a regional network of adult education institutions — associations, state agencies and universities. Various forms of communication and exchange between the countries, in which representatives of Thailand, Indonesia and Korea were particularly active, provided the basis for follow-up activities, which were often partly or wholly funded by the persons or institutions themselves. Key figures in ASPBAE at that time were Lim Hoy Pick, Jong Gon Hwang, Kowit Vorapipatana, S.C. Dutta and the long-serving General Secretary, Chris Duke. Support for the Kerala Association for Non-Formal Education and Development in India (KANFED) gave the Department a complementary perspective as a first individual project in Asia.

Internationally, two developments were of particular significance:

- UNESCO committed itself to the development of adult education at two major conferences. In 1972, the **3rd World Conference on Adult Education** took place in Tokyo; DOC 6 shows that the attempt was made there to find durable points of reference for the professionalization of adult education, and to attain worldwide cooperation. The pioneering results of the Tokyo conference, to which the German delegation had contributed through Minister of State Hildegard

Hamm-Brücher, DVV representatives Hellmut Becker and Helmuth Dolff, and Walter Martineit of the German UNESCO Commission, were taken up again in 1976 at the General Conference of UNESCO held in Nairobi. Recommendations on adult education were made there — see DOC 8 — which were to have an effect on many educational policy decisions of Member States.

- The Tokyo conference had another side-effect. Representatives of NGOs involved in adult education, who participated through their country delegations, began planning to join together in an international association. The International Council for Adult Education (ICAE) was founded as early as 1973, with its general secretariat in Toronto. From the beginning, the DVV played an active part. In 1976, hundreds of adult educators met at the first World Assembly of the ICAE in Dar es Salaam. The DVV was represented by Kurt Meissner — see DOC 9 — and Hermann Kumpfmüller. The Dar es Salaam Declaration — DOC 7 — stressed the significance of development-oriented AE, especially — but not exclusively — in the countries of Africa, Asia and Latin America.

Without at this point going further into the intensification and expansion of DVV exchanges with partner organizations in other industrialized countries, two partners should be mentioned here, who are still important for us in the '90s:

- In 1976, an agreement on future cooperation was signed between the Society for the Spread of Scientific Knowledge (ZNANIE) in Russia and the DVV. This enabled an exchange of information and professional visits to be kept alive, despite the increasing chilliness of the Cold War.[26] Comparable efforts were made to maintain contacts with the Society for the Spread of Scientific Knowledge (TIT) in Hungary and the Society for the Spread of Sciences (TWP) in Poland. All three organizations have once more become important partners in the expansion of cooperation with Central and Eastern Europe since the end of the 1980s — see the chapter on the Status of Work in 1993 and DOC 18.

TUDOMÁNNYAL
A NÉPÉRT

Roby Kidd

In 1972 I took a train down the Rhine to Bonn to ask Helmuth Dolff one question. Colleagues in Africa, Asia, Latin America and the Caribbean, people like Paul Mhaiki of Tanzania, had been saying that despite receiving some support from UN agencies such as UNESCO and ILO for developing countries, adult education needed a world forum and communications system. The answer of most educationists in Europe and North America about prospects for success of an International NGO for adult education was pessimistic, but I wasn't asking them, I wanted the opinion of Helmuth Dolff. And he gave it, gravely, thoughtfully, positively. If our colleagues in the developing countries genuinely needed a new form of association we should cooperate to provide one. He also promised to do what he could in support. Helmuth Dolff was the Chairman of the decisive meeting in Tokyo where the idea for an ICAE was considered and debated (not without its critics) and he became Vice-President and Treasurer for the Council in the early crucial years. He continues to be a valued counsellor. There have been several remarkable names associated with the first period of the ICAE, Nyerere, Adiseshiah and Gardiner, but none more important than Dolff.

We met first in Montreal, at the Second UNESCO World Conference, where representatives of Western and socialist states had for the first time come to talk together, but under critical circumstances that caused the New York Times to predict total failure and collapse of the Conference. But because of the good sense of Dolff and the whole German delegation, Kachin and the Russian delegation, Senator Cameron and the Canadians, and supportive delegates from a dozen other countries, not only did the Conference achieve unanimity on the precise recommendations that threatened to destroy it, but despite varying temperatures since the cold war, on the adult educational front there has been sustained communication, international action and many examples of cooperation. Almost as important as these political considerations was the discovery, in Montreal, that there does exist a veritable movement of adult education with widely shared principles, a consensus about goals and considerable agreement about procedures. In other words, the possibilities existed for mutually advantageous interaction within the field of adult education.

from: ADULT EDUCATION AND DEVELOPMENT, 19, 1982, p. 3

UNESCO World Conferences on Adult Education

1949	Elsinore
1960	Montreal
1972	Tokyo
1985	Paris

ICAE World Assemblies

1976 Dar es Salaam: Adult Education and Development
1982 Paris: Towards an Authentic Development: The Role of Adult Education
1985 Buenos Aires: Adult Education, Development and Peace
1990 Bangkok: Literacy, Popular Education and Democracy: Building the Movement
1994 Cairo: Women, Literacy and Development: Challenges for the 21st Century

- Without the support of the Foreign Office for international professional contacts and exchanges with the industrialized countries, it would not have been possible to collaborate so actively and productively in international organizations and committees. Experience of AE in Germany and internationally made the DVV a valued partner at the UNESCO conferences, during the establishment of the ICAE and the World Assemblies which followed, and in the continuing collaboration in the European Bureau of Adult Education, as the documents mentioned above impressively demonstrate.

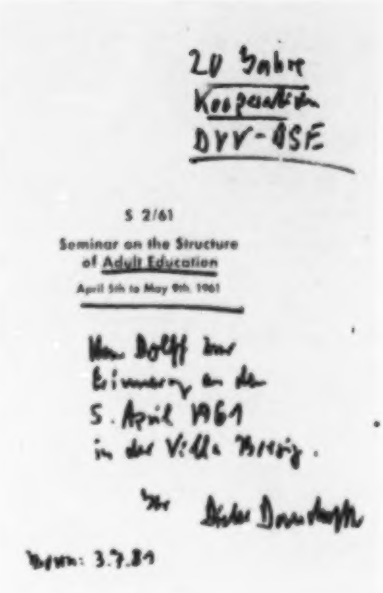
The expansion of the staff of the Department in the '70s advanced rapidly. Werner Keweloh, who had already worked for the DVV in Göhrde and Mogadishu, took over the direction in 1970. Gerda Vierdag became coordinator for Africa, Jakob Horn coordinator for Latin America in 1971, and Bernd Pflug coordinator for Asia in 1972. The administration especially was strengthened at this time by people who are still working at the Institute. In 1973, Sigrid Elflein and Marita Kowalski joined, and in 1976, Elvira Biela, who had previously been engaged in our project in Colombia for several years. In 1972, Jakob Horn became Deputy Director and in 1975, Director of the Department when Werner Keweloh took over the management of the Regional Office project in Ghana. In 1977, Heribert Hinzen joined the Institute as staff member responsible for development education, then moving to the field of projects in Asia, and in 1978 became Deputy Director of the Department and Editor of the journal ADULT EDUCATION AND DEVELOPMENT. In 1978, Rolf Niemann became coordinator of development education. In 1979, Wolfgang Leumer took over coordination of the Africa region. In retrospect, it is apparent that the Department has enjoyed a remarkable continuity of staff over the last 20 years and more.

The '80s: Continuity and innovation

The continent of Africa remained a focus for the Department during this decade and, it may be assumed, will do so in the '90s. This is mentioned at this point because there has been some question of withdrawing from that »continental poorhouse« with the opening-up of new possibilities in Eastern Europe and Asia, and following criticism of the deteriorating living conditions in many African states, which can be attributed to the historical and present-day reality of African politics and economics, but also to inefficient international development aid. The Department has thus resisted cyclical tendencies in its planning. About half of its project budget in the 1980s was devoted to projects with African partners, although not without consideration and appraisal of the results of cooperation in previous years.

The critical monitoring and assessment of the results and effectiveness of the DVV Regional Office for **Africa** was of far-reaching significance. It was a five-year experiment which had always remained liable to disruption because of the scale of its operations, at least by the standards of other DVV projects, and its wide geographical responsibility: communication problems alone created difficulties for almost every activity. It was, however, possible to take up the many positive initiatives, the wide-ranging contacts, the varied approaches to projects and the established partnerships again in subsequent **country programmes**, for example, in Sierra Leone, Sudan and Zambia. Another important responsibility of the Regional Office, the transfer of initial and further training of African colleagues in Göhrde to adult education institutions in Africa, was also successfully continued. The bursary programme, mostly for university institutes of adult education, was vastly expanded in agreement with the German Academic Exchange Service (DAAD) and the German Foundation for International Development (DSE), which had rather different areas of responsibility.

An additional significant experience for the Department — DOC 11 and 12 report on this process — was the testing of varying ways of conducting projects, and of different partnership structures. *Direct* cooperation between the Department and a partner organization, usually larger and stronger in terms of expertise and administration, was governed by annual action plans, followed up by project consultations. In other countries, where the number of projects was larger, the range of partners wider and partners had requested the despatch of a specialist, project offices were established. This enabled us to concentrate professional expertise on collaboration with the partner: the relative independence, and the ability to assess possibilities in the country concerned through dialogue with partners, also ensured that cooperation could constantly be directly adapted and expanded.



20 Jahre
Kooperation
DVV-DSE

S 2/61

Seminar on the Structure
of Adult Education

April 5th to May 9th, 1961

Herrn Dolff zur
Erinnerung an den
5. April 1961
in der Villa Borsig.

Ihr Dieter Danckwortt

Bonn: 3.7.81

In Asia, the most important feature of this period was the expansion of cooperation with ASPBAE. This regional partner was able to extend its initiatives into ever more new countries in the Asian region. Among them was the opening up of China to international cooperation in adult education.

CONFERENCE ON ADULT EDUCATION
成人教育研讨会
APRIL, 1987.4

Notable forms of South-South interchange were developed: partners in Indonesia and Thailand took part in a two-country programme which brought about new types of work in the informal sector and literacy, and included especially exchange visits to projects, and the exchange of information and advice.[27]

Other new partners in the Asian region were Seva Mandir and PRIA in India. While the Seva Mandir foundation worked particularly in community development, environmental education and literacy in the north-western state of Rajasthan, PRIA developed increasingly, as a society for participatory research, into a member and organizer of networks which came to occupy leading positions in the Indian NGO movement, especially in workers' education, work with women and health education, through training, preparation of teaching and learning materials and research.

LAS
ORGANIZACIONES
QUE NECESITAMOS

In **Latin America** also, cooperation was planned with additional countries, new partners and a diversification of content. Important persons collaborating through our partner organizations were Paulo Freire, Orlanda Fals Borda and later Francisco Vio Grossi. At first, the three project offices in various provinces of Colombia played a dominant role. New approaches of occupational and income-generating basic education with cooperative production groups, were brought together with urban evening courses and rural basic education into integrated AE in the province of Santander. The »Rosita Davila de Cuello« adult education centre in Valledupar followed the concepts developed at the »Alfonso Lopez Pumarejo« centre in Cali which, after ten years of working with the DVV, moved to a new form of cooperation when a national advisory office was opened by the DVV to complement the two provincial projects in Colombia.

In 1986, two further project countries were added, with which cooperation still continues today. In Bolivia, a project office was opened to pursue integrated, practice-ori-

ASPBAE Courier NO 86
JUNE 1992

INDIGENOUS PEOPLES EDUCATION
A NEW PARTNERSHIP

1992-1994

25 AÑOS DE AGRICULTURA ORGANICA : Una experiencia en el archipiélago de Chiloé

EAA

CARCAE
Caribbean Regional Council for Adult Education

FIRST ISSUE

AALAE THREE-YEAR PROGRAMME

ented approaches to adult education with the main partner, the National Directorate of Adult Education of the Bolivian Ministry of Education, and with the many private and other NGOs, notably those run by the Church. In the same year, cooperation began with the Latin American Council of Adult Education (CEAAL). This is a membership association for institutions, organizations and associations in the individual countries of Latin America, which aims regionally to improve initial and further training, research and evaluation, to raise the level of conceptual and content planning, and to provide a forum for information and exchange. On the basis of annual action plans, the Department concentrated on supporting selected networks, the conduct of regional events and publications with regional currency. From 1989, additional support was given to »El Canelo de Nos«, situated not far from Santiago, in order to build up an integrated centre for general and vocational, political and cultural adult education in Chile.

Also in the 1980s, cooperation with other regional adult education organizations started, or re-started. These were, like **CEAAL**, regional groupings within the ICAE. After protracted negotiations, the African Adult Education Association (AAEA) and the African Organization for Literacy (AFROLIT) combined in the mid-80s to form the African Association for Literacy and Adult Education, with its headquarters in Kenya. The Department has supported **AALAE** since 1987, especially in the fields of initial and further training and in subject-specific networks and publications dealing with regional cooperation in Africa.

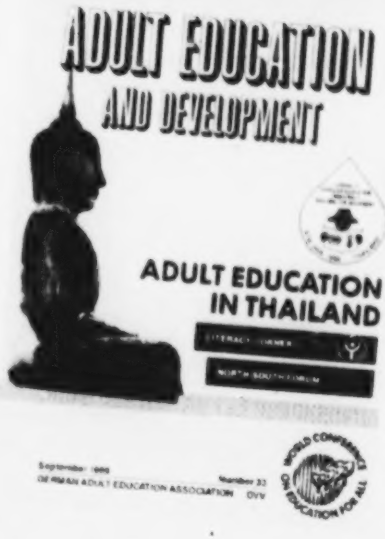
In 1988, the Department's intention of supporting regional adult education organizations was widened by the building up of cooperation with the Caribbean Regional Council for Adult Education (**CARCAE**). Priority was given to initial and further training and the monitoring and evaluation of existing projects in order to improve them.

Continuity and innovation also describe the progress of the specialist journal, ADULT EDUCATION AND DEVELOPMENT. Contact with readers, who increasingly also became the authors, was ensured, both in content and overall conception, through themes such as initial and further training, methods and materials, gender-specific education, minorities, vocational education, literacy, the informal sector and indigenous types of teaching and learning. Although the target readership — middle-level adult educators concerned with teaching, organization and administration — was widened by the addition of research institutes, libraries, government departments and NGOs, this did not mean the loss of previous readers. Rather, the circulation rose in this decade to some 10,000, a figure which we had once termed the »sound barrier« for our entire distribution system in the early '80s. Two **special issues** deserve particular mention:

- In 1982, we succeeded in composing contributions from nearly 50 authors into one issue — among them, President Julius Nyerere, the historian Joseph Ki-Zerbo, and the President of Sarvodaya, Ahangamage Tudor Ariyaratne. This was then published in 15 languages in cooperation with our partners. For the German-speaking world, it appeared as »Erwachsenenbildung in der Dritten Welt« and was dedicated to the Director of the Association, Helmuth Dolff, to mark his 25 years of service.

Erwachsenenbildung
in der Dritten Welt
westermann

- In 1989, the journal took the World Assembly in Thailand as the occasion to investigate more closely and describe the situation of AE in that country, together with 20 Thai adult educators. The intention was to prepare participants, and to inform those who did not travel to the World Assembly of the remarkable development of adult education in Thailand over the previous ten years. Because of the additional readership, 19,000 copies were printed of this issue.[28]


ADULT EDUCATION
AND DEVELOPMENT
ADULT EDUCATION
IN THAILAND
NORTH SOUTH FORUM
GERMAN ADULT EDUCATION ASSOCIATION
DVV
WORLD CONFERENCE ON EDUCATION FOR ALL

BE READY FOR LITERACY!

As a result of the continually growing fund of information and experience among the staff of the Department, there was an increase in their concern with the content of AE, and in discussion of AE concepts and strategies. This was seen in their participation in many international and regional events called by intergovernmental organizations and NGOs to clarify aims and types of cooperation. Basic agreement over the importance of international cooperation for the development of adult education did not prevent colleagues from questioning the critical behaviour of the »conference jet set« or from taking a stance on content. One example was our **sceptical attitude** towards the **campaign approach** to literacy — see DOC 13 — which was elevated, understandably against a background of deteriorating illiteracy figures, to the position of a »panacea». Our critical contribution, which must have disillusioned many of the well-meaning conference participants with less experience of practice, later brought a large positive response when we published it in our journal. At the conference itself, the four colleagues from the Department were known as the »Gang of Four« and the »Youngsters from Germany«, perhaps so that our pointed comments did not have to be answered more fully. In retrospect, we can record that we thus made our contribution to restraining campaign euphoria. In its later stages, this increasingly descended from being an effort to raise the capability of illiterates who were willing to learn into the »elimination of literacy«, in which the people and the thing itself were often confused.[29]

The year 1985 marked a particular milestone in public, worldwide recognition of the national and international adult education work of the DVV: UNESCO awarded a literacy prize to the Association for its services to adult edu-

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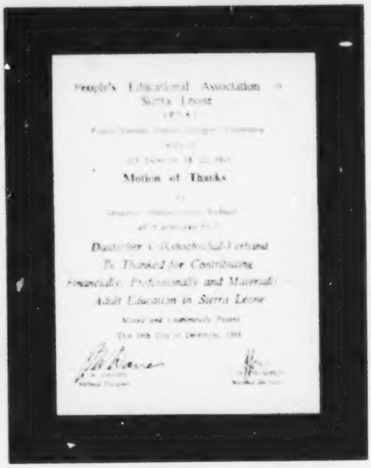
pressemitteilung

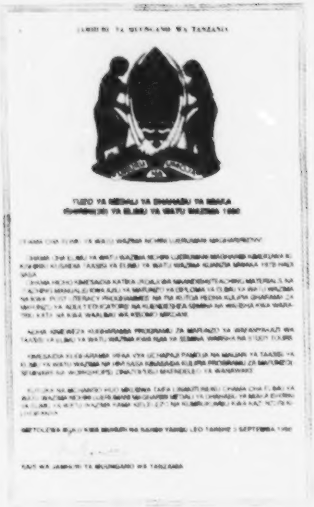


People's Educational Association of
Sierra Leone
(PEA)

Motion of Thanks

Deutscher Volkshochschul-Verband
Be Thanked for Contributing
Financially, Professionally and Materially
Adult Education in Sierra Leone

Moved and Unanimously Passed



JAMHURI YA MUUNGANO WA TANZANIA

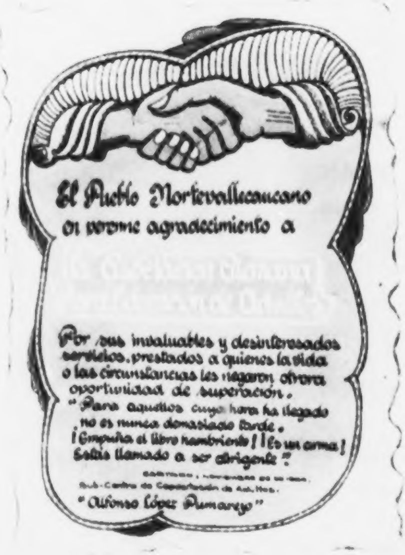
RAIS WA JAMHURI YA MUUNGANO WA TANZANIA

INSTITUTO DE CAPACITACION PARA ADULTOS
"ROSITA DAVILA DE COELLO"
EN SUS 11 AÑOS DE FUNDACION
OTORGA

MENCION HONORIFICA ESPECIAL

A

ASOCIACION ALEMANA PARA LA COOPERACION EN LA EDUCACION DE ADULTOS



El Pueblo Nortevallecaucano
en enorme agradecimiento a

Por sus invaluables y desinteresados servicios, prestados a quienes la vida o las circunstancias les negaron otrora oportunidad de superación.
"Para aquellos cuya hora ha llegado no es nunca demasiado tarde.
¡Empuña el libro hambriento! ¡Es un arma!
¡Estás llamado a ser dirigente!"

Sub-Centro de Capacitación de Ad. Hos.
"Alfonso López Pumarejo"

cation in Germany and its international cooperation — surely an outstanding expression of esteem on the part of the international community.[30] The DVV Department received further honourable mentions for its support from the governments of partner countries or the partner organizations themselves, for example, from Colombia, Sierra Leone and Tanzania. Personal awards were also made. Pierre Muller received the highest German decoration, the Bundesverdienstkreuz, for his work in Zaire; Jakob Horn, Jörg-Dieter Finke and Siegfried Klante were decorated by the Government of Colombia, and Wolfgang Papa-Lötzer by the Government of Bolivia; Wolfgang Leumer was awarded the national Order of Merit in Madagascar.

Although discussion of content, the exchange of project experiences and planning discussions at a working level between the relevant sections in the ministries and the Department were the most important forms of communication, the successful outcomes of projects were also made known through particular arrangements. After our Sierra Leone partners in adult education, together with representatives of the Department, had collected hundreds of stories, fables, songs, poems and other forms of oral literature over the years, a comprehensive and clear compilation of these was presented to the then Federal Minister of Economic Cooperation, Hans Klein, by the

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then Chairman of the DVV, Günther Dohmen, in the presence of the Ambassador of Sierra Leone.[31]

Also in 1985, when the last **UNESCO World Conference** took place in Paris — the next is planned for 1997 — the German delegation, headed by the Minister of Education, Hans Schwier, was composed of Michael Hirsch, Peter Krug and Joachim Knoll, and the DVV in the person of the then Director of the Association, Claus Kerner, with Jakob Horn and Wolfgang Leumer. The innumerable conversations on the fringes of the conference and in the background, in day and night sessions, created a lasting memory for the participants and — how can it be otherwise at the end of an international conference? — led to a Declaration, which is printed here in DOC 14. It speaks volumes that it was the association of NGOs in adult education, the ICAE, which was largely responsible for the Declaration, that had to remind the representatives of national governments at that world conference that learning, lifelong learning, is a human right.[32] Key people for adult education in UNESCO at this time were Paul Bertelson and Paul Mhaiki; Budd Hall and Yussuf Kassam were working for the ICAE.

The Department's conceptual work led to the rewriting of an enlarged version of its **guidelines**, which the Board of Management of the DVV adopted in 1989 — see DOC 15 — under the title »Basic Conditions, Principles, Emphases«.

At the end of the decade, the changes in **Central and Eastern Europe** led the Department to consider how it could extend its international cooperation to this geographical area too, by using the economic development policy of the BMZ, while professional contacts with Central and Eastern European partners had been maintained during the preceding decades, despite all the political constraints of the Cold War, thanks to the support of the Foreign Office. Consultations and decisions within the Board of Management of the DVV were followed in 1990 by the first applications to the BMZ by the Department for projects in Hungary and Poland.

The **institutional development and staffing** of the Department were remarkably stable, though there were some innovations. From the beginning of the '80s, there had been discussion of a rotation model. The question was, how to ensure that the staff of the Department could update the experience which they had gained abroad, and which they used in the direct management of projects. No less important was the question how experiences from within the Department and from the wider work of the VHS, of a conceptual, specialist and organizational nature, could be introduced into the everyday practice of projects and the consultations with partners. The answer was the rotation that has been practised since 1983, and which is enshrined in contracts of employment. As a result, Heribert Hinzen was project director in Sierra Leone from 1983 to 1987 and Hanno Schindele joined the Department with special responsibility for work in Africa. In 1987, Wolfgang Leumer moved to be project director in Madagascar, until 1990. From the same year, Hanno Schindele headed the project office in Lesotho. Michael Samlowski, who had headed the project office for the DVV in Santander, Colombia, since 1981, has since 1987 coordinated Latin American activities in the Department. Project support was strengthened by Gabi Kleinen-Rätz, Marianne Radermacher and Gisela Waschek. The positive financial progress, which first enabled project development, also required new forms of internal project management and administrative procedures, and especially the upgrading of staff qualifications at all levels.

The 1980s have subsequently often been called **lost years** for development in most African, Asian and Latin American countries. Living conditions and chances of survival deteriorated for many people. Expectations were disappointed. Development loans led to indebtedness and still mean for many countries a transfer of capital from South to North which is higher than the funds flowing in the opposite direction through development cooperation. The cancellation of debts brought some relief, but no solution. The countries experienced a largely uncontrolled onslaught on their **natural resources**. In spite of all we know and all assurances to the contrary, it was seen that never before had so much rainforest been destroyed worldwide per year. It became clear that the structure of relationships in the North-South conflict was determined by underlying conditions — such as the collapse of raw material prices, the servicing of debts, and the structural adjustment programmes. These hindered or even destroyed the efforts of partner countries themselves. The fall in the quality and quantity of school, out-of-school and university education, compared with even the 1970s, and the weakening of social and health services, provide the lamentable evidence.[33]

The '90s: A world orientation

In some of the Department's traditional project countries, and in the new, the situation came to a head, sometimes dramatically. Somalia, a country where the DVV had worked for more than ten years with some signs of success, sank into civil war; interventions from outside created more problems than they solved. The projects had to be stopped, and as yet no one can say whether our Somali partners will be able to save some of the results. In the Lebanon, where projects had several times had to be suspended during the bombardments of the civil war, there was a new beginning, on which we shall now build. A military coup in Sierra Leone took control of the country, admittedly bringing the people some hopes of an end to corruption and economic decline. Violence rules in others of our project countries, too. Who in Germany takes heed of the daily violence in Colombia, caused principally by disputes over shares in international drug trafficking, which costs the lives of thousands of people each year? There too, projects were continued under extremely difficult circumstances, and even extended with a large number of partners. Elsewhere, work was for a time endangered by the explosion of religiously motivated acts of violence that rocked large parts of India. The states bordering on our project country Burundi — Zaire and Rwanda, where the worst, unimaginable atrocities on the African continent occurred — were shaken by infringements of human rights and ethnic conflicts. All of this was happening at the beginning of the '90s, when our attention was directed to the developments in the former Yugoslavia, which would still have been unthinkable a few years earlier. In these circumstances, what is the significance for our partners in those countries of the adult education for particular target groups to which we try to contribute through educational development projects? What will developments in the smaller successor states to the Soviet Union lead to, where earlier commonalities are being destroyed by sometimes violent fission? More specifically, what can the VHS in Reutlingen do about its town twinning with Dushanbe in Tajikistan, if it is presently impossible even to go there to maintain personal contacts?[34]

While the struggle for democracy and the movements involved in Central and Eastern European countries received extraordinary attention, approval and well-meaning suggestions from all sides, scant regard was paid to the move to multiparty systems and the collapse of state authorities which were governed by private interest rather than that of the majority of the population in many African countries. Usually, this head-in-the-sand attitude is only disturbed in the short term by the bloody civil war which is the culmination of such conflicts, and which results in the misery of **millions of refugees** and starving people. The flood of refugees does not affect us until, as asylum-seekers, would-be immigrants or Germans abroad, they come looking for a life of greater human dignity in the Federal Republic or elsewhere in Europe.

This brings us to the major, worldwide trend that is driving countries, peoples and people in the '90s further and further apart. The rich countries are becoming richer, and the rich people in the rich countries are becoming richer. The same could be said in reverse of the poor countries and poor people. We are witnessing an increasing movement towards a two-thirds world. Two thirds of humanity have to fight to survive. The remaining third lives in relative luxury, but not necessarily in greater health or contentment. And this two-thirds relationship is reflected within individual countries. In the rich countries, it will soon be a third of the population who fall through the widening holes in the social net; in the poor countries, the proportion is the reverse. The word fight is meant literally: poor peoples are fighting with increasing frequency, using the weapons which the rich countries go on happily delivering.[35]

These few remarks make plain that from the point of the view of the Department for International Cooperation of the DVV, the importance of development-oriented adult education has not diminished in the '90s, but will, we may justly assume, continue to grow. Adult education institutions worldwide have to face up to this and to prepare to fulfil these new, more onerous tasks. If we look back to what has happened in the region of **Central, Southeast and Eastern Europe**, we see that it has been possible to make considerable progress. As early as 1991, cooperation was begun or consolidated with Hungary, Poland, Bulgaria, Romania and the Czech Republic; only a short while later, cooperation in individual projects began with Russia, Ukraine and Kazakhstan, and the Baltic States of Estonia, Latvia and Lithuania. In 1994, we have contacts or partnerships in actual projects with almost all Central and Eastern European countries, and we have been able to set up project offices for Poland, Romania, Russia and Hungary. German-Polish cooperation between adult education institutions on both sides of the border has been intensified through a separate coordinating office. Among new forms of partnership and cooperation between neighbours, the practical support given by the Overath-Rösrau VHS to the adult education centre in Tzcew is to be mentioned; both projects are supported by the **Federal Ministry of Education and Science**.

The 9th **German Adult Education Congress** *(Deutscher Volkshochschultag)* in November 1991 in Kassel took as its theme »The Open VHS — New Challenges: Germany and Europe in One World«. Never before had so many foreign guests attended. Four of the nine working groups were concerned with Europe, global responsibility, internationalism — see DOC 17 — and intercultural learning. The Department was involved in preparing and running the Conference, and in the presentations.

Two important events of the past and the present were associated with the year 1992. The first was the 500th anniversary of the discovery, or rather the colonization, of Latin America, and the second was its significance as another milestone in European integration. We deliberately took up both themes. Tutor training courses and the production of media accompanied the process of learning through development education that Columbus was no liberator to the Amerindian peoples. In our journal ADULT EDUCATION AND DEVELOPMENT, Riguberta Menchú, the Guatemalan recipient of the Nobel Peace Prize in 1992, stated that »We cannot celebrate the destruction and submission of our ancestors.«[36]

In Europe in 1992, we all experienced the approval and rejection expressed through the votes of citizens who showed anxiety, uncertainty and little in the way of positive expectation. The decisions reached in Maastricht included cultural and educational matters with consequences for general and vocational adult education. What does this Europeanization mean for the VHS, their Associations and the Institutes of the DVV? In search of greater clarity and appropriate action, the DVV commissioned a report on the question,[37] which was discussed in the Association's committees in 1993. The result — see DOC 19 — led to the decision by the Board of Management of the DVV to concentrate international work on Europe in the Department, but also to stress that all community adult education centres had to deal with these processes of change in Europe. This was a logical and consistent sequel to the decision made by the Board of Management in 1991 to integrate international contacts and exchanges with industrialized countries into the work of the Department, and to provide the necessary staffing.

In the '90s as never before, there are similar issues of content and structure running through the consideration and discussion of AE development in Germany, Europe both West and East, and many countries in Africa, Asia and Latin America. These concern the establishment and strengthening of adult education associations which can respond to the organizational and educational requirements of local initiatives and provide appropriate durable structures, in order to meet the needs of society and individuals for continuing education through a well-developed system that takes account of supply and demand. This challenge has to be met by governmental, non-governmental, local authority, voluntary and university sponsoring bodies. There are issues of funding and legislation. The example of many Central and Eastern European countries has made this clear through the withdrawal of previous automatic state support for the various bodies sponsoring adult education: some of these continue to exist, others have been replaced by new bodies, and they are all trying to cope with a wide range of tasks without state funding and in competition with numerous private initiatives. These bodies have lost their fixed place in government policy through these changes, so that a new self-perception and new roles have to be established. There are also the questions of foreign languages and recognition of certification, which are of growing importance in increasing European integration, migration on a new scale, and the development of multicultural societies. The Department recognised the need for a network of adult education initiatives concerned with living and learning in multicultural societies, and it was possible to win support for the project from the **European Union (EU)**.

The list of issues which we have just begun could be extended by additional themes such as the environment, communication, technology and the fields of adult education which address them. It is therefore clear that further conceptual consideration has to be given to the future prospects of international cooperation, if we are to take account of the increasing reality of internationalization in politics, economics, culture and education — and not only on a European scale. The will and ability to learn from one another creates the conditions for better intercultural understanding and, from a practical point of view, leads to a higher quality of work. A Department study considered just this issue, through an examination of cooperative partnerships in adult education, which frequently take the form of **town twinning**. This is to be concluded in 1994 and will provide a complementary worldwide view to what we had published in 1990 on local development cooperation through partnerships with the South, in the series »African, Asian and Latin American Themes in Community Adult Education Centres«.[38]

The Department took up its new responsibilities in Central and Eastern Europe in the conviction that such an expansion of international cooperation was sensible and necessary for adult education and development in those countries as well as for the interests of the Association. The DVV made this decision at a time when voices were being heard in the body politic, nationally and internationally — especially among representatives and partners of the southern half of the world — that however necessary it might be to support adult education in Eastern Europe, the countries of Africa, Asia and Latin America should not be forgotten. It was argued that the developments in Central and Eastern Europe themselves had a negative influence on the economic situation of the Third World. For the Department, it went without saying that the new responsibilities were **additional**, fortunately covered by extra project funds. It must nonetheless be said, and this is evidence of the rapid pace of developments in the last few years, that the proportion of funds for operations in Central and Eastern Europe had already become more than a quarter of the total in 1993.

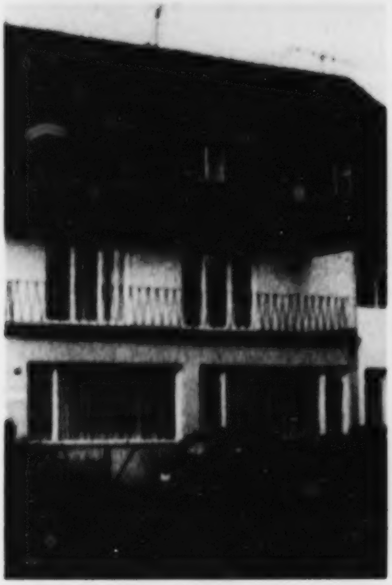
Financial growth in DM:
Status at five-year intervals

1964	0.7 million
1969	1.8 million
1974	4.4 million
1979	5.5 million
1984	8.3 million
1989	9.4 million
1994	15.3 million

Total funds allocated by the BMZ to IIZ/DVV to 1994: 194.1 million

Professional contacts with institutions of adult education and development cooperation have been further extended. The Department sent a representative to the **Basic Education Working Group**, which involves the BMZ, the DSE, the German Association for Technical Cooperation (GTZ), the Bank for Reconstruction (KfW) and the Church aid societies. A BMZ sectoral paper on basic education was drafted jointly and then presented and discussed — see DOC 16 — at a DSE conference. We participated actively in the working group on basic principles of the **Bensheim Circle**, a grouping of over 30 development organizations. We were able to network through the working group on Learning and Aid Overseas, and through One World for All. Our cooperation with the UNESCO Institute for Education (UIE) in Hamburg was strengthened: Rudi Rohlmann collaborated on the comparative project of UIE and the EAEA on AE legislation in Europe. As a representative of German NGOs, the Department led the way in development education supported by AE structures. At an international level, Jakob Horn participated in the **Rio Conference** on the »Environment and Development« as the elected representative of the executive Committee of the ICAE; a Declaration of environmental education was adopted there. Heribert Hinzen collaborated on the position paper of the ICAE — see DOC 20 — for UNESCO's International Commission on Education in the 21st Century, chaired by Jacques Delors. Wolfgang Leumer, who took over the important functions of European information, lobbying and canvassing for the Department/Institute, was actively involved in the European Conference on Adult Education in Athens — see DOC 22.

Internal information and communication on international matters was considerably expanded within the Association in the early '90s. The treatment of international issues, and hence the work of the Department in the Board of Management and the Organizational and Pedagogical Committees, and its advisory functions and preparation of decisions in the **Commission for International Contacts** established by the Board of Management and chaired by the Director of the Department, set out to discuss and to provide networking for the broad range of VHS international contacts, their Associations and Institutes. The Department applied its specialist knowledge and offers of cooperation through numerous events organized by the *Land* Associations and individual VHS. A working group of **Europe Representatives** of the *Land* Associations was set up in 1994. Many of these developments and decisions can be attributed to particular persons: the President of the DVV, Rita Süssmuth, the representative of the Association of German Rural Districts on the DVV Board of Management, Rolf Derenbach, and the Vice-President of the EAEA, Günther Dohmen, showed great commitment to Europe; Hans-Georg Lößl became responsible, as Deputy Chairman in 1993, for the Institute within the Department; the Director of the Association, Volker Otto, argued for the concentration of the international work of the Association in the Department; among the *Land* Associations, Werner Hutterer, Jürgen Heinen-Tenrich and Bernard Wolf should be mentioned, and among the VHS, Hans Haußmann, Harald Kuypers, Monika Oels, Alfred Schickentanz and Heinz Ufer, for their counsel and practical support for the work of the Department.



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At the General Assembly of the DVV in 1993 in Schwerin, a change of name took place: the Department now became the Institute for International Cooperation of the German Adult Education Association (IIZ/DVV).

The **organizational development** which the Department underwent, both in institutional and staffing matters, was considerable, and the Department had both to act and to react. This was caused principally by the growth of new areas of activity in Central and Eastern Europe, and responsibility for international professional contacts. These new tasks were facilitated by an increase in funding of some 50%, from DM 10M in 1990 to DM 15M in 1994, which could be spent, subject to some constraints, on projects. Instead of one, there were now four sources of grants, even though the BMZ clearly retained its dominant position in comparison with the Foreign Office, the BMBW and the EU. With the rise in the number of projects, the staff also grew, both in Germany and abroad. New partners placed demands on us for project support and professional advice, including command of languages: besides German, English, French and Spanish, we needed Bulgarian and Russian, among others. Greater use was made of the new technologies in Institute work, both by those based in Germany and by most or our project offices and partners. Plans were made to network project administration and book-keeping. The consequent need for training was and is immense: all colleagues have been involved and are acquiring additional qualifications related to their practical applications. Gradually, it became obvious to everyone how work could be improved and made easier by a process of allocating responsibility for fields of work and project areas, discussed during an internal conference, which is closely linked to the management of professional and support services for projects. Project directors were also included in the training of staff, and hence in the raising of quality locally. Thus, project directors from Africa met representatives of the Department in Uganda in 1992 for consultations on the general conditions of work in Africa, new conceptual developments, new project administration guidelines and the opportunities raised by new technologies. Regional conferences followed in 1994 for Latin America in Bolivia and Central and Eastern Europe in Poland.

There have also been some changes in the **staffing** of the Department / Institute since the beginning of the '90s. Through the staff rotation procedure, the long-serving Director Jakob Horn took over the newly opened DVV project office in Budapest in 1991. His Deputy, Heribert Hinzen, became Director and Wolfgang Leumer moved to the position of Deputy. Karl-Heinrich Hildebrand joined the Department in 1991 to be responsible for the Asian region, and Bettina Strewe took over the coordination of Central and Eastern European projects in 1992. Cornelia Plesser-Löper became responsible in 1991 for international specialist contacts. Bärbel Stich, Jeanette

Nenoff, Heike Fernholz, Ute Groll and Lydia Apel provided support to the conduct of projects. We were able to appoint as directors of project offices abroad, Norbert Greger for Poland, Peter Sohr for Uganda, Ursula Klesing-Rempel for Mexico, Hans-Peter Mevissen for Burundi, Gerhard Duda for Russia and Ellinor Haase for Romania; Eva Przybylska took over the direction of the coordinating office for German-Polish cooperation in Frankfurt an der Oder. Wolfgang Papa-Lötzer ended his successful direction of projects in Bolivia, and his responsibilities were taken over by Hans Pollinger. The organizational plan in the appendix illustrates the situation in mid-1994.

Prospects

It can be expected that international cooperation in adult education will face many trials. Tasks will grow and demands increase on a scale and with a complexity which exceed limited resources.

Even though the Institute is striving for a world orientation of international cooperation in the '90s, there remain many questions over how that can be achieved. So far, for example, the Arabic world is marginal, and potential partners in Australia and North America are only involved to a very limited degree. Many contacts and initiatives need to be strengthened and turned into long-term forms of cooperation. This demands not only a consideration of concepts and creative methods of working, but above all financial security. Whether the situation in the second half of the '90s will improve in this respect or will, as is feared, continue the crisis developments of the last few years, remains to be seen. The worldwide conditions for development and adult education — education for all, the whole life long — do not appear to be improving.

What can be given more fully is a report of the 1993 operational year of the DVV, to which the following chapter is devoted.

Notes

1 See the 1993 Annual Reports of the DVV and its three Institutes.

2 Extract from: Institute for International Cooperation of the German Adult Education Association (ed.): Goals, Tasks, Methods, Partners, Projects, Publications. Bonn: IIZ/DVV, 1994, p. 2.

3 Cf. Protokoll der 4. Konferenz des Arbeitskreises zur Aufarbeitung historischer Quellen in der Erwachsenenbildung vom 15.-18.10.1994 im Haus Buchenried der VHS München am Starnberger See, p. 10f; see also the paper given at this conference: Wilson, R.: Deutsch-britische Beziehungen in der Erwachsenenbildung nach 1945: Reminiszenzen eines ehemaligen Mitarbeiters der britischen Erziehungs- und Kulturabteilung in Deutschland. (Reports and minutes of the Working Group on the Reappraisal of Historical Sources are documented in the secretariat of the DVV.) Cf. also: Results of a symposium in Oxford, 1975, esp.: Borinski, F.: The British Influence on German Adult Education, and: Burmeister, W.: Adult Education for a New Society. In Hearnden, A. (ed.): The British in Germany. Educational Reconstruction after 1945. London: Hamish Hamilton, 1978, pp. 231-252.

4 Cf. Mockrauer, F. (ed.): Die Schwedische Volkshochschule der Gegenwart. Ergebnis der Studien von 36 deutschen Volkshochschullehrern an schwedischen Volkshochschulen im Winter 1947/48. Braunschweig, Berlin and Hamburg: Georg Westermann Verlag.

5 See: Protokoll der Sitzung des Vorstandes der Arbeitsgemeinschaft der Landesverbände deutscher Volkshochschulen am Dienstag, den 8. April 1952 in Göttingen (Minutes of the Association of *Land* Associations), p. 9.

6 Rougemont, D. and Guelmonprez, O.V.L.: Letter of 28 Jan. 1954. Geneva: Palais Wilson, Centre Européen de la Culture, pp. 1-6.

7 European Bureau of Adult Education: Report of the Work of the European Bureau of Adult Education, 24 November to 1 September 1960. Bergen: EBAE, pp. 1-10.

8 German Adult Education Association: Protokoll der Sitzung des Erweiterten Vorstandes am 8. Juli in Bonn (Board of Management minutes), p. 3.

9 German Adult Education Association: Arbeitsbericht des Vorstandes für die Zeit vom 1.6.1955 bis 22.5.1956 erstattet vom Geschäftsführenden Vorsitzenden (Board of Management annual report). Bonn: DVV, pp. 2-4.

10 German Adult Education Association: Auslandsreferat. Ergänzender Bericht zu dem Punkt »Auslandsreferat« im Bericht des Geschäftsführers über die Tätigkeit des Deutschen Volkshochschul-Verbandes im Haushaltsjahr 1961. Bonn: DVV, p. 1.

11 German Adult Education Association: Beschlußprotokoll der Sitzung des Vorstandes des Deutschen Volkshochschul-Verbandes am 13. Juli 1963 in Hamburg (Board of Management minutes). Bonn: DVV, p. 3.

12 Cf. also: Kidd, J.R.: A Tale of Three Cities: Elsinore-Montreal-Tokyo. The influence of the UNESCO world conferences upon the development of adult education. Syracuse University: Publications in Continuing Education 3, July 1974; Knoll, J.H. (ed.): Internationale Erwachsenenbildung im Überblick. Düsseldorf: Bertelsmann Universitätsverlag, 1974; Bélanger, P. and Mobarak, H.: UNESCO and Adult Education. In Postlethwaite, T.N. (ed.): International Encyclopedia of Education. Oxford: Pergamon Press, 1994, pp. 6501-6507.

13 German Adult Education Association: Beschlußprotokoll der Sitzung des Vorstandes des Deutschen Volkshochschul-Verbandes am 30. Mai 1963 (Board of Management minutes). Bonn: DVV, p. 4f.

14 German Adult Education Association (ed.): 10 Jahre Seminar für afrikanische Erwachsenenbildner 1962-1972 in der Heimvolkshochschule Jagdschloß Göhrde. Ed. Department for Adult Education in Developing Countries. Bonn: DVV, n.d., p. 6.

15 See also: Hanf, T. and Vierdag, G.: Erwachsenenbildung in Afrika. Eine Studie zur Bildungshilfe des Deutschen Volkshochschul-Verbandes. Teil 1: Afrikanische Erwachsenenbildner und Ausbildung in Deutschland. Eine empirische Erhebung. Teil 2: Das X. Afrika-Seminar des Deutschen Volkshochschul-Verbandes. Beobachtungen und Erhebungen. Frankfurt am Main: DIPF and Freiburg im Breisgau: ABI, 1973.

16 Idem, Teil 1, p. 38.

17 See: Horn, J.: Die internationale Arbeit des Deutschen Volkshochschul-Verbandes in Afrika, Asien und Lateinamerika. In: Dolff, H. (ed.): 25 Jahre Deutscher Volkshochschul-Verband. Dokumentationen zur Geschichte der Erwachsenenbildung. Ed. German Institute for Adult Education. Braunschweig: Westermann, 1978, p. 247.

18 Grundmann, E.: Lateinamerikanisch-deutsches Seminar für Theorie und Praxis der Erwachsenenbildung, durchgeführt 1968-69 im ICECU, San José, Costa Rica. Abschlußbericht. Bonn: DVV, 1970, p. 5; cf. also: Wackerle, K.H.: Die Innenseite. Erfahrungsbericht aus meiner Tätigkeit als pädagogischer Fachberater am ICECU, an dem ich im Auftrage des Deutschen Volkshochschul-Verbandes von Anfang 1966 bis Mitte 1968 tätig war. Bonn: DVV, 1968.

19 Thun, R.: Das Zentralamerikanische Institut für Volksbildung. In: Dolff, H. and Weinberg, J. (eds.): Experimente und Veränderungen. Tendenzen der Erwachsenenbildung in Europa und Übersee. Theorie und Praxis der Erwachsenenbildung, vol 53. Ed. German Institute for Adult Education. Braunschweig: Georg Westermann Verlag 1969, pp. 129-137.

20 See: Ploch, J., Grundmann, E. and Vierdag, G.: Das ICECU in San José/Costa Rica. Planungs- und Leitstudie. Bonn: DVV, 1971.

21 See: Horn, J.: op. cit., p. 248; the further context was researched using internal documents of the DVV.

22 Cf.: Bandulet, B.: Schnee für Afrika. Entwicklungshilfe: Vergeudete Milliarden. Munich and Berlin: F.A. Herbig Verlagsbuchhandlung, 1978; Bremer Gesellschaft für Wirtschaftsforschung e.V. (ed.): Grundbedürfnisse und Entwicklungspolitik. Schwefel, T. (ed.). Wissenschaftliche Schriftenreihe des Bundesministeriums für Wirtschaftliche Zusammenarbeit 33. Baden-Baden: Nomos Verlagsgesellschaft, 1978.

23 Cf. also: Sheffield, J.R. and Diejomaoh, V.P.: Non-Formal Education in African Development. New York: African-American Institute, 1972; Townsend Coles, E.K.: Adult Education in Developing Countries. Oxford: Pergamon Press, 1969; Joerges, B.: Community Development in Entwicklungsländern. Wissenschaftliche Schriftenreihe des Bundesministeriums für Wirtschaftliche Zusammenarbeit 13. Stuttgart: Ernst Klett Verlag, 1969; Engels, B. and Laaser, U. (eds.): Deutsche Bildungshilfe in der zweiten Entwicklungsdekade. Eine Zwischenbilanz. Institut für Allgemeine Überseeforschung im Verbund der Stiftung Deutsches Überseeinstitut. Weltwirtschaft und Internationale Beziehungen. Diskussionsbeiträge 12. Munich: Weltforum Verlag, 1977.

24 See Müller, J. (ed.): Functional Literacy in the Context of Adult Education. Final Report. International Symposium, 15 to 22 August 1973, Berlin (West), organized by DSE in coop. with IIALM and DVV. Bonn: DSE, 1973; The Experimental World Literacy Programme: A Critical Assessment. Paris: UNESCO/UNDP, 1976.

25 A list of selected evaluations, reports and studies is contained in the appendix.

26 As an example, see: Meissner, K.: Wo Wissen noch Macht ist. Beobachtungen in der Sowjet-Union. In: Volkshochschule im Westen, 1/76, pp. 3-5.

27 See various articles in ADULT EDUCATION AND DEVELOPMENT, 16 and 17, 1981.

28 See: Erwachsenenbildung in der Dritten Welt, Dialog über Erfahrungen; (DOC 7); ADULT EDUCATION AND DEVELOPMENT, 33, 1989; Yarmol-Franko, K. (ed.): Literacy, Popular Education and Democracy: Building the Movement. Proceedings from the Fourth World Assembly on Adult Education, January 8-18, Bangkok, Thailand. Toronto: ICAE, 1990.

29 See: Fordham, P. (ed.): One Billion Illiterates. One Billion Reasons for Action. Report on the International Seminar »Co-operating for Literacy«. Berlin (West), October 1983. Bonn: DSE and Toronto: ICAE, 1985; see also: DOC 13 and the article by Hinzen on literacy in this volume.

30 See: UNESCO: Nadezhda K. Krupskaya Prize, International Reading Association Award, Noma Literacy Prize, Iraq Literacy Prize. Paris: UNESCO, 1985; UNESCO-Aktuell: Alphabetisierungspreis für Deutschen Volkshochschul-Verband. 37/85. Bonn: Deutsche UNESCO-Kommission, 1985.

31 This volume was: Hinzen, H., James, F.B., Sorie, J.M. and Tamu, S.A.T. (eds.): Fishing in Rivers of Sierra Leone. Oral Literature, Stories and Songs from Sierra Leone. Freetown: PIA, 1987.

32 The Faure Report had provided a résumé of thinking at the beginning of the 1970s from a world perspective. See Faure, E., Herrera, F., Kaddoura, A.-R., Lopez, H., Petrovsky, A.V., Rahmena, M. and Ward, F.C.: Learning to be. The World of Education Today and Tomorrow. Paris: UNESCO and London: Harrap, 1972; the Delors Commission — see DOC 20 — is working on a comparable report for a new era. For a critical assessment of the situation in the '80s and '90s see: Coombs, P.H.: The World Crisis in Education. The View from the Eighties. New York: Oxford University Press, 1985; UNESCO:

World Education Report 1993. Paris: UNESCO, 1993; for the historical context see: Erwachsenenbildung in Geschichte und Gegenwart, compiled by Knoll, J.H. and Künzel, K. In: Dokumentationen zur Geschichte der Erwachsenenbildung. Ed. German Institute for Adult Education. Braunschweig: Georg Westermann Verlag, 1981.

33 See, for example: World Bank: Education in Sub-Saharan Africa. Policies for Adjustment, Revitalization and Expansion. Washington: World Bank, 1988; Our Common Future. World Commission on Environment and Development (Brundtland Report). New York: Oxford University Press, 1987; Schwefel, D. (ed.): Soziale Wirkungen von Projekten in der Dritten Welt. Schriftenreihe der Deutschen Stiftung für Internationale Entwicklung. Baden-Baden: Nomos Verlagsgesellschaft, 1987.

34 What is possible in other places can be seen from: Haußmann, H.: Internationale Aktivitäten der VHS. In: Alber, W., Frahm, E., Haußmann, H. and Loewer, U. (eds.): Das Volk mehr und mehr zu eigenem Urteil erziehen. Von der Volksbildung zur Weiterbildung: 75 Jahre Verein für Volksbildung e.V. Reutlingen. Reutlingen: VHS, 1993, pp. 223-225.

35 See, for example: World Bank: World Development Report 1993. Investing in Health. New York: Oxford University Press, 1993; United Nations: Development and International Economic Cooperation. Agenda for Development. Report of the Secretary General to the General Assembly on 6 May 1994: »Paradoxically, those who express such great concern over the rise in stocks of weapons throughout the world are the very people who are the source of this phenomenon. The five Permanent Members of the Security Council are responsible for 86 percent of the weapons deliveries which are now flooding into countries throughout the world.« p. 9.

36 See: ADULT EDUCATION AND DEVELOPMENT, 38, 1992, pp. 66-72.

37 For particulars, see the list of evaluations, reports and studies in the appendix.

38 See: Volkshochschulen und kommunale Entwicklungszusammenarbeit, compiled by Dürste, H. and Fenner, M., see list of African, Asian and Latin American themes in community adult education centres in the appendix (No. 32).

ANNUAL REPORT · ANNUAL REPORT · ANNUAL REPORT · ANNUAL REPORT · ANNUAL REPORT · ANNUAL REPORT
SAMPAN-DRAHARAHAN'NY FIARAHA-MIASA IRAISAM-PIRENENA
FIKAMBANANA ALEMANA MISAHANA NY FANABEAZANA OLON-DEHIBE
國際合作部 德國成人教育協會
DIPATIMENT OF INTANASHONAL KOPORASHON
JAMAN ADOLT EDYUKESHON ASOSIASHON

ACTIVITIES 1993

FOR INTERNATIONAL COOPERATION
GERMAN ADULT EDUCATION ASSOCIATION
INSTITUTO DE COOPERACION INTERNACIONAL
DE LA ASOCIACION ALEMANA PARA EDUCACION DE ADULTOS
NEMZETKÖZI EGYÜTTMŰKÖDÉSI SZAKOSZTÁLY
NÉMET NÉPFŐISKOLAI SZÖVETSÉG

During the past few years, new priorities of a positive nature have entered the work of the Institute to meaningfully complement the traditional areas of its efforts and projects in Africa, Asia and Latin America. Prompted by the sweeping changes in Central and Eastern Europe and the process of European integration, the other directions taken by our work reflect the worldwide scope of the Institute's international functions. The expansion of activities has come up before DVV's Board of Management on several occasions, and various resolutions have been passed at Board meetings to set necessary accents. Alongside Central and Eastern Europe, however, Africa, Asia and Latin America still occupy the main place in the work of the Institute, a fact particularly reflected by the volume of financial assistance available for the different regions of the world. It has become important for us to conduct information campaigns and pursue lobbying activities in order to increase the total volume of our financial resources so that we can carry out our new undertakings to the extent planned while maintaining our regular projects. The development and expansion of cooperation within Europe is a task of special interest for the Institute, but at the same time one that continues to have weak financial backing. IIZ / DVV has formulated its fundamental positions in the following papers:

- Guidelines governing cooperation for development and projects with partner organizations in Africa, Asia and Latin America
- Status and Perspectives of Cooperation with Adult Education Organizations in Central and Eastern Europe
- European adult education — without limits and beyond borders? The Institute for International Cooperation of the German Adult Education Association and a new range of tasks.

The present report concentrates on developments in the regions where the projects are located. In the majority of our projects, the main forms of cooperation and areas of focus can be described as follows:

- Basic and continued training of adult educators at fundamental, intermediate and advanced levels
- Development, production, distribution and application of printed and audiovisual teaching and learning aids
- Research and analysis of measures in the stages of preparation, supervision and evaluation
- Reinforcement of the institutional and material infrastructure available to partner organizations
- Promotion of continuing education programmes leading to diplomas or certification and their respective examinations

- Work at the grassroots level in rural and urban areas, taking into particular consideration the existing forms of production, distribution and gainful employment and promotion of cooperative undertakings
- Promotion of education for women and awareness building in the area of gender discrimination
- Promotion of basic and continued vocational and employment oriented training to strengthen earning power
- Community development as an integral approach to adult education encompassing the spheres of family, health, agriculture, crafts and trades, as well as culture
- Environmental education to foster socially and environmentally compatible development perspectives
- Education for peace and human rights to encourage non-violent solutions to conflicts and social justice
- Dialogue and exchange of experience among adult educators at local, national and regional levels.

New and ongoing activities

The work of IIZ / DVV, now and in the future, is based on two considerations: innovation and continuity. These are the influencing factors in the choice of our projects and partner countries. We will continue the following projects in

- Africa — with Ghana, Lesotho, Madagascar, Uganda, Sierra Leone and Burundi
- Latin America — with Bolivia, Colombia and Mexico
- Asia — with India and the Philippines

as well as with and in

- Poland, Hungary, Russia, the Baltic States, Kasachstan, Romania, Bulgaria, the Czech and Slovak Republics

albeit with some changes in goals, the volume of finances or structures. It remains important for us to maintain cooperation with the regional adult education organizations, i.e. the Asian-South Pacific Bureau of Adult Education (ASPBAE) in Asia, the African Association for Literacy and Adult Education (AALEA) in Africa, the Latin American Council for Adult Education (CEAAL) in Latin America, and the European Association for the Education of Adults (EAEA) as well as the International Council for Adult Education (ICAE) in Europe, in order to strengthen dialogue and exchange of experience between providers of adult education at the local, national, regional and international level and favour project networking.

We shall also maintain our projects in the following special sectors:

- Promotion of international contacts in the field of adult education
- Basic and further training of adult educators from developing countries
- Information and communication for adult education and development
- Support of *Volkshochschulen* in the area of development education.

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DES DEUTSCHEN VOLKSHOCHSCHUL-VERBANDES e.V.

IIZ DVV

Goals
Tasks
Methods
Partners
Projects
Publications

The changes in the world, particularly those caused by the collapse of the Soviet Union and the Eastern Bloc, are bringing about far-reaching developments in the countries of Africa, Asia and Latin America as well. Adult education is crucial in that process, above all as a vehicle of life-long learning through which people can acquire orientation and qualifications. Therefore, for the most part our new undertakings concentrate on countries where adult education is needed to support the social changes that accompany political renewal. These include countries like Ethiopia, Eritrea, South Africa, Angola and Vietnam, but also Guatemala, in which we intend to launch a new project as of 1995. In our »basic and further training« project, we are also planning new undertakings in Israel/Palestine, the countries that have issued from former Yugoslavia, Albania and in Cameroon. At the same time we will be reducing certain measures within the scope of that project, and bringing others to a successful close. We are glad to report that we have largely succeeded in securing the financial framework at least for our ongoing measures. Our new undertakings require us to seek additional funding sources. It must be borne in mind in this connection that IIZ / DVV does not receive any institutional finances. All of its project work both within Germany and abroad is financed through subsidies particularly from the Federal Ministry of Economic Cooperation and Development (BMZ), the Foreign Office (AA), the Federal Ministry for Education and Science (BMBW) and the European Union (E.U.). It is not enough to wait and see whether these sources and perhaps other ministries can facilitate funds to the extent necessary despite public budgetary problems of the 1990s. IIZ / DVV must also step up its resource mobilization campaign. We are presently collaborating with partner organizations in a concerted effort to acquire additional funds from the European Union for the work of the projects not only in Central and Eastern Europe, but for those in Africa, Asia and Latin America as well. Together with our partner organizations in their countries of location and with European institutions in the sense of transnational cooperation we have undertaken steps to apply for funds for South Africa, Lebanon, Sierra Leone, Angola, Romania, Russia, and Latvia. These efforts are part of the many-sided European initiatives about which we will report in greater detail in the following.

Europe: A new accent

During the course of 1993, IIZ/DVV invested a great deal of energy and resources on the issue of Europe and on information campaigns and lobbying on the European stage. This multifaceted work involved every level of the Association. It required the development of strategies and their coordination within the Association. Our initiative towards closer cooperation with the European Association for the Education of Adults (EAEA) was an important step in this connection.

EAEA and DVV

After a most intensive year of cooperation through our observation status, and in carrying out the duties of the Vice Presidency of EAEA, we at DVV are pleased to note that the European Adult Education Association has made significant progress in consolidating cooperation among adult education organizations within Europe. It has strengthened its position vis-à-vis the E.U. Commission, and has come to be regarded as a serious international organ of adult education by the agencies of the European Union. This is reflected in the large number projects assigned EAEA by the Task Force for Human Resources, all of which have involved collaboration on the part of DVV. The projects in question include the production of a monograph on the situation of adult education in Europe, networking on questions of continuing education for the elderly, the creation of a network to determine the roles and function of adult education in Europe, and further development of project concepts currently under discussion with the Task Force. The Task Force designated IIZ/DVV as Lead Agency to create a network on the theme »Continuing Education in a Multicultural Society«. The results of the project, anticipated around mid 1994, will lay the groundwork for a more detailed examination of this relevant topic for adult education. The close connections to EAEA maintained by IIZ/DVV on behalf of DVV and its various bodies have secured a broad basis of support throughout DVV for the strategies and approaches of EAEA. They will have to be fortified to an even greater extent during the coming year.

Coordination and collaboration within DVV

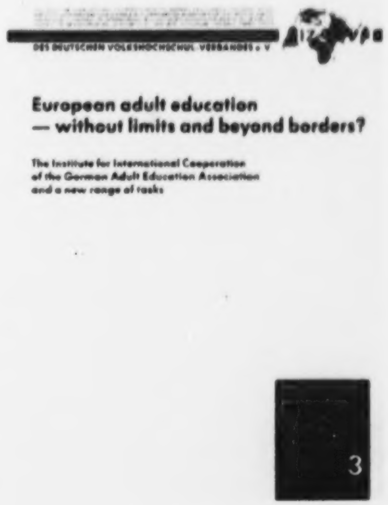
There has also been progress in the Institute's cooperation in matters relating to Europe within the Association internally and with the other DVV institutes, in particular with the Adolf Grimme Institute (AGI) and the German Institute for Adult Education — Pedagogical Institute for Adult Education of DVV [*Deutsches Institut für Erwachsenenbildung · Pädagogische Arbeitsstelle des DVV* (DIE / DVV)]. An illustration of this is the close contact maintained by IIZ / DVV with the Adolf Grimme Institute to coordinate matters relating to a media project financed by the Task Force. In like manner, IIZ / DVV sought the expertise of DIE / DVV where needed on questions concerning transnational networking. This holds true especially for the project »Roles and Functions of Adult Education« in connection with education for the elderly and the link between general and vocational continuing education. Moreover, the *Länder* Associations, particular *Volkshochschulen* (e.g. Munich, Berlin-Friedrichshain, Saarbrücken) and the working group *»Arbeit und Leben«* (Work and Life), were included by IIZ / DVV to a greater extent in its lobbying efforts and project work within Europe. An important function has crystallized for IIZ / DVV from all the above-mentioned contacts, shaping our understanding of the Institute's purpose: to foster the international work of DVV means to form links and make them accessible to others, to share the wealth

DES DEUTSCHEN VOLKSHOCHSCHUL-VERBANDES e.V.

Europäische Erwachsenenbildung - grenzenlos?

Neue Aufgaben des
Institute für Internationale Zusammenarbeit
des Deutschen Volkshochschul-Verbandes

Internationale
Perspektiven
der
Erwachsenen-
bildung
3



DES DEUTSCHEN VOLKSHOCHSCHUL-VERBANDES e.V.

European adult education — without limits and beyond borders?

The Institute for International Cooperation
of the German Adult Education Association
and a new range of tasks

3

of practical experience acquired within Germany in the field of adult education with our colleagues throughout Europe, and to make the relevant European public aware of German positions relating to adult education.

Bilateral cooperation

In view of the above, we have stepped up our bilateral communication with adult education organizations in France and with our colleagues from the National Institute for Adult Continuing Education (NIACE). Such contacts will be pursued to an even greater degree in the future. They are of special interest considering that the funding requirements of many programmes run by the European Commission stipulate participation by a minimum of two European partners. This applies in particular to those programmes designed for the countries of Eastern Europe, but also includes a number of schemes geared to so-called Third World countries. In connection with the **TEMPUS 2** and **PHARE** programmes, considering that DVV is already operating projects in Poland, Hungary, Bulgaria, Romania, the Czech Republic, Russia and the Baltic States, it is in a favourable position to motivate and involve EAEA members interested in working together with those countries but not strong enough as institutions to support projects on their own.

New E.U. education programmes

The Maastricht Agreements on European Union, ratified on November 1, 1993, opened up new perspectives in European policy on education. Those perspectives are being shaped in the pilot work of the Task Force for Human Resource Development, a special department under Directorate-General V of the European Commission in charge of designing E.U. programmes within the boundaries of the new powers accorded the Commission in the field of education under the Maastrict Treaty, in §126 and §127 in particular. In 1993, a Green Book was submitted summarizing the main features of the programmes **ERASMUS, COMMET, LINGUA, TEMPUS, PETRA, EUROTECTNET, NOW, IRIS** and **HORIZON**. Already before then, IIZ/DVV began participating in planning sessions on future E.U. policy on education. In a concentrated effort to insure that new programmes do not take an overly narrow view of continuing education, IIZ/DVV, in collaboration with EAEA, decided to use 1993 and 1994 to make our position known to the decision-makers at the European Union, the Commission, the European Parliament and in those national bodies responsible for approving educational programmes. The German concept sees continuing education as the »fourth pillar« of the educational system. To our mind, the new programmes — **SOCRATES** for general and cultural continuing and adult education, and **LEONARDO** for vocational training — must reflect that interpretation. Accordingly, we cannot afford low budget thinking where the European Union is concerned. We must rather look to the future and develop strategies for 1995 and 1996 to gain acceptance of our claim that continuing education is absolutely necessary to improve the quality of Europe's educational system. During the first half of 1994, we will therefore pursue and expand the many efforts we invested in this area during the second half of 1993. We will continue to employ the Association lobby to clearly define and press our demands at the formative stages of both the German and European decision-making process, for we will only succeed in securing the still uncertain funds that we need from our European sources to develop IIZ / DVV's network function if we can make continuing education an integral part of European policy. n its efforts towards the creation of an European policy on education, IIZ / DVV has played an active part in the working group »Concerted Action for Continuing Education«. It has maintained close contact with the Task Force, has acquainted leading E.U. figures with the Association in its role as an important provider of European adult education, and has initiated dialogue with representatives of the Standing Conference of Ministers of Education and Cultural Affairs (KMK), the European Parliament and the Federal Ministry of Education and Science (BMBW). Moreover, IIZ / DVV representatives have made regular visits to Brussels to maintain personal contacts and attend sessions held by the various agencies of the European Commission.

Expanding lobby efforts

Our efforts, along with the valuable support we have received from DVV's President and other members of DVV's Board of Management, have convinced decision-makers at every level, including those in the Commission's highest administrative offices, to give due consideration to adult education organizations concerned with continuing education in Europe. Our lobby work has helped them to recognize the potential that continuing education can offer in helping to solve the European Community's acute problems, and they are beginning to design future funding programmes so as to tap that potential. Steps will have to be taken during 1994 to keep member countries from making decisions that could reverse the positive trend. Two larger adult education conferences are scheduled to take place in 1994 under the auspices of the European Union's German and Greek Presidency. They are to be jointly financed by the Task Force, Germany and Greece. It will be important for DVV to assist in the organization and execution of those conferences to ensure adequate representation of *Volkshochschule* interests. In addition, we will have the opportunity to set our own accents through a seminar we have arranged for May 1994 under the theme »European Educational Policy in the Year 2000«. The work accomplished by IIZ / DVV during the course of 1993, has placed our institute in a position of growing demand among the various European organizations as a partner who can offer expertise and an effective apparatus to help in the development of transnational adult education networks. It will be the aim of IIZ/DVV in the time ahead to integrate the *Länder* Associations within this networking process that is becoming so vital in a Europe of regions, and to augment our information campaigns and communication work. All this involves time and money, and does not produce immediate success in the form of dependable funding sources. The Task Force has already awarded IIZ / DVV funds to operate two projects, but the important breakthrough has not yet arrived. It cannot be expected to do so until adult education becomes firmly anchored in the concepts and budgets of the programmes **LEONARDO** and **SOCRATES**. All in all we can say that the more we become involved with the sometimes tedious mechanisms of European bureaucracy, the more we recognize its web of opportunities, and the amount of the work it will take to effectively shape the complex relationships and links with European partners, European institutions and our own association, and to accomplish that feat to the satisfaction of everyone involved.

Other aspects

Preparing an annual report requires selective concentration on focal areas. Many important aspects that merit mention cannot be reported on at length, but this in no way minimizes their importance. In the present report this applies to the following aspects among others:

- Our participation in various national and international initiatives and institutions [the *Bensheimer Kreis*: (a working group of German NGOs concerned with development policies and cooperation for development), *Arbeitskreis Grundbildung* (a working group concentrating on basic education), the International Council for Adult Education (ICAE)];
- Our work on and together with various DVV committees [the Commission for International Contacts (*Auslandskommission*), DVV's Organizational Committee and Pedagogical Committee, the *Volkshochschule* committees];
- The support we lend to women-oriented work and education for women in our various projects and in the Institute, a topic which merits special examination in a separate report;
- The preliminary work and intensive training that went into adapting the office tasks of project administration to a computer-based system;
- The numerous visits and project consultations carried out in a variety of forms both in Germany and abroad with all the accompanying learning experiences.

We intend to focus in more detail on progress made in those areas in future reports.

ANNUAL REPORT ANNUAL REPORT ANNUAL REPORT ANNUAL REPORT ANNUAL REPORT ANNUAL REPORT

SAMPAN-DRAHARAHAN'NY FIARAHA-MIASA IRAISAM-PIRENENA
FIKAMBANANA ALEMANA MISAHANA NY FANABEAZANA OLON-DEHIBE

國際合作部 德國成人教育協會

DEPATMENT OF INTANASHONAL KOPORASHON
JAMAN ADOLT EDYUKESHON ASOSIASHON

DUNYA WOYELA GAKUIMA
JAMAN GBAKO GOLO GAA HUGBATEI

AFRICA

STARPTAUTISKĀS SADARBĪBA
VĀCIJAS TAUTAS AUGSTSKOLU SAVIENĪBA

अंतर्राष्ट्रीय सहयोग विभाग जर्मन प्रौढ शिक्षण संस्थान

LEFAPHA LA TSEBELISANO MACHABENG
MOKHATLO OA THUTO BAHOLO OA JEREMANE

INSTYTUT WSPÓŁPRACY MIĘDZYNARODOWEJ
NIEMIECKIEGO ZWIĄZKU UNIWERSYTETÓW LUDOWYCH

INSTITUTE FOR INTERNATIONAL COOPERATION
OF THE GERMAN ADULT EDUCATION ASSOCIATION

ИНСТИТУТ ПО МЕЖДУНАРОДНОМУ СОТРУДНИЧЕСТВУ
НЕМЕЦКОЙ АССОЦИАЦИИ НАРОДНЫХ УНИВЕРСИТЕТОВ

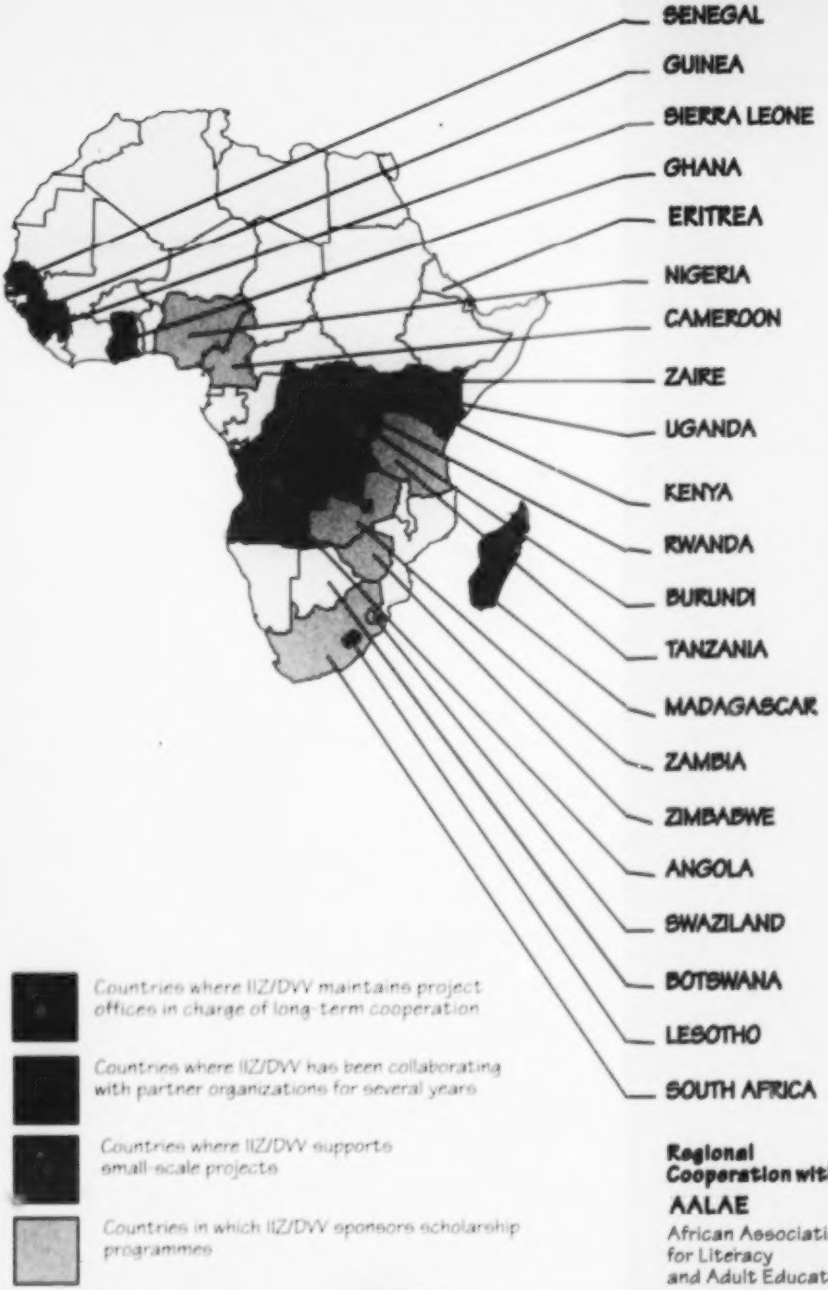
INSTITUT DE COOPERATION INTERNATIONALE
DE LA CONFEDERATION ALLEMANDE POUR L'EDUCATION DES ADULTES

INSTITUTO DE COOPERACIÓN INTERNACIONAL
DE LA ASOCIACIÓN ALEMANA PARA EDUCACIÓN DE ADULTOS

ДЕПАРТАМЕНТ ЗА МЕЖДУНАРОДНО СЪТРУДНИЧЕСТВО
ГЕРМАНСКО ОБЩЕСТВО НА ВИСШИТЕ НАРОДНИ УЧИЛИЩА

EKITEBE EKIKULU EYA ENKOLAGANA WAKATI WAMAWANGA
EKIBIINA KYA ABAGIRIMAANI EKIKOLA KU KUSOMA KWA ABAKULU

NEMZETKÖZI EGYÜTTMŰKÖDÉSI SZAKOSZTÁLY
NÉMET NÉPFŐISKOLAI SZÖVETSÉG


SENEGAL
GUINEA
SIERRA LEONE
GHANA
ERITREA
NIGERIA
CAMEROON
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UGANDA
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BURUNDI
TANZANIA
MADAGASCAR
ZAMBIA
ZIMBABWE
ANGOLA
SWAZILAND
BOTSWANA
LESOTHO
SOUTH AFRICA
■ Countries where IIZ/DVV maintains project offices in charge of long-term cooperation
■ Countries where IIZ/DVV has been collaborating with partner organizations for several years
▨ Countries where IIZ/DVV supports small-scale projects
░ Countries in which IIZ/DVV sponsors scholarship programmes

Regional Cooperation with
AALAE
African Association
for Literacy
and Adult Education

General situation

It is not our intention to inspire pity for Africans by portraying the desolate living conditions common for the majority of the continent's population. Poverty in the countries of Africa is determined by policies that keep the price of Africa's exports way down on the world market. That, in turn, leads to greater production for export *and a corresponding reduction of the capacity for self-subsistence; disastrous* ecological damage; countless individual and combined efforts to improve conditions for survival; and the consequences of former or ongoing civil strife in many countries. The disintegration of government structures, economic areas and endemic poverty seem to confirm Africa's reputation as the world's poor house. But this is not an automatic conclusion. Our part of the world seems to take too little notice of the efforts going on in African countries to improve the climate for their own domestic development.

The 1980s saw the beginning of a trend towards political democracy in the sub-Saharan countries of Africa. Progress toward democracy continues, although at times it is disrupted and hampered by opposition. It is meanwhile becoming apparent that more is at stake than just the obvious question of multiparty political systems. The struggle for freedom in matters of organization, opinions, religion, and the press also lies at the bottom of the sustained civil strife in all its diverse national forms. Generally speaking, the progress of democracy can only be judged individually against the unique historical and cultural background of a specific country. General parameters like the legalization of multiparty political systems are not in themselves a yardstick for the level of development of civilian life and society. On the contrary, widening political latitude in the nations born under colonialism seems to harbour new dangers. Ideologies and other such elements that formerly served to shape outward identity have been discarded as visionary philosophies and sources of conflict. Against a conspicuous background of worsening poverty, conflicts of an economic, ethnic and religious nature are coming into clearer focus in the struggle over dwindling resources and political power.

Below is a summary of major developments in countries that provide the setting for our projects:

Burundi / Rwanda / Zaire-Kivu: the Lake Region

For the Lake Region, 1993 was a year of permanent crisis and persisting tension with systematic abuse of civil rights, continued unrest and ethnic massacres.

Constitutional chaos ruled in Zaire as the country saw another year of power-pokering between President Mobutu and the remaining opposition forces. Ethnic antagonisms

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at the root of national destabilization escalated sharply and reached a peak in the massacres around Shaba and North Kivu. The creation of a new currency only accentuated already galloping inflation, dramatically aggravating the poverty of the country's masses. In Rwanda, the Habyarimana Regime battled to maintain power, inciting a new murder campaign against members of the minority ethnic groups and violations of the cease fire on the part of the *Front Patriotique Rwandaise* (FPR) in a vicious circle of wavering peace negotiations and fierce confrontation. A treaty was signed during the first part of August, but political intrigue and skilful manipulation of differences among the opposing parties hindered the instalment of the transitional government formed under the treaty to pave the way for democracy. In Burundi, the first democratic presidential and parliamentary elections brought victory to the former opposing party. Melchior Ndadaye carried 65% of the votes and assumed the office of president. The process of democratization in Burundi, applauded on all sides as exemplary for Africa, ended abruptly on October 21 in a nightmare coup: insurgents, whose identity remains unknown, assassinated President Ndadaye and other political figures, setting off a wave of brutal massacres and reprisals between the members of the dissonant political and ethnic groups. It is questionable whether the country can ever recover from this moral shock and its social, political and economic consequences.

Madagascar

During a span of two years, Madagascar succeeded in reforming its political structures in a difficult but largely peaceful process of democratization, and went on to hold free elections. Nonetheless, the economic situation is alarming. In December, the International Monetary Fund and the World Bank postponed negotiations with Madagascar indefinitely. The prescribed structural adjustment programme has come up against opposition, and there is no alternative yet in sight. The first government of the third republic formed in September had only restricted powers through the end of the year. The population is impatient and expects the government to comply with promises made during the strikes. For the time being, however, any hope is in vain: the focus at the end of 1993 was on noticeable price increases for basic food supplies and a possible move to prohibit devaluation. Since redistricting of the country's territories and new elections are scheduled for 1994, it is not likely that the country will experience a return to political and economic stability.

Lesotho

The devastating drought of 1992 was followed by another eight months of arid climate conditions in 1993. Overgrazing, deforestation and accompanying soil erosion of vast proportions, stagnating industry and commerce, low agricultural yields, high population growth, and critical unemployment rates continue to characterize the country, determining the environment for our project work. At the end of March, the ruling military dictatorship was replaced by a democratically elected government. The Basotho Congress Party carried the vote in every election district. Based on the principle of simple majority provided for under the law, it consequently won all the seats in Parliament. The lack of parliamentary opposition, the inevitable inexperience of the ruling politicians, continued challenging of election results by the losing Basotho National Party, rumours about special troops being armed on both sides, severe confrontations between different villages and the position of the military are factors that combine to make a very uncertain political situation. The reconstruction of South Africa is being closely followed as the outcome of the process will be decisive for the stability of Lesotho as well.

Uganda

Nearly 15 years of civil war have turned Uganda into one of the poorest countries in the world, its per capita annual income currently amounting to less than US$ 170. War, emigration and expatriation have destroyed infrastructures and caused a serious drain on the country's best qualified professionals. Fear and violence were the order of the day as President Yoweri Museveni assumed power in 1986 following a bush war. A process of political reconstruction supported by the greater majority of the population has brought about positive developments, stabilizing the conditions necessary for the country's future survival. A new constitution was the subject of deliberation during 1993, and wide-scale, though not yet official election campaigns have been launched by candidates seeking a seat in the constituent assembly that will be convened to adopt the constitution. Presidential and parliamentary elections are to be held once the constitution has been adopted. Severe economic difficulties continue owing to the weak earning power of coffee, which is still the country's only significant export, along with the fact that Uganda's population is afflicted by one of the highest incidence of AIDS in the world.

Ghana

In 1993, after more than a decade of military rule in Ghana, presidential and parliamentary elections were held, and incumbent head of state, Flight Lieutenant Jerry Rawlings, carried the vote for presidency. The opposition has been allowed to organize and work through parties, but it lacks cohesion and a basis for cooperation. The new government is maintaining the former economic policy of structural adjustment.

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Sierra Leone

A coup carried out by younger members of the military put an end to 26 years of single party rule under the All People's Congress. Forfeited chances for development put the country at the bottom of the UNDP (United Nations Development Programme) human development scale with its high rate of infant mortality, low life-expectancy average, high illiteracy rate, poor health services and steadily disintegrating public infrastructures. Progress is beginning to show in the form of a slowing rate of inflation, more regular salary payments in the public sector, increased tax revenue, and greater availability of basic foods and fuels. The balance is less positive in respect of human rights. Executions without trials have aroused considerable international protest. European diplomatic representatives are pressuring for a change in course towards a parliamentary form of government. The civil war in the south-eastern region of Sierra Leone remains an intricate situation.

Structural adjustment and the »human factor«

New political directions in Africa are accompanied almost everywhere by a process of economic restructuring. Occasional success has come from the pressure that international financial institutions have been exerting on African countries to adopt a policy of »structural adjustment«, but inadequate attention to the creation of social and economic opportunities for the underprivileged classes has meant an overall increase in poverty. On the other hand, there is ample opportunity in the trend towards privatization and the shift of government service functions to NGOs to strengthen civilian forces that can help to solve conflicts, bring about consensus, and reach the poor, even though such forces represent completely different interests. For many countries, decentralization, participatory development of objectives, and new forms of control and public responsibility on the part of political decision-makers are substantial achievements.

However, the recommended privitization of economy only has a restricted dynamic effect when a large sector of the population remains unemployed or earns its living from the informal sector, an area where framework conditions also need improvement. It is only recently that the »human factor« has come into focus as a matter to consider in economically-oriented structural adjustments in light of the detrimental effect of those adjustments on the living conditions of the poor. It is the poorest members of society who are affected most by cut-backs in health services, declining rates of school enrolment, increasing school drop-out rates, and deteriorating quality of instruction. It is slowly becoming more widely accepted that rather than clearing the path to development, cuts in public spending tend to decrease chances for the poor to participate in society. Recognition of this fact has led more official development planners to re-evaluate educational efforts and community work. UNICEF, UNDP, the European Union, and Germany's Federal Ministry of Economic Cooperation and Development have accordingly adopted different concepts to foster the development of basic education both inside and outside the formal school system. At IIZ / DVV we consider it of central importance for our projects to take up the issue of non-formal adult education, and encourage further discussion of its necessity.

Educational policy and adult education

What is the status of educational policy in the various countries that host our projects?

In 1993, after a considerable delay, the Ministry of Education in **Lesotho** finally issued its five-year education plan (1991-92 — 1995-96). The plan confines efforts in adult education to the government-operated Lesotho Distance Teaching Center (LDTC), and concentrates there on the promotion of literacy. The governing party's election manifesto deals with non-formal education very briefly, but in that connection it does mention vocational training and rural development.

Steps have been taken in **Uganda** to bring the education system — and that also means non-formal learning and adult education — more into line with the country's current situation. The people of Uganda have come to recognize the necessity of creating a much broader base for functional education geared to adults, in particular where literacy training is concerned. This is reflected in public discussions relating to the constitution, the forthcoming elections, and government perspectives on the education system as set forth in its »White Book«.

The coordinating office of Uganda Joint Action for Adult Education (UJAFAE), our Ugandan partner organization, conducted a seminar in collaboration with IIZ / DVV, to discuss the recommendations contained in the government's White Book on future roles and structures of adult education and education in the non-formal sector. The proposals issuing from that seminar will be presented by UJAFAE at a hearing to be held by the parliament's White Book committee before the committee members go on to discuss and pass the White Book in April 1994.

Sierra Leone's educational system underwent structural reform in 1993 to legalize a nine-year system of basic formal education while providing for the learning needs of groups excluded from institutionalized learning (primarily girls). The latter aspect was included on the agenda of the country's educational reform package largely as a result of the long years of work on the part of our partner organizations in Sierra Leone in collaboration with IIZ/DVV. Our partner organizations will be participating in virtually all the newly established international programmes to foster basic education. In an unprecedented decision, the government of Sierra Leone has agreed to subsidize the non-government Sierra Leone Adult Education Association (SLADEA).

Women's Link

ISSUE V [illegible]

Sierra Leone Women Breaking Barriers

IIZ/DVV cooperation in Africa and partner organizations

IIZ/DVV collaborates in Africa with government, non-government and university adult education institutions. In smaller projects like those in Senegal, Guinea or Ghana, the cooperation arrangement functions between the partner organization and IIZ/DVV's headquarters directly. Scholarship programmes are among those that operate in this manner. In some countries IIZ/DVV maintains project offices for a limited time run by IIZ/DVV directors, as is currently the case in Madagascar, Lesotho, Burundi and Uganda. Operating through a field office facilitates closer dialogue with partners, the use of different approaches, and the development of new forms of cooperation. In Sierra Leone, for example, after operating through a field office for 12 years, IIZ/DVV was able to close its office in 1993, and turn over the responsibility of organizing cooperative efforts with its five Sierra Leonean partner organizations to the joint coordinating committee which the partners have established for that purpose.

Following is a country by country listing of the African organizations and universities with which IIZ/DVV maintains partnerships according to the stand as at 1993. (In reference to African universities participating in our scholarship programme, the list is not exhaustive.)

Angola: *Ministério da Educação, Departamento Ensino de Adultos*, Luanda

Botswana: Department of Adult Education, University of Botswana, Gaborone

Burundi: *Programme Régional de Formation et d'Echange pour le Développement, PREF-ED*, Kigali

Cameroon: *Institut Panafricain pour le Développement, IPD*, Douala

Ghana: Institute for Adult Education (IAE) / Legon University, Accra

Guinea: *Centre Africain pour le Développement, CENAFOD*, Conakry

Kenya: The Board of Adult Education, Ministry of Culture & Social Services, Nairobi/ Kenya Adult Education Association, KAEA, Nairobi

Lesotho: Institute of Extra-Mural Studies, IEMS, Maseru / Lesotho Association of Non-Formal Education, LANFE, Maseru / Lesotho Distance Teaching Centre, LTDC, Maseru

Madagascar: *Direction de l'Education Non-Formelle, DENF / Institut de Recherche et d'Application des Méthodes pour le Développement Communautaire, IREDEC / Centre de Formation Générale Rurale, CFGR / Centre de Formation Artisanale et Agricole, CEFAAM*, Mahitsy

Nigeria: University of Ibadan / Community Development & Health Department, Ibadan / University of Ibadan, Ibadan

Senegal: *Fédération des Associations du Fouta pour le Développement, FAFD*, Senegal

Sierra Leone: Institute of Adult Education and Extra-Mural Studies, INSTADEX/Fourah Bay College/University of Sierra Leone, Freetown / Institute of African Studies, Fourah Bay College/University of Sierra Leone, Freetown / Institute of Information & Library Studies, Fourah Bay College/University of Sierra Leone, Freetown / Adult Education Unit, A.E.U./Department for Education, Freetown / Peoples' Educational Association, PEA, Freetown / Sierra Leone Adult Education Association (SLADEA), Freetown / Njala University College (NUC), Njala

South Africa: University of the Western Cape, Centre for Adult & Continuing Education, Bellville

Swaziland: Division of Extra-Mural Studies, University of Swaziland, Kwaluseni

Tanzania: Institute of Adult Education, Dar Es Salaam

Uganda: Department for Community Development/Adult Literacy Section / Department for Community Development / Ministry of Local Government, DCD/MOLG, Kampala / Uganda Joint Action for Adult Education, UJAFAE, Kampala / Kiira Adult Education Association, KIIRA, Iganga / National Adult Education Association, NAEA, Kampala

Zaire: *Association ELIMU, Alphabétisation des Adultes et Développement Communautaire*, Uvira/Kivu

Zambia: Centre for Continuing Education, University of Zambia, Lusaka

Zimbabwe: Department of Adult Education, University of Zimbabwe, Mount Pleasant, Harare

Fields of action in cooperation

The new possibilities and challenges inherent in the complex setting described above are reflected in the broad range of development-oriented adult education programmes conducted by our partner organizations. The following section discusses some of the aspects of our joint work to illustrate current trends in African adult education. The selection of examples as well as the order of their presentation below were purely random.

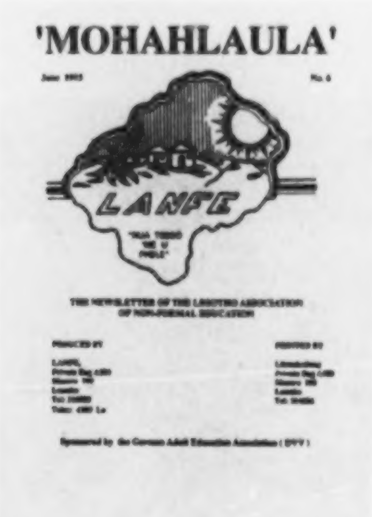
Is racism still an issue after the repeal of apartheid?

Ethnicity, social class and religious affiliation are becoming central issues for adult education on the African scene, too. They have already become issues of critical importance in South Africa, both in theory and practice. During the past few years, under the particularly difficult climate of apartheid, adult education organizations

have begun to take on the issues of anti-racism and anti-sexism in further training programmes geared to adult educators and community workers. Their efforts are based on the recognition that it will take more than just the repeal of apartheid to fuse South Africa's racially torn and ethnically fragmented society, and overcome sexual discrimination of black women in particular. The opening of formerly »white« institutions implies inevitable changes for society that will require wide scale attention. Adult educators will also need further training to effectively contribute to the awareness-building process. To this effect, the University of Capetown's Center for Adult and Continuing Education has begun to develop programmes and related teaching materials for the region. A handbook on the subject produced in 1993 with IIZ/DVV funds will serve to popularize the new approach, allowing it to be tested in other regions of South Africa as well.

»Khotso« means peace

Khotso is a greeting in Lesotho. For a long time, Lesotho seemed to be an island of peace in a sea of South African violence. More recent developments, however, show an increasing tendency for politically and personally motivated violence, loss of confidence in the state of the nation and lack of respect for human rights. For the first time in 1992, LANFE conducted a conference on peace education. The response was so positive that a second national conference was organized on the theme under the title »Human Rights, Peace and Development«. It took place in March 1993, shortly before Lesotho's first democratic elections in more than twenty years. The function brought together representatives from the political sphere, the economic sector, the various churches and non-government organizations to discuss factors and strategies relevant for the protection of human rights. It encouraged speakers and participants to look ahead rather than back, and sought their action-oriented contributions. In a list of premises formulated around the situation in Lesotho, the assembly specified the



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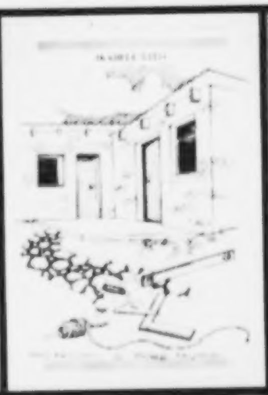


STORE

Stone cutting

Candle making

conditions that would have to be met for any significant development progress to be made. The near 90 participants proposed a plan for action specifying recommendations on the following points:

- Education must be considered a human right.
- Education on human rights should favour political tolerance and discourage violence.
- Recognition of human rights on the part of the government must lead to the prevention of legally sanctioned discrimination against women and to a guarantee of the freedom to engage in political activity.
- Provision must be made to ensure the social welfare of the needy.
- Efforts must be made to improve relations between the government and the royal family.

A special committee was established to work towards the attainment of those objectives. LANFE's managing board is represented on the committee. Contrary to expectations, an atmosphere of peace and calm was maintained during elections at the end of March 1993. There is no doubt of the important role served in this respect by awareness-building measures like the aforementioned conference.

Women are not just a target group

The impoverishment of Africa means the deterioration of living conditions particularly for women, who, in major regions of the continent, bear the triple responsibility of raising a family, bringing home an income, and upholding community structures. The problems of survival that they face anew every day leave them little opportunity to develop »liberating« energies of their own. Effective solutions tailored to their situations, interests and needs can only be designed by them, and in collaboration with them.

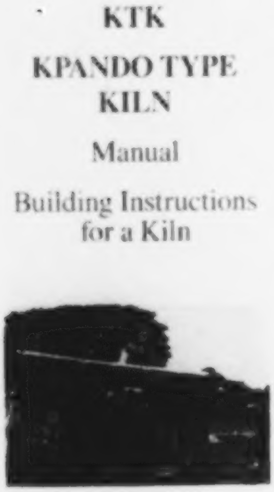
Improving income opportunities and conducting research on women and their lives

1994 Diary
Women, Action and Development

In recognition of this fact, the Institute's partner organizations in Sierra Leone established a commission on women whose objective is to support women in their organizing function, and to promote adult education for women. By now, all partner organizations conduct programmes geared to women. There are workshops to train women for gainful employment and continuing education functions to strengthen the organizational structures of women's groups. Credit funds have been erected, community-oriented projects are operating in the capital city, and research projects are being conducted, for example on »the influence of self-employment activities on the lives and self image of rural women« or on »basic education for rural women in the nutritional sciences«. A handbook for planning development workshops and seminars elaborated by women will facilitate the organization of continuing education functions. The experience collected by now in Sierra Leone indicates that despite their triple burden and cultural disadvantages, women are not necessarily powerless. But it is also important to know how women see themselves, how they perceive their disadvantages and their social position, and how they would want to change their situation. These are some of the areas that the commission on women is investigating in a long-term study whose results promise to be a valuable contribution to theory and practice. As of 1993, our partner organizations' coordination office in Freetown hired a full-time coordinator for women's programmes in an unmistakable sign of determination to fortify the women's sector.

Women and pottery in Kpandu

Pottery has long-standing tradition in Kpandu, a village located on Lake Volta in Ghana. The attractive designs and solid quality of the receptacles and sculptures have secured a market for the female potters despite keen competition from the plastic and metal sectors. Although the best clay sources were lost to the artificial lake created by



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KPANDO TYPE
KILN

Manual

Building Instructions
for a Kiln

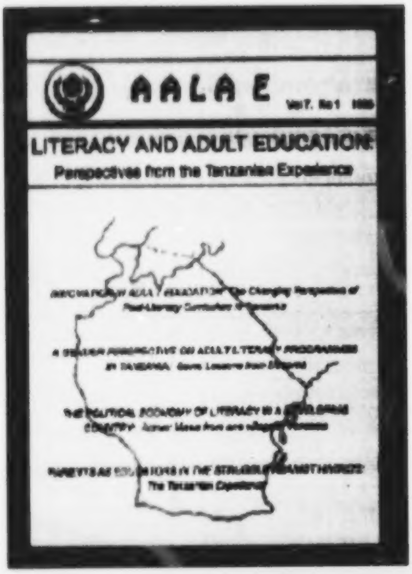
the damming of the River Volta in the 1960s, the pottery tradition has persevered. IIZ/DVV is working together with the Adult Education Institute at Ghana's Legon University in a kiln project to support the potters.

Pottery-making can only provide a dependable income for the women if they employ technically superior production methods and sound principles of business management. With this in mind, the women have formed a cooperative to acquire clay and organize marketing aspects among other things. A significant technical improvement has been the instalment of a new energy saving kiln that requires considerably less fire wood, burns more effectively for higher quality, and is safer than the former kiln, meaning less accidents. By the end of 1993, the advantages of the new technology had been confirmed. Now the project is considering measures for replication and is developing training materials and courses accordingly. The success of the kiln project has contributed much to improving the status of pottery-making in the village. The potters have received wide-spread recognition for their excellent work while improving their income. This has strengthened their social and economic position, and their families are able to share in the benefits of their success.

Women and networking

From its headquarters in Kenya, the African Association for Literacy and Adult Education (AALAE) organizes international dialogue on adult education and functions as a service organization to gather and provide access to relevant publications and information made available by member organizations. Sectoral networks are being developed in Africa to foster the exchange of experience among professionals in fields where interests extend beyond national borders. Some of the activities conducted by the well-organized women's network are presented below for the sake of illustration:

A large conference for female adult educators was held in Zimbabwe in mid 1993 around the theme: »Identity, Culture and Transformation«. Conclusions were drawn in connection with current organizational and institutional conditions in African development programmes geared to women. Criticism was voiced over the inadequate attention given to the adult education component and the tendency for providers to exclusively target male groups. It was agreed to establish a network of resource persons accessible to institutions involved in community and adult education. The network will provide consultancy services on questions of organization and assist in the professionalization of NGOs that specialize in catering to the interests of women. The cultural identity of African women is an aspect that will receive special attention. In ensuing years, the network programme will accordingly concentrate on questions involving the relationship between men and women insofar as it refers to African adult education institutions, basic and continuing education of adult educators, and the exchange of practical experience.



AALAE

LITERACY AND ADULT EDUCATION:
Perspectives from the Tanzanian Experience

MILITARISM & PEACE
EDUCATION IN AFRICA

Perspectives on the promotion of women:

The promotion of women has come to be an integral part of adult education, just as it has in other fields concerned with development. The many measures in support of women in recent years have brought their social and economic role into the spotlight, with the result that it is now receiving greater attention in development planning. Future efforts, however, will have to go beyond the concrete and conspicuous living conditions of women to critically examine their social position. In the long run it will not be possible to halt the processes that marginalize women through development concepts designed — for the most part by men — to focus merely on minimizing negative effects and strengthening positive ones.

The real perspective lies in

1. *securing the participation of women in shaping the processes of development at every level*
2. *developing concepts and strategies for adult education based on a critical examination of cultural and social gender-related stereotypes and division of labour and the subsequent obstacles and possibilities.*

A loss to the environment means a loss for mankind

Policies that force agricultural production for reasons of export, as well as strategies for survival on the part of the poorest members of society, can both lead to the collapse of a fragile ecology. It is hardly possible for tree-planting campaigns and similar awareness-raising initiatives to have a sustained influence on preventing environmental deterioration unless simultaneous measures are undertaken to significantly improve the living conditions of the poor. Ecological components will accordingly have to be woven into adult education programmes. But how? A project meeting in Sierra Leone in August of 1993 reached the following conclusions: The project's partner organizations and their staffs do not possess enough authoritative information on environmental education and the ecological situation existing in rural areas of the country. They need a better understanding of the role of rural women in conservation and use of the environment. An initiative should be organized through SLADEA's women's groups to plant trees (especially the multi-purpose »neem«), and to promote the use of more efficient wood-burning stoves. Such an initiative would have a positive influence on the economy by increasing the tree crop and decreasing the domestic use of firewood. As an integral part of all programmes; ecological themes should favour the elimination of environmental »illiteracy«. It is high time to develop a strategy for environmental education.

Help for self-help under difficult circumstances

The aim of the project operating out of Bujumbura is to strengthen local development-oriented NGOs in the lake region through staff development at the executive level and support of innovative approaches to self-help efforts.

The experience gathered in the course of this project has led to important realizations in regard to this objective. Professionals responsible for non-government organizations in Burundi, in a critical analysis of their own organizations, consider their most serious drawbacks the lack of staff experience at the grass-roots level, too little experience in cooperation with external partners, an unmistakable recipient mentality, and a tendency for rivalry among local NGOs that inevitably nurtures segmentation instead of concerted action. It is likely that the recent coup will fuel the overt or latent fires of ethnicity, and further undermine the already weak structure of interaction among NGOs, making it even more difficult to identify new partners. It seems to have become imperative to try and influence existing and potential partners in the direction of on-going inter-ethnic dialogue and models of joint action in order to discourage exclusion or defamation of one ethnic or political grouping on the part of another. It remains to be seen whether the administrators of the various NGOs are willing and able to respond accordingly.

Towards increased effectivity — literacy efforts in adult education

The focus of cooperation with the Department for Community Development of the Ministry of Local Government in **Uganda** is a pilot project, financed with support by UNICEF and IIZ/DVV, on »functional and basic non-formal education« in eight of the country's administrative districts. In 1993, based on a survey of needs conducted at the start of the project, primers and post-literacy reading material with corresponding teachers' handbooks and posters were elaborated in four national languages (Luganda, Luo, Runyankole/Rukiga and Runyoro/Rutoro), and in different versions adapted to the various regions. The materials were ready for print by the end of the reporting period. Groups organized to teach functional literacy have initiated their work in all districts where the literacy primers have been tested for applicability.

In **Lesotho**, *IIZ/DVV and UNICEF subsidized a three-day national seminar held in* December around the theme »Literacy and Development«. The seminar was attended by the Minister of Education and representatives from all important national and international organizations promoting literacy in Lesotho, who participated in formulating a list of recommendations for action in the field.

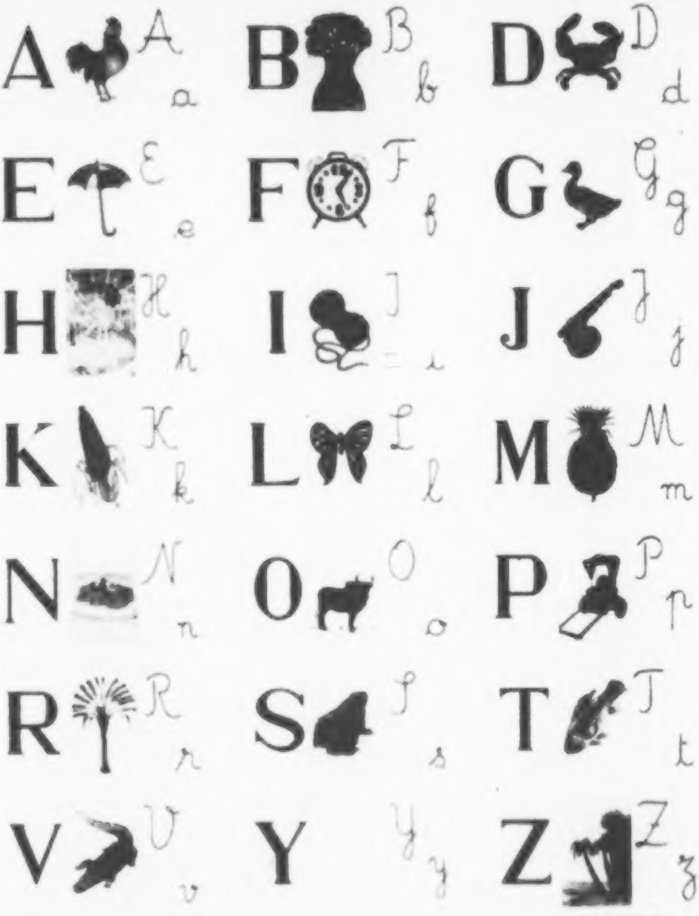
Teaching and learning materials

The production of teaching materials and informative documents occupies a key position in virtually all arrangements of cooperation with IIZ/DVV. In **Madagascar**, publishing activities have been systematically developed into one of the project's main functions. Several local specialists from the publishing field have meanwhile joined the project's staff. During the course of the reporting period, the project was able to expand its publications series: In the history sector, it published a text under the title »Ny Bokin-dRabisaona« in collaboration with the Tef'Boky project of the German Association for Technical Cooperation GTZ. Another product of cooperation was a poster on the Malagasy alphabet, 30,000 copies of which are now in print. A two-volume brochure on the raising of dairy cattle, in an edition of 5,000 copies each, was elaborated and published in conjunction with GTZ's animal husbandry project. The project was also represented through book stands at several exhibitions and agricultural fairs.

Ombivavy
be Ronono
Loharanom-bola
Loharanom-pahasalamana

The project has been able to upgrade the professional qualifications of its publishing staff. Considering the increased level of professionalization, and the fact that the concepts for publications and the test groups are furnished by organizations involved at the grassroots level, it can be said that the publications financed by IIZ/DVV fulfil the objective of providing quality reading material adapted to the rural population. Nevertheless, the project is not without problems. The government partners have considerably dimi-

NY ABIDY MALAGASY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nished their active participation, last not least owing to new regulations that have redistributed areas of competence. Their ebb in productivity leaves the major part of the work to the project office and its 15 employees. Another dilemma facing DVV, and other organizations in the publishing sector as well, is the absence of a network to facilitate widespread distribution of publications at the grassroots level. A concerted effort will be necessary to find a solution to this problem. The Malagasy NGO »Mediascope« conducted a study on the distribution and marketing of the aforementioned booklets. According to the results of that study, widespread distribution of printed material does not promise to be financially profitable in view of the weak purchasing power of the target group. In 1994, the project office and our partners intend to selectively test the market for books in a joint effort to determine whether and at what price the public can be expected to purchase the publications in question. Our local partners can only produce printed matter in the future if at least partial financial autonomy is feasible for them.

Upgrading qualifications of partner organization

The target group for development measures, according to official position statements on the campaign against poverty, including a BMZ paper on the promotion of basic education, should be the disadvantaged sectors of society. Adult education, however, has still another perspective that goes beyond work to alleviate poverty at the grassroots level: It must also seek to strengthen the institutional infrastructure of provider organizations. In practice this means improving the qualifications of the professional members of provider organizations and the administrating and directing staff of self-help organizations through measures including basic and advanced training. Determining needs, developing concepts, implementing programmes, analysing results, and making adjustments to cope with changing conditions are all tasks confronting our partners, tasks that call for high-profile orientation through qualifying measures related to content, concepts, methodology and institutional management.

A workshop conducted by PADECO in **Sierra Leone** in August is an example of such staff development. Forty-two participants, including voluntary workers and paid full-time employees, attended continuing education sessions on programme planning. For all five partner organizations, the workshop afforded the opportunity to take a closer look at problematic situations in adult education, to formulate objectives and set future accents. It lay the groundwork for increased future interaction and exchange between partners on areas including women in development, environmental education, peace education, or advanced training in adult education.

A meeting was held in **Madagascar** at the start of 1993 to follow up on the December 1992 seminar around the theme »participatory methods in self-help programmes«. Participants evaluated the methods of their own organizations with a view towards improvement. One outcome of the seminar was the government partner's change in direction away form lip service to participatory concepts towards a more democratic seminar style. A second was the establishment of a working group to support oganizations interested in the application and improvement of participatory methods. Another advanced training workshop was held in Madagascar for 23 participants from government and non-government partner organizations to plan a farmers' organization and discuss communication techniques in a rural setting.

Effectivity and goal achievement

The Institute for Adult and Continuing Education (IACE) at Makerere University in Kampala, **Uganda** offers a two-year course on the »Evaluation of Adult Education and Development-Oriented Training Programmes« in response to the observation that many such programmes are designed without due consideration to reality or desired goals. The course meets on weekends, and two one-week workshops are held each year. The objective is to prepare development and non-formal education workers to include an integrated evaluation component in the programmes run by their organizations with a view towards long-term effects. After successful completion of a final examination, participants are awarded certificates of attendance. Plans exist for an assessment study on practical application of the participatory evaluation methods taught in the course to determine its impact.

Improving coordination and status of adult education through cooperation among provider organizations

In principle, every adult, including those in our partner countries, should have access to opportunities for continuing education. There is a political dimension to this goal. Its fulfilment, namely, requires government recognition and support.

It is hardly conceivable for a single organization to have a nation-wide monopoly on the provision of adult education. Usually there is a variety of co-existing government, non-government and university providers, all with different types of experience, approaches and possibilities. Such diversity is optimal for coordination, cooperation, combined lobby activities and concerted resource mobilization efforts. In some cases, a national adult education association can assume the coordinating function. In others it is necessary to establish a special body for that purpose. Such entities should not be confused with national councils formed by governments for non-formal basic and adult education, although the latter can help to harmonize government programmes, improving the status of the education sector in question.

Since initiating the arrangement of cooperation in **Uganda** in 1985, IIZ/DVV has been working with its partners there through a coordinating committee. The committee is now operating under a new name, the »Uganda Joint Action for Adult Education«, a change intended to attract attention to the importance of adult education. In 1993, an office with a full-time staff was established with IIZ / DVV assistance. Besides organizing the above-mentioned conferences on the government »White Book«, and methodology in adult education, UJAFAE has begun to publish an adult education journal. Picking up on the tradition of the »Makerere Journal for Adult Education«, that was unfortunately discontinued in 1987, the new journal constitutes a significant contribution to the exchange of information and experience in the field.

In **Lesotho**, the Lesotho Association of Non-Formal Education (LANFE), with its steadily growing membership, makes any additional coordinating body unnecessary. LANFE's membership meanwhile comprises more than 100 organizations and 400 individuals, including virtually every important non-formal education institution and specialist in the country. The association provides its members with advice and further training services. Originally established as a forum and umbrella organization for adult educators, LANFE has meanwhile developed into more of a training institution for affiliated self-help organizations in response to an ever increasing demand on the part of their employees. Whether the association can do justice to both functions was the subject of debate during 1993. In any event, efforts to overcome weaknesses in the political lobby work should not exclude initiatives to increase the relevance of income-generating measures or the establishment of functional environmental education and literacy networks. Both lines of work can, on the contrary, mutually fortify one another.

Appraisal and outlook

The non-formal education sector, which is becoming more and more important as crisis overtakes the formal school system, is witnessing a rise in movements that seek the economic and social development of disadvantaged sectors of society while paying greater attention to environmental problems. Fostering these movements will increase the self-help potential of rural populations on the one hand, and improve their possibilities to earn a living on the other. IIZ/DVV projects have model character when it comes to strengthening partner structures and grassroots initiatives. They serve an important role in overcoming poverty in general, and in the promotion of women and the support of self-help initiatives in particular. When adult education is committed to a participatory approach, when it encourages self-help initiatives on the part of its target groups, when it provides basic and continuing education opportunities attuned to diverse economic, social and ecological living conditions, it can be a vital force in the shaping of social structures. This kind of strategy needs long-term planning. It takes considerable time to effectively develop social structures. By expanding the learning opportunities for society's neediest members, however, we can equip them to take better advantage of their own resources for development, and help them to increase their economic and social competence. By providing further training for adult educators, and strengthening the structures of our partner organizations, we are preparing single individuals and institutions to contribute to the establishment of lasting adult education structures with a much greater sphere of influence.

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INSTITUTE FOR INTERNATIONAL COOPERATION
OF THE GERMAN ADULT EDUCATION ASSOCIATION

ИНСТИТУТ ПО МЕЖДУНАРОДНОМУ СОТРУДНИЧЕСТВУ
НЕМЕЦКОЙ АССОЦИАЦИИ НАРОДНЫХ УНИВЕРСИТЕТОВ

INSTITUT DE COOPERATION INTERNATIONALE
DE LA CONFEDERATION ALLEMANDE POUR L'EDUCATION DES ADULTES

INSTITUTO DE COOPERACION INTERNACIONAL
DE LA ASOCIACION ALEMANA PARA EDUCACION DE ADULTOS

ДЕПАРТАМЕНТ ЗА МЕЖДУНАРОДНО СЪТРУДНИЧЕСТВО
ГЕРМАНСКО ОБЩЕСТВО ЗА ВИСШИТЕ НАРОДНИ УЧИЛИЩА

EKITEBE EKIKULU EKY'ENKOLAGANA WAKATI W'AMAWANGA
EKIBIINA KYA ABAGIRIMAANI EKIKULA AB'OKUSOMESA ABAKULU

NEMZETKÖZI EGYÜTTMŰKÖDÉSI SZAKOSZTÁLY
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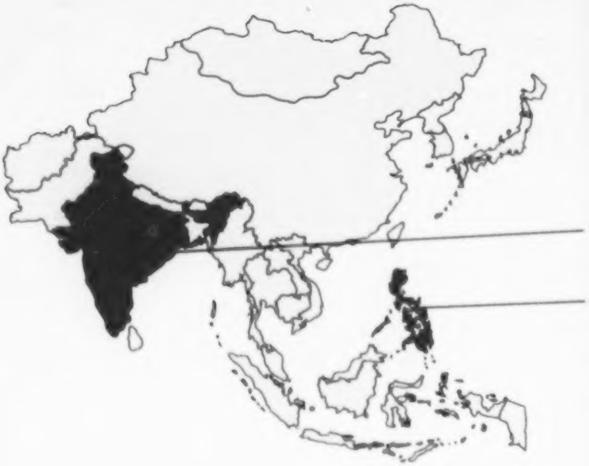

INDIA
PHILIPPINES
FIJI (outside map range)

■ Countries where IIZ/DVV has been collaborating with partner organizations for several years

■ Countries where IIZ/DVV supports small-scale projects

░ Countries in which IIZ/DVV sponsors scholarship programmes

Regional Cooperation with

ASPBAE

Asian-
South Pacific Bureau
of Adult Education

General situation

Asia is a continent of extremes. It has the world's highest population figures, regions that boast the world's fastest rate of economic growth, the majority of the world's poorest people, and is the home of all the great world religions.

In comparison with Africa, life expectancy figures are relatively high in Asia. The labour market has undergone rapid change resulting in significant waves of migration. Causes and consequences of accelerated rural migration can be observed in India, Thailand or Indonesia among other countries. AIDS is spreading at an alarming rate in Asia, too. High rates of school enrolment there are contrasted by the highest number of illiterate people in the world.

Old political tensions seem to have receded behind a surge of economic momentum in this enormous economic region which houses nearly a third of the world's population and already accounts for a fourth of the world's aggregate GNP. As of 1 January 1993, Thailand, Malaysia, Singapore, Indonesia, Brunei and the Philippines (the members of ASEAN — Association of Southeast Asian Nations) have grouped together to establish a free trade area. Vietnam and China have become rapidly integrated within regional and world markets. Nevertheless, the upward trend in economic interaction is no guarantee in itself for stable and peaceful development among the various countries of the region. The struggle over access to valuable resources remains a potential hot-bed for new conflicts. The ruthless pursuit of economic priorities all too often disregards the unique cultural traits and ways of living of native peoples and violates their rights. Structural violence continues to victimize society's poorest and weakest sectors, denying them access to education opportunities, health care services, and economic participation. Incidents of human rights abuse have been registered in Asian countries including Myanmar (Birma) and Bhutan. Military build-up in certain countries is further cause for concern.

The new consumer ideology stands in apparent contradiction to widespread religious views on the oneness of man with nature. Discussions around economic success tend to skirt ecological issues like wasteful exploitation of natural resources and contamination of air and water through industry and car pollutants that are a proven hazard to human health. Another area that receives too little attention is the impact of human intervention on the environment and the connection between factors like dam construction, deforestation or the destruction of coral reefs and the growing intensity of natural disasters.

IIZ / DVV projects of cooperation

It would not be conceivable for development to progress at such a rapid pace in many Asian countries without corresponding basic and continuing education opportunities for the people involved. This is evident from the fact, for example that 20.3% of Asia's potential work force is highly skilled labour, compared to a figure of only 6.3% for the same group in all Arabian, African and Latin American developing countries combined.

At the same time, however, development in Asia is accompanied by marked inequality. A great many people are deprived of its benefits, or must suffer its negative consequences. They are the victims of rural and urban disparities, gender inequalities, or environmental degradation that goes hand in hand with unrestrained exploitation of resources. It is such people who must be the chief target of development-oriented adult education. They need information and skills that will prepare them to directly improve their own living conditions. The learning needs of such groups are determined and addressed by IIZ / DVV's partner organizations in a variety of different approaches. Each partner organization has its own particular area of involvement. Specializations include basic and continued training for adult educators working in NGOs, the development of rural adult education programmes, the strengthening of self-help organizations for urban slum or pavement dwellers, and promotion of local environmental educators. Activities predominantly concentrate on qualifying the staffs of partner organizations and the NGOs or self-help groups with which they cooperate so as to improve their adult education potential.

Formal education statistics tend to mask the educational deficits and needs of Asia's people. In 1985, for example, net primary school enrolment rates (percentage of school-age children) were 96% in East Asia, 93% in China, 74% in South Asia, and 81% in India. Considering the low quality of instruction, the lack of teaching materials, as well as the high rate of desertion and repetition, there is reason to question the efficacy and relevance of »basic« primary education, notwithstanding rising enrolment figures. Back-sliding into illiteracy after leaving school is becoming more and more common due to a lack of opportunities to apply reading and writing skills in employment situations. Moreover, in some countries enrolment rates can no longer keep pace with population growth.

Partners

Until 1993, IIZ / DVV cooperation was restricted to various partner organizations in India, one in the Philippines, and to the Asian-South Pacific Bureau of Adult Education (ASPBAE) which serves as a go-between for professional dialogue with institutions in the entire Asian-Pacific region. Budget increments as of 1994, will permit us to expand our programmes in Asia. IIZ/DVV intends to participate in bilateral arrangements of cooperation in coming years in India, the Philippines and in Vietnam.

Following is a list of our current partners in Asia:

In India

Society for Participatory Research in Asia (PRIA), New Delhi
Society for Promotion of Area Resource Centres (SPARC), Bombay
Seva Mandir, Udaipur
SAHAYI-Centre for Collective Learning and Action, Trivandrum
UNNATI-Organisation for Development Education, Ahmedabad
Centre for Workers' Management (CWM), New Delhi
Centre for Communication Resources Development (CENCORED), Patna

In the Philippines

Center for Environmental Concerns (CEC), Quezon City
Trainors' Collective Inc. (TCI), Quezon City
Community Awareness and Services for Ecological Concern (CASEC), Tagbilaran/Bohol

Regional

Asian-South Pacific Bureau of Adult Education (ASPBAE), Secretariat General in Colombo, Sri Lanka

The Asian-South Pacific Bureau of Adult Education (ASPBAE)

How can success be measured in a regionally organized adult education association whose membership comprises 123 organizations and 83 individuals? How can cooperation be effective among so many members in such a large region representing such a wide range of relevant competence, experience and innovation? Following extensive preliminary analysis, ASPBAE passed a resolution at its general assembly in 1991, setting its future agenda. Cooperation among ASPBAE members since then has been organized in theme-oriented networks and is carried out through regional, subregional and national programmes. The themes are:

- Literacy and education for all
- Education for women's empowerment
- Peace education and human rights
- Environmental education for sustained development, appropriate technology and environmental protection
- Workers' education for social development

In addition, measures are organized to upgrade the qualifications of the association and its members in the areas of planning, directing and evaluating.

Regional, sub-regional and national levels

Because of the great social, economic and cultural diversity of the region, the strategy of sub-regional networking has advantages over the development of regional adult education models. This is also recognized in ASPBAE's organizational structure. The Association maintains a small secretariat in Colombo, Sri Lanka, and has four coordinators, one for each of the respective sub-regions — South Asia, East Asia, Southeast Asia and the Pacific. There are many paid and voluntary workers within the various sub-regional networks and their groupings at the regional level whose dedication complements the network structure.

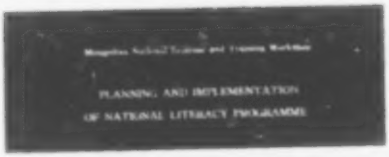
Practice shows that professional cooperation on a regional basis makes it possible to optimize existing strengths and overcome weaknesses in specific partnership programmes and activities. A case in point was the regional further training programme on environmental education that was developed based on experience furnished by the Philippine Center for Environmental Concerns. Cooperation can also be productive on a sub-regional level, a good illustration being a seminar around the theme »Environmental education in an urban setting« conducted by the sub-regions East Asia and Southeast Asia.

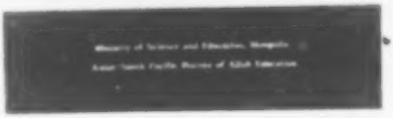
In order to be relevant for adult educators, training measures must address the subject to be taught and the methodology for teaching it. They cannot be developed as universally transferable blue-prints. They must seek to assist affiliated organizations to become more competent in designing culturally appropriate and locally relevant programmes.

Programmes adapted to any given country should draw on the relevant know-how existing within the region to remedy the educational deficits of workers in the field, or to design curricula and develop learning materials for a particular provider on a particular subject.

On the other hand, during 1993, the information and communication system of ASPBE proved to function well on a regional scale. Several newsletters featuring the same articles and reports on the different networks were published in the four subregions. Central coordination allowed the publishers to achieve their goals while saving valuable time. ASPBAE publications are also translated into other languages, e.g. issue no. 55 of the ASPBAE Courier on environmental education, which was published in Chinese in 1993.

Measures for 1993 extended geographically from Sri Lanka, Bangladesh, Nepal, Bhutan, Vietnam, Mongolia to Western Samoa and Fiji. Following is just a sample of ASPBAE's activities:




Ministry of Science and Education, Mongolia
Asian-South Pacific Bureau of Adult Education

Literacy and education for all

Together with the Department for Adult Education of the Ministry of Education in Thailand and the NGO World Education, ASPBAE expanded cooperation with the Ministry of Education in Vientiane, Laos.

Stated functions and goals are: to test the appropriateness of the basic education curriculum for its target groups insofar as concerns approach and didactic methods; to increase the nationwide applicability of the curriculum; to provide further training in participatory methods for the members of the Laotian institution's staff at all levels, local through national; and to increase the sphere of influence for non-formal basic education through coordination with other areas including health, agriculture and with the Laotian women's association.

Cooperation to date indicates that voluntary Laotian workers at the community level need ongoing support, advice, and further training to implement locally relevant activities. It will remain incumbent upon ASPBAE to provide qualified support in the development and adaptation of learning materials and curriculum, the assessment of needs, and the design of community-oriented education programmes.

Education for women's empowerment

The most dynamic developments during the reporting period took place within the network for women's education. Education for women should not be seen only from a sectoral perspective; it has a place wherever adult education goes on. Accordingly, ASPBAE has developed a holistic outlook on participatory learning with particular sensitivity on issues concerning gender. However, it is also necessary to improve the image of education for women as a sector. Its goals and contents merit special consideration. Principles in this connection were elaborated at a regional conference held in October 1993. They stressed the following points:

- Equal access to educational opportunities must be secured for girls and women.
- Building awareness on the implications of gender-specific roles and images in education and in development planning, as well as in patriarchal and democratic systems, must be made an integral part of education for both adults and children.
- Curricula and pedagogy must be revised to eliminate gender-discriminating contents.
- Women should have the opportunity to learn to improve their critical thinking and decision-making abilities, thereby increasing their chances to participate in social and political life.
- Accordingly, education for women must also address political and economic issues, inform women about their possibilities for taking part in local and national government activities, and increase their understanding of human rights and their own reproductive rights. The tendency to negate traditional systems of knowledge and the experience of women must be reversed. Knowledge and experience of this sort must be recognized and used.

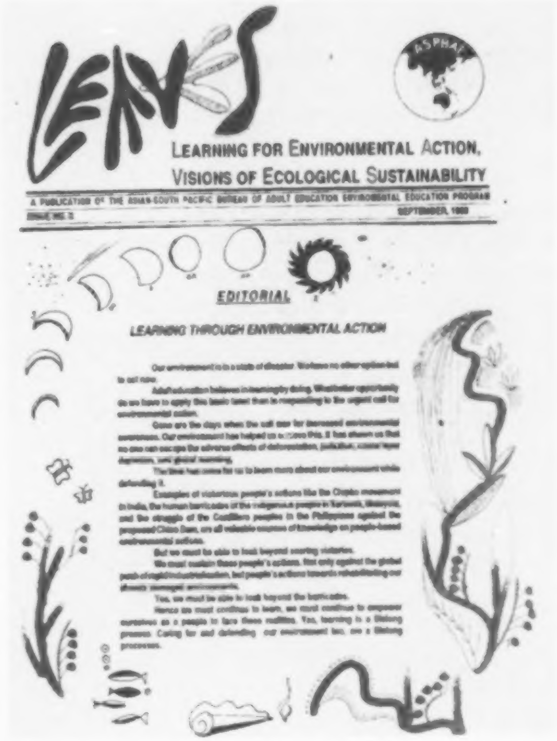
Among other measures, a »Women's Gender Sensitivity Workshop« was held for 30 participants in Fiji in November 1993 to make this framework more concrete in a national context.

EDUCATION FOR WOMEN'S EMPOWERMENT:
PERSPECTIVE & STRATEGIES

ASPBAE
Asian South Pacific
Bureau of Adult Education

Towards Fourth World Conference on Women

Environmental Education for Sustained Development



LEAVES

LEARNING FOR ENVIRONMENTAL ACTION, VISIONS OF ECOLOGICAL SUSTAINABILITY

A PUBLICATION OF THE ASIAN-SOUTH PACIFIC BUREAU OF ADULT EDUCATION ENVIRONMENTAL EDUCATION PROGRAM

SEPTEMBER, 1993

EDITORIAL

LEARNING THROUGH ENVIRONMENTAL ACTION

ASPBAE is striving to formulate an environmental philosophy relevant for the regions of Asia and the South Pacific. They intend to integrate such a philosophy within adult education programmes within their sphere of influence, and to disseminate educational material on environmental issues.

In 1993, the network on environment, which publishes its own newsletter, initiated studies on national policy on environmental education in South Asia. The object was to investigate national environmental policies and their practical implications in Bangladesh, India, Nepal and Sri Lanka, and to propose relevant programmes for each of those separate countries.

Human rights and peace education

Concern over human rights is still rejected in the region as a western notion. None the less, ASPBAE considers it to be one of the important functions of adult education to confront that issue in view of the numerous accounts in different countries of violations of the right to life, freedom from violence and development. Human rights and peace education are interlinking concepts, for peace is also defined as social justice, while social violence breeds abuse of human rights. ASPBAE has begun to become involved with the fostering of awareness on the human rights situation in certain countries, also in a gender-specific context.

A workshop on human rights issues focused on the situation in the Pacific subregion. Among the problems identified were the conditions on the French island of Bougainville, the situation threatening Maori rights, the social repercussions caused by multinational enterprise in Fiji, nuclear testing, and drift-net fishing. Countermeasures are being planned for the countries of the sub-region in question.

Workers' education for social development

This network is concerned with the educational interests of workers in Asia. In 1993, ASPBAE launched a pilot project for migrant workers in Macao and China. In a joint effort together with the Chinese adult education association, ASPBAE organized a further training seminar in Foshan City, where participants from all over China met to discuss a broader concept of workers' education including social components.

ASPBAE is also working very intensively on the elaboration of training materials which will be particularly relevant for East Asia.

China — A special programme

Since 1981, provision has been made in the cooperation between IIZ/DVV and ASPBAE for special programmes with a changing focus. The first of such programmes were regional training courses for adult educators from urban institutions. After concentrating on participants from Southeast and East Asia, a third phase provided for experience exchange between members of the Chinese Adult Education Association and adult education practitioners from other countries of the sub-region. Although there was a positive learning effect for the Chinese participants, the programme did not manage to include young adult education practitioners from China. Because of the improved budget situations in many Chinese provinces and cities, it has become possible for Chinese delegations to finance study trips on their own in the future. The role of ASPBAE in that connection will be restricted to coordination. On the other hand, more ASPBAE functions will be taking place directly in China in order to enable a considerably larger circle of Chinese adult educators to take part.

Assessment of ASPBAE efforts

ASPBAE's success as a regional organization is manifest in the increased competence of its member institutions and their staffs, and the quality of its programmes. Further training measures with specific theme focuses can be deemed effective if they are adapted to national and local conditions and have an impact of practical value for the poorest members of society. Another important measure of their success is whether they help to improve the public image of adult education as an integral factor of development.

In 1992 and 1993, ASPBAE crystallized its programme agenda, increased its membership, developed effective systems to address the educational interests of women, indigenous peoples, refugees and migrants, and in general succeeded in professionalizing its programmes and activities. An ongoing process of self-evaluation and critical assessment of specific programme components will allow ASPBAE to continually update its concepts and revitalize its role as a dynamic regional adult education organization.

India

General information

India has close to 876 million inhabitants, or 16% of the world's population, in an area that constitutes 2.5% of the earth's surface.

In India, ten languages are spoken by more than twenty million people each, twenty-three languages by from one to fourteen million. There are 1619 other languages and dialects besides.

The expansion of irrigated arable land led to a significant boost in agricultural production. During the 1980s, annual economic growth averaged more than 5%, with an increase in economic and social mobility as a consequence. The growth of the middle class to an estimated 150 million people is a significant indication thereof. However, consumption-oriented urban development continues to be a facade for social polarization, deepening poverty, absence of political perspectives, ignorance regarding indigenous cultures, and ecological deterioration.

The percent of inhabitants living below the poverty line has fallen during the past two decades, but because of population growth, there has been no significant change in the size of that sector in terms of real numbers. Neither has there been much change in the factors causing poverty. It is the distribution of land, lack of employment opportunities, debt problems and implications of the cast system that force people to flee to the cities. The fact that 15 million people are literally enslaved by debt is one of the worst consequences of exploitation and denial of rights. Close to five million of the victims of debt-induced labour are children forced to work for the most part as farm hands, quarriers, construction workers, carpet weavers or domestic servants.

It was only in 1947 that India became a political nation, and it is not just the political struggles for independence in Punjab, Kashmir and Assam that threaten its continued existence. Centrifugal forces such as these are compounded by a rising tendency for violence motivated by sectarian animosities, and a hopeless social and economic outlook particularly for underprivileged youth.

Civilian initiatives are developing in each of the federal states. Their varying strength determines their potential to empower the underprivileged and create consensus. The last two decades of economic and political crisis, but particularly the 1980s, have witnessed a rise in social action movements and NGOs seeking to increase social, economic and political participation on the part of the poorest of the poor. The groups and NGOs concerned concentrate mainly on income-generating activities, consciousness-raising efforts, fostering of self-help initiatives and occasionally on literacy and post-literacy development. The number of NGOs existing in 1992 was estimated at 25,000. There is a trend in the direction of cooperation around specific themes, and specialization through networks and as service institutions. A broad spectrum of relationships exists between the government and NGOs, with ambivalence on both sides. Some NGOs are controlled by the government, others cooperate with the government or even act as agents to implement government programmes. Still others completely reject government development schemes. A self-government concept called Panchayat Rajs, introduced through a constitutional amendment at local and municipal levels, also offers new perspectives for non-formal education. Organized measures will be necessary to strengthen capabilities and skills of the people to use their say in local development matters.

Main areas of cooperation

Rural adult education

From 1981 through 1993, IIZ/DVV has been supporting the education efforts of Seva Mandir, a voluntary organization engaged in development in Rajasthan. During that period, Seva Mandir underwent a process of growth exemplary for an NGO working in a rural area sorely neglected by the government. It conducts a broad range of activities including wasteland development, community forestation, irrigation projects employing a new method, health education, conscientization using vehicles like theatre and puppet shows, supportive work with women's groups, creation of a mobile library, organization of meetings to provide information on environment and agricultural problems, and the operation of several dozen rural adult education centres besides. Over the years it has proven that culturally appropriate adult education oriented to the needs of its target group is a significant integral component of rural development. Many Indian adult educators and development workers have gone through an apprenticeship, so to speak, at Seva Mandir. Our partner has meanwhile become a widely recognized institution. Its continued work in the field of adult education is assured through cooperation in government programmes and support from other international donor organizations.

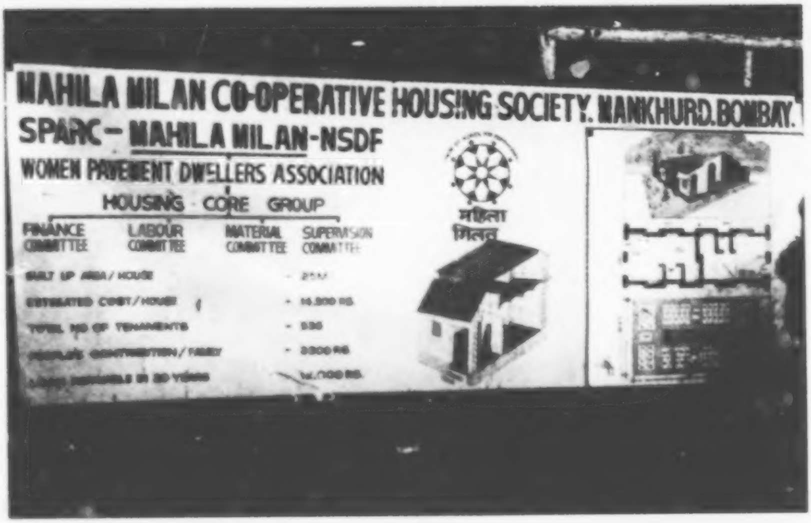
Strengthening of urban initiatives for slum dwellers in large Indian cities

Following China, India still has the region's lowest urbanization rate. Nevertheless, India is notorious for its urban slums. City dwellers account for approximately a quarter of India's population, and 30% to 50% of all urban inhabitants live under precarious conditions. Unjust distribution of land and resources in rural areas has its parallel in urban areas in the form of inequality where access to services and information is concerned. Urban administrators have not developed any effective means to cope with this phenomenon. The extremely poor may be viewed as cheap labour, but not as equal members of society entitled to decent living conditions.

Many of these poor people, however, have developed survival strategies for earning a living and organizing themselves socially. The Society for Promotion of Area Resource Centres (SPARC), an IIZ/DVV partner, is working together with the National Slum Dwellers Federation and Mahila Milan, a women's organization, to strengthen community-oriented self-help initiatives of slum and pavement dwellers in Bombay. Non-formal learning programmes enable these people to seek alternatives and change their desolate housing and health situations step by step by informing themselves about their legal situation and possibilities to acquire land, make hygienic improvements, and finance new living accommodations.

In 1992, the project began to support a process of replication in an effort to transfer the approach based on the methods of participatory research to other large cities of India by forming teams of educators to organize the exchange of information and the development of education programmes with slum dwellers elsewhere. As NSDF and Mahila Milan workers have become more qualified, SPARC has been able to restrict its participation to direction of the teams, evaluation of their work, and provision of further training for the educators. By now, between 50 and 60 women and men experienced in community organization in Bombay are active members of the training teams. Open workshops and exposure visits to Bombay by representatives from initiatives in other states have proved to be effective methods for them to exchange experience and evaluate their local situations together. Photography is used to document the learning processes. Experimentation with audio-visual and written learning materials needs to be encouraged.

The goal is not to formalize learning processes, for experience has shown it to be counter-productive to allow outside influences to determine the pace and level of learning. Greater success is assured if conditions are established to facilitate interaction among self-help initiatives.


MAHILA MILAN CO-OPERATIVE HOUSING SOCIETY. MANKHURD. BOMBAY.
SPARC – MAHILA MILAN-NSDF
WOMEN PAVEMENT DWELLERS ASSOCIATION
HOUSING CORE GROUP
FINANCE COMMITTEE
LABOUR COMMITTEE
MATERIAL COMMITTEE
SUPERVISION COMMITTEE
महिला मिलन

The urban situation of the poor with all its injustice makes it inconceivable for any outside influence to provide those affected with an effective response to their needs for information and education. Moreover, extraneous models to alleviate poverty are neither financially feasible on a larger scale nor are they self-sustaining. Therefore, alternative strategies must be researched and tested for efficacy. Professional adult education has an important function here. In line with this concept, SPARC's approach prepares community leaders to organize and monitor learning processes for community members.

Various pitfalls can be avoided by this strategy, namely:

- The need for an NGO to enlarge its staff of specialized workers to meet increasing needs for training in an expanding field of action
- The accompanying risk that existential reasons might convert institutional concerns of the NGO into the dominating factor for deciding strategic questions
- Inadequate exploitation of alternative sources of information by neglecting to strengthen basic and further training skills of active members of the self-help communities who are potential agents of learning processes.

The growth of SPARC and the increased capacity of NSDF and Mahila Milan to form teams of educators are measures of their success.

Through active participation, women can gain recognition of their key role as possessors and producers of knowledge and change their social and economic roles and functions within the communities and their movement. Mahila Milan has special programmes geared to better prepare women for such participation and to help them organize and manage savings and credit funds.

This strategy — stressing the capacity of the poorest members of society to learn and to help themselves — is an innovative concept of adult education which also ensures participation on the part of women. It contributes to the alleviation of urban poverty by addressing the issues of land ownership and living conditions in urban settings, and urban ecology as well.

SPARC has enriched the field of adult education in theory and practice with its experimental and innovative schemes: basic education for slum and pavement dwellers is directly related to their living situation and is action oriented. It is hardly likely that SPARC will grow to be too large as an institution, for rather than monopolizing the tasks of basic and further training, it makes provision for those tasks to be assumed by the self-help organizations.

Fields of action for a service-oriented adult education organization: Training to qualify NGOs and self-help groups, production of information and learning materials, studies and research

During its ten years of existence, the Society for Participatory Research in Asia (PRIA) has undergone an astonishing process of expansion because of its competence in providing basic and further training and information for non-government development organizations in India. Its growth has gone hand in hand with the growth of the NGO movement whose leaders, organizers and educators have counted on training programmes to remedy weaknesses in their organizations. There is an ongoing need for training in methods of direction, management, and bookkeeping; planning, implementation and evaluation of participatory programmes; and the production of adequate information and learning materials. The various initiatives also need more opportunities for interaction with one another.

Around 500 NGOs and grassroots groups have participated in recent years in PRIA's subject-oriented programmes and training schemes for educators.

Following its phase of rapid institutional development, PRIA is facing a period of structural consolidation. At the same time, it is devoting more energy to its supportive role for self-help groups and new adult education initiatives geared to specific sectors and regions.

This will foster development of educational opportunities attuned to the different local, social, cultural, political and economic circumstances, and offered in the various local languages. PRIA sup-

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ports regional continuing education centres in the development of their institutional structures and implementation of their programmes, while providing further training for their teaching staffs. Together with the Third World Studies Center in Delhi, for example, it works on increasing awareness to discourage communalist and fundamentalist violence in Uttar Pradesh. With CENCORED in Patna, it holds continuing education seminars for the members of Panchayat Rajs in Bihar on the organization of basic education and other topical development issues. And with the New Himalayan Organisation for Peoples' Education in Kangra, it conducts studies to investigate more effective means of organizing income-generating activities for women in Himachal Pradesh.

Support from IIZ/DVV has been a decisive factor in helping PRIA to become a leading producer of informative literature as well as teaching and learning materials. It produces manuals, for instance, containing modules based on the methods of participatory research for women's education and courses for replicators. It publishes periodicals on specific themes. The September issue of »Land and People«, one of its periodicals, focused on the complex issue of nature preserves that are often established without regard to the ways of life of indigenous peoples. Another periodical, KRITI, is a medium of expression and interaction on women's perspectives, issues, experiences and education that analyses the patriarchal structures of society in India and evaluates income-generating programmes for women.

Articles published on subjects such as these are not just based on theory. PRIA has accumulated practical experience in related fields and supports local providers in the implementation of concrete measures, e.g. workshops on nature preserves, alternative land and water management, or literacy for Moslem women (in Uttar Pradesh).

PRIA maintains comprehensive archives and an excellent reference library. Plans in connection with documentation for the 1994-1996 project term include measures to increase local reference material and information, and to work with local groups to intensify their research and evaluation activities.

Alongside the three-phase training model (one week per phase), which has proved successful in practice, it has been deemed necessary to offer a course lasting several months to upgrade the qualifications of NGO staff at the executive level. Irrespective of the programme's future form, which is still being discussed, it will undoubtedly be another building block for a basic and continuing education structure oriented to needs, with a participatory approach, and committed to social change.

The Philippines

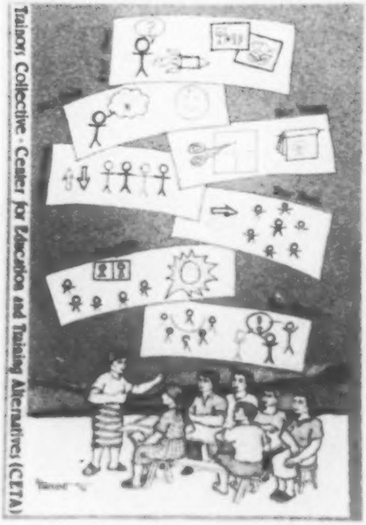
General situation

Centralization characterized the style of government during the post-colonial era through the Marcos regime. Continuous state intervention in the economy was an expression of the ruling clan's talents to use politics for its own economic interests. Government mismanagement coupled with an inefficient economy was the consequence and in turn the motivating force for opposition to the Marcos dictatorship. With a policy of economic liberalization, the new government is now striving to convert the Philippines into a »new industrialized nation«. Political transformation is evident from the separation of powers within the government that has been introduced over the past 10 years. The system of checks and balances within the executive, legislative and judicial bodies, together with steps towards administrative decentralization, has improved chances for civil and social progress.

Non-government interest groups are increasingly availing themselves of these chances. After the state of emergency was lifted in 1986, a movement of People's Organizations (POs) arose among the underprivileged sectors and countless new NGOs were established. The various NGOs have become specialized in the services they offer and have different areas of focus. They address a wide variety of different target groups and cover different regions. The NGOs work together at the grassroots level with the POs supplying them with training, advocacy and other measures of support.

Areas of cooperation

Since 1992, IIZ / DVV has been supporting the Center for Environmental Concerns in its efforts to train staff members of various NGOs in environmental education and the elaboration of curricula and learning materials attuned to diverse regions and target groups. The project has successfully fulfilled its goals for 1993, namely to evaluate the progress of existing further training programmes; to plan and test an advanced training course for educators as well as community-oriented seminars on environmental rehabilitation technology to correct local ecological damage; and to prepare a manual


Trainors Collective - Center for Education and Training Alternatives (CETA)

and other informative materials. The evaluation revealed that it will be necessary to provide further training for staff that has already participated in training programmes in order to enable them to independently organize local environmental education measures. It was further concluded that the coming project term should have as its goal, inter alia, to ensure that CEC measures correspond to the culture they address while remaining action oriented and locally relevant.

IIZ / DVV assistance was channelled into arrangements of cooperation with

- The Trainors' Collective Inc. (TCI) in Quezon City to qualify educators for grassroots work with the indigenous population in Mindoro and female urban slum dwellers in Quezon City;
- Community Awareness and Services for Ecological Concern (CASEC) in Tagbilaran, Bohol, an NGO established by women, farmers, fishermen and youth groups who work together for environmental protection in Bohol, to help that group systematize and upgrade the quality of its work through projects of environmentally oriented grassroots education.

Evaluation and outlook

Project focuses in Asia are a mirror of the main social problems of the region. The work of all IIZ / DVV's partners in practice is institutionally appropriate, innovative in approach, flexible with regard to methods and geared to the further development of participatory forms of teaching and learning.

We point out that the measures of support cannot provide comprehensive coverage or satisfy all needs. They can only focus on certain sectors and regions, and consequently serve as models. We also point out that every programme we support is a joint undertaking between our association and our partners, and that contributions come from both sides.

It is apparent from the success of so many single measures that the support lent by IIZ / DVV to (non-government) adult education organizations in Asia does indeed serve to enhance their capacity to provide an adequate response to the problems suffered by socially or economically marginalized sectors — slum dwellers, women, indigenous peoples, and migrants in particular, and the environment. Programmes confronting poverty, misery, oppression and ecological destruction will continue, but with a view towards even greater efficacy in the future, increased attention will be devoted to raising the status of non-formal adult education and developing the service character of adult education organizations.

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INSTITUTE FOR INTERNATIONAL COOPERATION
OF THE GERMAN ADULT EDUCATION ASSOCIATION

ANNUAL REPORT

ИНСТИТУТ ПО МЕЖДУНАРОДНОМУ СОТРУДНИЧЕСТВУ
НЕМЕЦКОЙ АССОЦИАЦИИ НАРОДНЫХ УНИВЕРСИТЕТОВ

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INSTITUT DE COOPERATION INTERNATIONALE
DE LA CONFEDERATION ALLEMANDE POUR L'EDUCATION DES ADULTES

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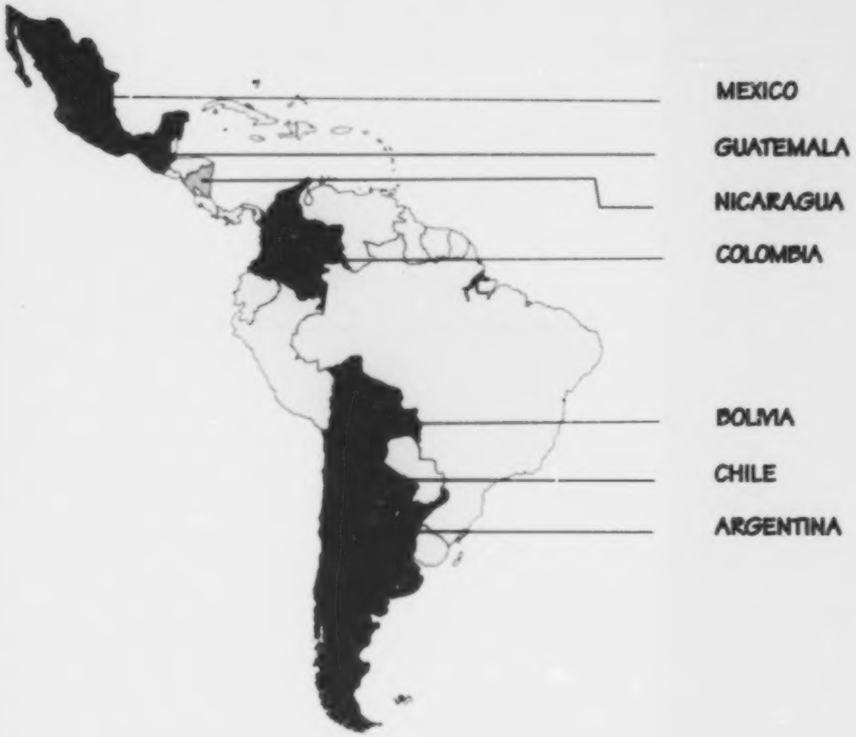
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COLOMBIA
BOLIVIA
CHILE
ARGENTINA

■ Countries where IIZ/DVV has project offices in charge of long-term cooperation

■ Countries where IIZ/DVV has been collaborating with partner organizations for several years

▨ Countries where IIZ/DVV supports small-scale projects

Regional Cooperation with

CEAAL

Latin American Council of Adult Education

General situation

Most countries in Latin America are formal democracies. A variety of circumstances indicate that they are also operating democracies. During the past several years, for example, there has been no cause to question the propriety of voting procedures in presidential elections in countries like **Bolivia**, **Chile**, or even in **Paraguay**, where the changeover from dictatorship to a democratic form of government is still so recent. In other countries like **Colombia** and **Panama**, where presidential elections are slated for 1994, reports of widespread irregularities, manipulation and corruption are no longer common. **Guatemala's** Constitutional Court succeeded in blocking a »self-coup« on the part of former President Serrano when he attempted to seize power in May 1993, by dissolving Congress. Public protest over government corruption in **Brazil** became loud enough for the democratic process to topple the ruling president, a remarkable achievement considering the size of the country. That democracy is also taking hold at the municipal and department level in various countries is expressed in the growing tendency for citizens to participate in the electoral process. After decades of an altogether different kind of experience, such encouraging signs cannot be taken for granted.

And yet, it would be naive to assume that the political scene in Latin America is now totally immune to despotism, misfeasance, constitutional crimes, corruption, political persecution, voting fraud, and so many other all too familiar types of unlawful activities. In **Mexico**, the *Partido de la Revolución Institucionalizada* (PRI), which has been in power for generations, is viewed with deep-seated distrust, and not just since the unexpected Zapatista revolt in Chiapas. In **Peru**, by arbitrarily rewriting the rules of parliamentary democracy, President Alberto Fujimori has managed to consolidate his power, apparently with the approval of the majority of Peru's electorate. While watching their public officials being openly patronized as the upper echelons of government pocket unjustified gains, most **Argentines** are wondering why corruption of the type prosecuted in Brazil is treated with impunity at home. The military that spawned so many dictatorships and despotic governments in the past still wields the power in many countries, either directly or indirectly.

Relative progress in improving democratic structures in Latin America, however, should not be mistaken for progress in improving the actual standard of living for the popular majority. It is the masses who suffer the consequences of neoliberalist prescriptions. They are the ones deprived of social benefits with progressive disintegration of a social service web already weak to begin with. Their jobs are lost as privatization continues in key industries. Their living conditions deteriorate as natural resources are exploited for foreign markets while more and more arable land is devoted to monoculture for export, and the pace of ecological destruction accelerates accordingly. They feel the brunt of excessive foreign debt burdens and adverse terms of trade with increasing outflow of revenue as ever more credits have to be serviced from the World Bank and the Inter-American Development Bank as well as from bilateral agreements of cooperation and private sources. Indicators like economic growth (and some rates, like in **Colombia** with its more than 5%, are impressive), relative monetary stability (for example in **Bolivia**, where inflation is rising at a rate of 9%), **Mexico's** admission to the North American Free Trade Agreement (NAFTA), or model development in countries like **Mexico**, **Venezuela** or **Argentina**, which already nearly enjoy »First World« status, should not blind us to the fact that the bulk of benefits go to a relatively small sector of the population. There continues to be disparity in the development of Latin America's societies.

In **Colombia**, for example, 80% of all the workers in the trade sector earn less than the minimum wage of US$ 102 per month. The minimum survival budget for a working class family, however, is officially estimated at US$ 195 per month. Moreover, far more than half the entire working population have jobs in the informal sector where there are no mechanisms of social security. The majority of those jobs are held by women who have families to feed. With a more liberal economic policy that stimulates business streamlining through labour force reductions, the informal economic sector is bound to grow. Although social responsibility on the part of the state has been written into the constitution, the government has committed itself to a »development« model that completely depends on the presumed self-regulating forces of private economy while restricting possibilities for state intervention and releasing the government from its obligation to provide social services. Deciding in favour of this »new« model in Latin America has triggered a wave of redundancy while converting public health, education and social insurance systems into private enterprise. Material impoverishment of growing sectors of the population and an alarming increase in criminal violence are the result. According to statistics, 15,000 murders were committed in the course of everyday conflicts during the first half of 1993 alone.

It is unfortunate that people are losing rather than strengthening their ability to cope with social problems and find solutions on their own within the family, the community or interest groups. At the same time, the growing job shortage is weakening the position of trade unions which once exercized considerable influence in a number of countries. Migration, particularly of rural inhabitants to the cities, is unravelling the social net of solidarity within the community. People in dire straits traditionally had the extended family to fall back on, but that institution is disintegrating in Latin America, too, where even the core family is no longer intact, and more and more women are being left alone to shoulder the responsibilities of raising their families. All this means less recourse for self-help precisely where it is most needed. Instead, there is a noticeable rise in social unrest in the absence of orientation, and without organizational wherewithal.

The awarding of the 1992 Nobel Peace prize to Rigoberta Menchú, the quincentennial celebrations of the so-called discovery of America that were met with such critical response, and the United Nation's decision to declare 1993 the Year of the World's Indigenous Peoples have turned the world's attention more than in past years to the native inhabitants of many Latin American countries, focusing on their social grievances, their marginal status both in an economic and cultural respect, and their almost total lack of political influence. Indigenous organizations have become stronger. It has become more widely recognized that instead of seeking to »integrate« indigenous groups, progressive indigenous policy must respect their independence while according them their due share of participation in the economic life and decision-making processes of society. A few other peripheral events that still have symbolic value include the election of Victor Hugo Cárdenas, an Aymara Indian, to the office of Vice President in **Bolivia**. At the other end of the spectrum is the armed insurrection mobilized in the southern part of **Mexico** by an indigenous organization named after Emiliano Zapata, a rural leader in the Mexican Revolution who fought under the motto *»Tierra y Libertad«* (»Land and Liberty«). The surprise »Zapatista« revolt confronted the world with the extreme poverty of the 10-20 million members of endangered indigenous cultures who are excluded from economic participation in society and dominated by external political influences.

IIZ / DVV cooperation in Latin America

Goals

The developments described above are only a few highlights that form the setting for the projects of cooperation in which IIZ / DVV supports adult education in Latin America. It is the task of adult education is to equip the poorest members of society to better cope with their reality. It should help them become better able to recognize the conditions of their surroundings, to effectively modify those conditions and to plan their strategies for change individually, and as a group or community. Adult education must provide them with the general basic education and specific subject-related knowledge needed to achieve this aim, but not supplied by the formal education system, nor treated during the course of their formal schooling or training. Learning concerns the individual as part of a larger group, family, village or urban community, cooperative or organization.

Forms of cooperation

IIZ / DVV accordingly concentrates its support on projects providing adult education in the interest of

- grassroots groups
- neighbourhood communities in cities
- village communities and
- cooperatives or small production groups

IIZ / DVV has opened project offices under the direction of its German field representatives in three Latin American countries where it supports a wide range of activities, namely in **Colombia**, where it has been assisting in the development of functional and integral adult education systems for more than 20 years already; in **Bolivia**, where a project was launched in 1986 to help develop adult education activities geared to gainful employment mainly in cooperation with the Ministry of Education and Culture; and in **Mexico**, where an advisory office was opened in 1992 to help selected non-government organizations in their work. In other countries such as **Nicaragua**, **Guatemala**, **Chile** and **Argentina**, IIZ / DVV collaborates with Latin American partners directly from its headquarters in Bonn.

LOS HIJOS DEL SOL

Partner organizations

IIZ / DVV maintains projects of cooperation in Latin America with:

- government and parastatal organizations like the Department of Adult Education under the National Ministry of Education in **Colombia**, the National Ministry for Education and Culture's Bureau for Adult and Community Education in **Bolivia**, the

Presidency in **Colombia, or, also in Colombia**, the National Training Service, the City Administration of Cali, and the Departments of Valle del Cauca and Cesar and their respective governments

- church organizations like the Conference of Bishops in **Bolivia** with its department for integral adult education in rural areas FERIA (*Facilitadores de Educación Rural Integral de Adultos*), which operates a number of agricultural schools and training centres (*Centros de Educación Técnica Humanística Agropecuaria* CETHAs), the organization Emaus in Buenaventura, *Fe y Alegría* in Cali and Bogotá, and the *Secretariado de Pastoral Social* in San Gil, Colombia and various urban neighbourhood church parishes

- non-government organizations which work together with village or urban neighbourhood communities, including:
  - *Instituto Nicaragüense de Investigación y Educación Popular* (INIEP), **Nicaragua**
  - *Centro Ecuménico de Educación Popular* (CEDEPO) in Buenos Aires, **Argentina**
  - *Asociación de Instituciones de Promoción y Educación* AIPE-PROCEP, TEKO-Guaraní, CENPROTAC, or *Centro de Investigaciones en Energía y Población* CIEP, **Bolivia**
  - *Centro de Educación de Adultos »El Canelo de Nos«*, San Bernardo, **Chile**
  - *Servicios Jurídicos y Sociales* SERJUS, **Guatemala**
  - *Centro Internacional de Educación y Desarrollo Humano* CINDE in Medellín, **Colombia**
  - *Asociación para el Desarrollo Campesino* ADC in Pasto, **Colombia**
  - *Corporación para el Fomento de Empresas Asociativas* CORFAS in Santander, **Colombia**
  - *Instituto Méxicano para el Desarrollo Comunitario* IMDEC in Guadalajara, **Mexico**
  - *Centro Latinoamericano de Apoyo al Saber y la Educación Popular*, **Mexico**

- indigenous organizations, or organizations that mainly work with indigenous groups, including:
  - *Casa de la Cultura de Juchitán*, Oaxaca, **Mexico**
  - *Unión de Comunidades Indígenas de la Zona Norte del Istmo* UCIZONI, **Mexico**

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  - *Centro Cultural Mixe de San Juán Guichicovi*, Oaxaca, **Mexico**
  - *Centro de Estudios para el Desarrollo Rural* CESDER, Puebla, **Mexico**
  - *Asociación Jaliscense de Apoyo a Grupos Indígenas* AJAGI, **Mexico**
  - *Organización Nacional de Indígenas de Colombia* ONIC, **Colombia**
  - *Centro de Investigaciones y Servicios Comunitarios* CISEC in Cali, **Colombia**
  - *Radio San Gabriel* in La Paz, **Bolivia**
- The Latin American Council of Adult Education *Consejo de Educación de Adultos de América Latina* CEAAL

Main areas of cooperation

Considering the large number of partner organizations and their extreme diversity, the various arrangements of cooperation with IIZ/DVV employ very different forms of organization and pursue very different goals according to their specific nature. It is only seldom that a project will concentrate on a single aspect, as the context-related concept of adult education work demands an integrated approach involving activities at several levels. None the less, an attempt will be made in the following to briefly outline a number of characteristic features of our work in Latin America.

Support of practice-oriented educational systems

It is still a widespread notion that particularly in rural structures, adult education in Latin America concentrates on literacy to »wipe out the scourge of illiteracy« and to create opportunities for premature school-leavers to finish their formal schooling with special emphasis on basic primary school education. Educators are gradually coming to recognize that there is little chance of long-term success in their literacy work unless learning is motivated by needs for integrated development in a concrete social and economic context corresponding to the reality of the learner, and that one of the chief reasons for the limited success of the public school system can be found in the contents of mandatory curricula that are so remote from needs and reality. Accordingly, the main task of adult education, formerly as now, is to design learning to assist the adult learner in coping with the demands of practical life and remedy deficits in his or her formal schooling or training background. This especially refers to adult education provided by government agencies in programmes with wide-scale coverage.

In many Latin American countries there are vocational training services, some of which have a very high professional standing (e.g. SENA in **Colombia** or SENAI in **Brazil**). As a rule, however, such services patronize a more privileged clientele with favourable prospects of employment in the formal economic sector. Practice-oriented adult education for the less privileged, on the other hand, must seek to impart basic technical skills and capabilities applicable in jobs in the growing informal economic sector. It must prepare participants to work independently or as employees in cooperatives and small production groups, or, even if not as a rule, to find a position and earn a living in the formal economic sector. When working with small farmers, it must help them make better use of existing resources to produce staples necessary for survival as well as marketable surpluses.

Basic rural education in Colombia

The functional education programme for rural adults conducted by the Department of Adult Education under the National Ministry of Education in Colombia which IIZ/DVV has been supporting for many years is a good illustration of this type of work. The programmes come directly to the villages where farmers learn basic agricultural skills, handicrafts and facts about ecology essential for their daily work. The Ministry's educators, specialists organized in teams of three, give advice in the farmers' homes and on their fields. The educational programmes are not pre-determined. They address the specific needs and desires of the people individually from village to village. Communal projects benefiting the community as a whole are often an offshoot of the work (among other projects, village infrastructures are developed, schools and meeting rooms are built, village work shops are set up, community fruit and vegetable gardens are organized, and agricultural cooperatives are established). Such undertakings are guided by the programme's rural teams. They are realized by the villagers themselves often with financial and technical or practical assistance from municipal administrators and other public institutions and agencies. IIZ/DVV supports the work of this programme by organizing seminars to design concepts and plan activities. In addition, it assists in the elaboration of educational material, outfits rural teams with basic equipment, tools, seeds or veterinary supplies, and supports a number of model rural community projects.

Integrated adult education in Bolivia

When cooperation was initiated in 1986 between IIZ/DVV and the Bolivian Ministry for Education and Culture, it concentrated on the development and expansion of model integrated adult education centres to test a new concept in Bolivia combining the content of general and vocational education. Three main difficulties in practice were encountered in this undertaking:

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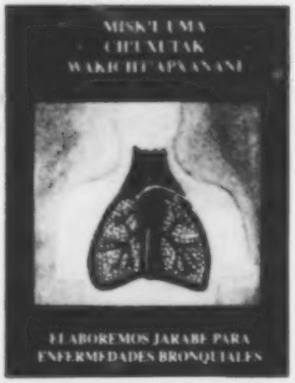

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- The adult education centres, located for the most part in regular primary and secondary schools, lacked suitable rooms for courses in vocational training, for instance in tailoring and seamstress work, auto mechanics, or repair and installation of electric apparatus. Suitable classrooms were built to solve the problem. The people concerned often participated in the actual construction work, and financial assistance was frequently provided by Bolivia's *Fondo de Inversion Social*, which was established with international funds primarily to alleviate the severe social problems resulting from the closing of national mines and the massive layoffs of miners.

- From a technical standpoint, the adult education centres were not even minimally outfitted to run a vocational training programme. IIZ / DVV provided funds to bring the centres up to a functional level in terms of equipment. Perfection was not the aim, but rather a minimum supply of equipment that would permit practical training conditions in tune with the reality of the area. In 1993 equipment was purchased for carpentry, homemaking, electricity, automobile mechanics and metal working, tailoring and seamstress work and agriculture for 16 integrated centres throughout the country and not only in the major cities.

- For the most part, the integrated centres employ teachers from the formal school system who take on a position to teach adults as a third or fourth job. Those teachers are often insufficiently prepared to cope with the demands of adult education and lack adequate training in their area of specialization. IIZ / DVV holds seminars for further training and concept planning and enables educators to upgrade their qualifications in their respective areas of specialization.

The coming phase of collaboration with the Bolivian partners will be devoted to consolidating the integrated adult education centres that have received support to date. In addition, greater emphasis will be placed on helping the adult learners who have participated in courses at the centres in question to organize income-generating activities in which they can apply the skills they have learned.

Support of community projects

Adult education »can occur in a formally structured learning situation, or through individual or group action, provided that the participants are afforded the opportunity to analyse their conditions and become conscious of the course and outcome of their actions«. This premise, taken from IIZ / DVV's official guidelines, particularly describes the action-oriented type of learning that takes place within the framework of community projects. IIZ / DVV supports many such projects, for the most part in collaboration with other NGOs. Learning in such projects develops in rhythm with the demands and the progress of the community undertaking. Rising or stagnating production as well as economic success or failure often serve as indicators of learning progress or needs. This is illustrated in the following two examples:

Education and integral development in rural cooperatives in Asese, Nicaragua

The *Instituto Nicaragüense de Investigación y Educación Popular* (INIEP) caters to farming cooperatives on the isthmus of Asese, and advises them in matters concerning access to land, credit, economically priced agricultural supplies including seed and fertilizers, and favourable conditions for marketing their products. In the course of its work, INIEP has come to recognize that what the farmers also need, perhaps more than anything, is adult education. They need a better grasp of budget management and cost analysis concepts to be able to make decisions on their own. They need information about available services and how to best use them. They need to learn how to structure the tasks of their cooperatives more efficiently, and how to use their land more effectively from an economic as well as an ecological standpoint in the interest of greater success. Accordingly, INIEP representatives attend cooperative assemblies in an advisory capacity and support the members of the cooperatives in their work. Where necessary and desired, educational functions are offered, e.g. on biological methods of pest control, production of seed, the necessity of reforestation, and community tree nurseries, the care of domestic poultry and economic construction of henhouses, etc. Marketing channels are investigated together with members, and rele-

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vant contacts are made. At the same time, questions of health, nutrition, sexuality, family planning, etc. are discussed with the women in particular, medical examinations are organized for the children and, where necessary, provision is made for treatment and immunizations. IIZ / DVV provides financial support for necessary salaries or professional fees, small-scale demonstration materials, other expenditures for seminars and educational functions including board for participants, or basic and necessary medicines and vaccines. Costs are relatively low in comparison with benefits, for advisory services and support are rendered with due consideration to factors of timing, relevance and appropriateness to the situation.

Ecological agriculture in the Lake La Cocha Region of Nariño

Point of departure for the work of the *Asociación para el Desarrollo Campesino* (ADC), an organization dedicated to the development of peasant farmers, was the region around Lake La Cocha in the southwestern corner of **Colombia** close to Ecuador where the majority of families — men, women and children — earned their living by felling trees and producing charcoal. ADC started its work with the women, motivating them to supplement the family income by raising and marketing small livestock (chickens, guinea pigs, etc.). The new earning potential for women brought about a drastic and not uncontroversial change in their role, and family counselling became necessary to deal with the male perspective in particular. Small-scale farming (raising small livestock, fruits and vegetables) proved to be less strenuous and more productive than the traditional manufacture of charcoal, and over the years charcoal production has given way to the restoration of indigenous vegetation and trees. Today there are numerous so-called private *reservas naturales* that offer new and more ecologically-minded alternatives to the massive tourism pursued by the hotels at the lake. At the same time they provide the potential for a more stable income. In this way, agriculture has become more environmentally acceptable and at the same time more productive. Ecology was not the prime moving factor. Nevertheless, income-generating efforts had positive repercussions on the environment.

The methods supported by IIZ/DVV in the work of ADC are similar to those described in the preceding section about INIEP. ADC points out possibilities for economic productivity and fosters organization of village communities based on mutual solidarity. It respects personal responsibility and individual vocational preferences. It recognizes the need for objectives to come from the villagers themselves in a gradual process of development. And it supports collaboration among communities and with similar institutions in other areas as well.

Support of indigenous approaches to adult education

Indigenous groups are at a particular disadvantage everywhere in Latin America, even within the most marginal sectors of the population. This is true for countries where indigenous people account for only a small part of the population as well as for those where the majority of inhabitants are indigenous. They are driven back physically, deprived of their land by manipulation, and cheated in business transactions. Their languages are not taught at school. Their views of the world and their values are disrespected. Their history is denied. The dominating society still tends to use the word *indio* as a synonym for dull-witted, backward and uncivilized. Many indigenous people consequently prefer to deny their background rather than admit that they are *indios*. It is clear that adult education as well as other areas dedicated to social development have a special responsibility toward native ethnic groups. Therefore, IIZ/DVV considers the support of indigenous organizations and groups an area of central concern in several of its projects. This is particularly the case in **Mexico** where the project is almost exclusively devoted to work with Indians. A new project is scheduled to begin shortly in **Guatemala** to further expand this focal point of cooperation in Latin America.

The range of activities is wide. Literacy materials are elaborated, tested and applied in indigenous languages (e.g. Zapotecan and Mixtecan). Undertakings are supported to investigate and record indigenous history, and to document and teach indigenous modes of arts and handicrafts, thus preserving indigenous culture. General education is adapted to indigenous forms of comprehension, and transmitted in indigenous languages. Profitable forms of agricultural and handicraft production are developed on the basis of traditional knowledge. Efforts are made to foster traditional divisions of labour, traditional forms of social organization, family and group solidarity, indigenous forms of land ownership and use of natural resources. Indigenous peoples are kept informed about their rights, and receive counselling and support in legal conflicts based on those rights. A brief description of two programmes follows for the sake of illustration:

Integrated adult education with Zapotec Indians in Mexico

The people of Juchitán on the Isthmus of Tehuantepéc in the Mexican federal state of Oaxaca are largely of Zapotec extraction. The Zapotec language is still widely used, but Spanish remains the language of the market, commerce and school. Estrangement of the people from their own tradition and culture seemed imminent. Hence, several years ago IIZ/DVV undertook to support the *Casa de la Cultura* (House of Culture) in a project conceived in conjunction with the University of Mexico's Institute of Anthropological Research to harmonize the written form of the Zapotec language and promote literacy among the Zapotec people. The project has elaborated literacy material based on the key notions of work, family and social organization (quite a difficult undertaking considering the regional variations in the different Zapotec dialects). It prepares indigenous teachers and conducts literacy courses in the various neighbourhoods and surrounding villages primarily for women who are encouraged to form discussion groups and initiatives aimed at improving the organization of community work processes. A good example is a production group for traditional Huipil dress (colourfully embroidered loose-fitting blouses and skirts still commonly worn by Zapotec women in a somewhat more simple everyday design and in an elaborately ornamented version for celebrations and festivities). Purchase of yarn and fabric, distribution of work, and marketing of products is organized in common to everyone's advantage. There is some division of labour (cutting out patterns, designing), albeit without interfering with the women's traditional pattern of organizing their own work individually alongside their other household chores. Another example involves the men who, for the most part, are still engaged in farming. Alternative crops are needed to compensate for the downward price trend in sugarcane and maize. The rising demand for natural dyes in the textile industry in particular prompted the farmers to devote a small portion of their land to communal cultivation of indigo, a plant that still grows wild around Juchitán. Investment expenditures are minimal, and the crop is easy to tend after sowing. The first attempt failed due to the floods caused by last summer's heavy rains, but the second crop was a success and found a good market.

Paez Indians in Colombia and ecological agriculture

The Centre for Social Research and Social Services (CISEC) in Cali, Colombia, is a small non-government organization engaged in development work with the Paez Indian villages located in the north of the Department of Cauca. Financial assistance for its work is provided by IIZ/DVV as well as organizations in the Netherlands and Switzerland. CISEC programmes are designed to demonstrate appropriate, ecologically compatible agricultural techniques on the severely eroded indigenous land, and to provide the indigenous people and their autonomous government bodies with information on the provisions governing the protection of indigenous groups under the new constitution as well as with legal services. IIZ / DVV assistance is channelled into seminars and agricultural experiments. CISEC workers started their efforts on a plot of land close to the Paez community that belonged to the organization and was just as infertile as the indigenous land. By terracing the land, and enriching it with biological fertilizers, CISEC staff was able to substantially increase its yield of marketable products. This stimulated the interest of the Paez people and their willingness to try the same ecological methods on their own land. That gave CISEC a point of departure for working with the people in other areas. The process has been a gradual one, and from the start the pace has been set by the Paez.

The work of CISEC is marked by a sensitive and truly participatory approach. It serves as a model for comparable organizations concentrating on other indigenous groups or problems of ecology. IIZ / DVV arranges exposure visits and inter-institutional contacts, among others with staff members from the Ministry of Education's *»Educación Fundamental de Adultos«* programme. Exchange of information and experience is an aspect which will require more attention in the future.

Organizations dealing with indigenous people, even those of Latin American origin, often possess neither the necessary sensitivity nor the apparatus to make their work sufficiently participatory. Many such organizations have not yet systematically committed themselves to the principle of co-determination, and consequently ignore that the disposition to change, the degree and pace of any such change, and the simultaneous need to conserve what is uniquely indigenous can only be determined by indigenous people themselves. The problem is being confronted in Mexico in a series of seminars offered by IIZ / DVV in collaboration with NGOs and representatives of indigenous groups to give participants the opportunity to examine their practical work as well as the instruments and methods they use in a given social context to evaluate their suitability.

Latin American Council of Adult Education
»Consejo de Educación de Adùltos de América Latina« (CEAAL)

As in other continental regions, NGOs in the fields of adult education and social development in Latin America also recognize the need for networking. They, too, exchange subject related information, and profit from each other's experience. They document work-related findings and make them available to others. They work together to define the role that adult education can play in bringing about social change, and develop corresponding strategies for action. They back mutually developed concepts in their own countries and present them to international forums (UNO, UNESCO, OAS) so as to improve conditions for adult education. All these facets of cooperation go to make up the agenda of CEAAL, the most important umbrella organization in the field of adult education in Latin America serving a membership of 200 organizations.

Following the collapse of socialist systems, it has become increasingly apparent all over the world that while the alternatives of the past have proven to be utopian, the solution for the greater majority does not lie in neoliberalism and turning public responsibility over to the private sector. On the contrary, as options they are rather aggravating the social problems of the masses everywhere. Consequently, during the past year it was necessary to rethink the direction of so-called popular education, a concept of adult education that promotes societal change and social participation. The need was recognized for an adult education that would participate in designing strategies to allow Latin America to develop independently based on a firm foundation of democracy for all sectors of the population, and sustainable economic growth coupled with sound environmental management. With this general purpose in mind, the concrete work of adult education had to be re-evaluated and redirected to strengthen social movements in Latin America which are so vital to effectively build a democracy corresponding to that ideal. CEAAL has recognized the need to expedite the process of democratization and decentralization in its own structures first. The organization requires strengthening at the local and regional levels, and the members must be given more say in decisions. A preliminary resolution is scheduled to be passed at CEAAL's next general assembly in April 1994 to initiate this process of political, organizational and conceptual reform.

André Gorz
UNA UTOPIA REALISTA
REACTORES NUCLEARES PARA EL JAGUAR DE AMERICA LATINA
SI O NO A LA LEGALIZACION DEL ABORTO

Financial support from IIZ/DVV permitted the organization of numerous consultations and official contacts at the local, national, subregional and continental level. Several seminars were held in each of the theme-oriented networks and task forces (women, basic education, literacy, peace and human rights, environment, communication, local politics) with significant representation on the part of institutions not (yet) affiliated with CEAAL. The Secretariat General circulated several new editions of its periodicals (4 issues of *La Carta* and 2 of *La Piragua*), and published many documents on the various seminars and functions, as well as monographs, research studies and strategy papers.

La construcción de Prometeo
Educacion para una democracia Latinoamericana
Diego Palma
tarea

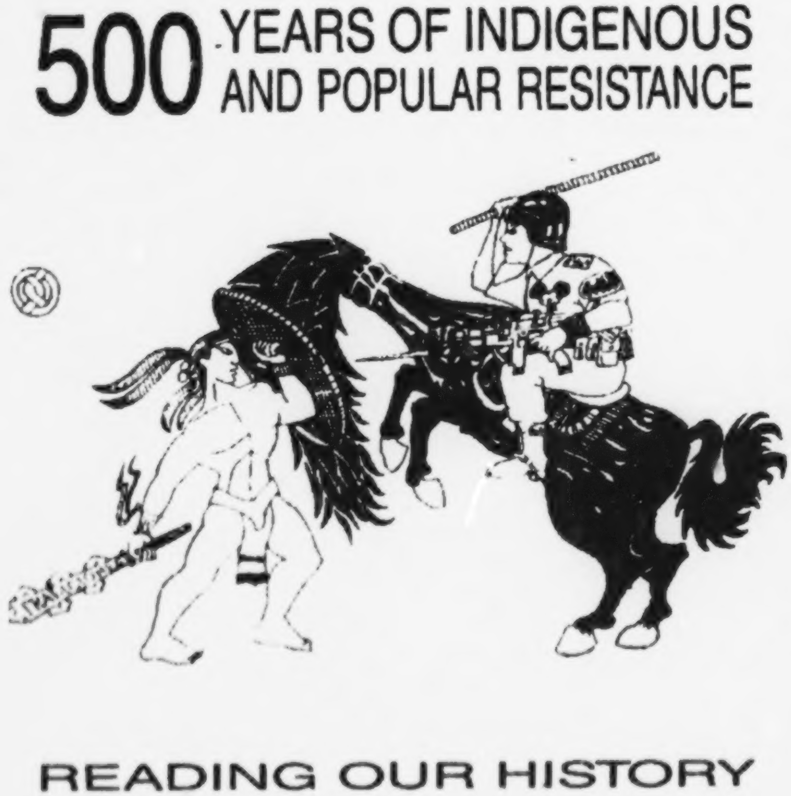
1993 witnessed a continuance in the trend for Latin American NGOs to set aside their formerly dominant stance of general opposition in exchange for an attitude of open-mindedness towards the government as a potential partner for cooperation and a provider of supplementary services. This is an encouraging sign of improvement in the domestic climate of many Latin American countries. CEAAL representatives, who demonstrate high standards of professional quality and moral integrity, have contributed in no small measure to progress in this area. A perhaps symbolic indication hereof is the decision of recently elected President Frei to appoint the long-standing CEAAL coordinator for Chilean affiliates, Adriana Delpiano, to his cabinet as Minister for National Assets.

Evaluation and outlook

A satisfactory balance can be reported for 1993 insofar as concerns the work of IIZ/DVV in collaboration with a broad spectrum of partners in many countries of Latin America. Positive experience has been made with a number of new partners. Developments have progressed very favourably in the work of the advisory office which IIZ/DVV opened in 1992 in **Mexico**. As in the other IIZ/DVV offices in **Colombia** and **Bolivia**, the demand for services far exceeds staff capacity and financial resources.

For the most part, measures proceeded according to plan in conformity with the needs of the various partner organizations. As in past years, IIZ/DVV was able to serve as mediator and liaison in its cooperation with government and private providers of adult education. Theme-centred work, including practice-oriented training systems, communal projects and indigenous adult education, reflect IIZ/DVV precepts and the requirements of partner countries alike. Accordingly, the Institute's work is also unanimously valued as a model for sensitive and unimposing but effective activities firmly embedded within the bottom strata of society.

Steps will have to be taken over the next years to ensure that the budget for cooperation in Latin America does not diminish, for we cannot expect the goal of a society living in harmony, social justice and intercultural equality to become a reality for a long time to come. Meanwhile, IIZ/DVV remains committed to offer its modest but necessary contribution to achieve the aims of adult education in cooperation with its partners.


500 YEARS OF INDIGENOUS AND POPULAR RESISTANCE
READING OUR HISTORY

CENTRAL EUROPE,
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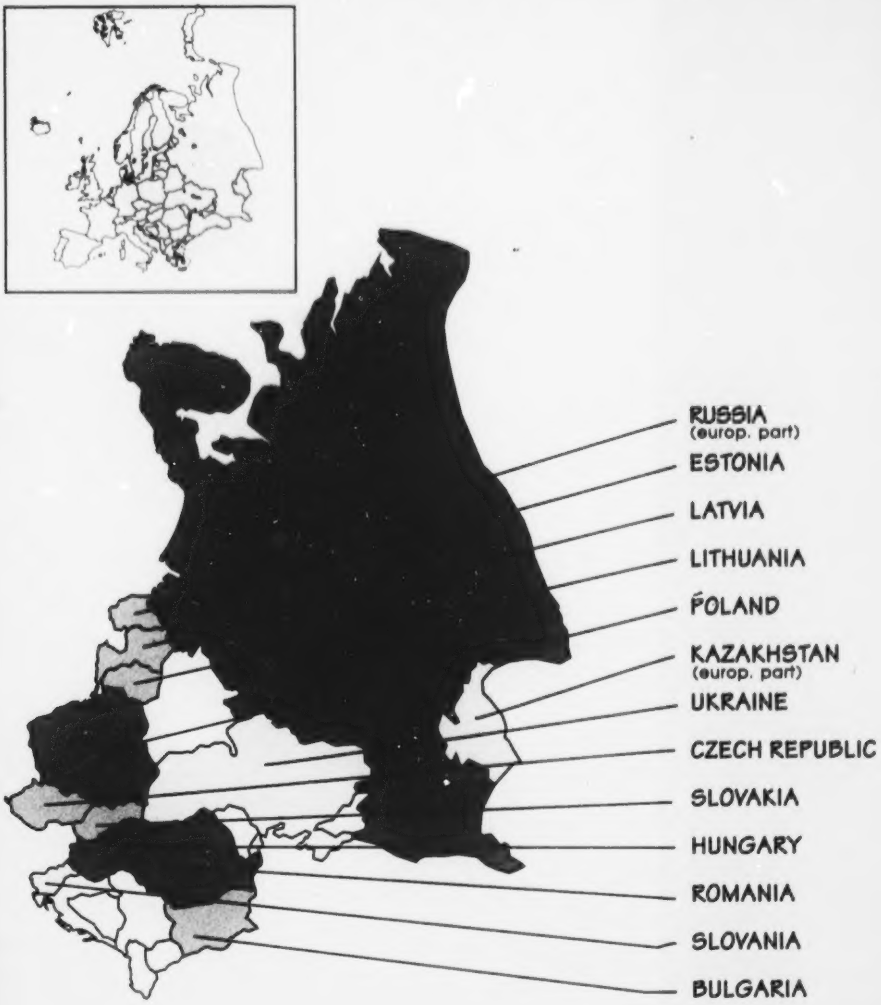
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HUNGARY
ROMANIA
SLOVANIA
BULGARIA

■ Countries where IIZ/DVV maintains project offices in charge of long-term cooperation

▨ Countries where IIZ/DVV has been collaborating with partner organizations for several years

☐ Countries where IIZ/DVV supports small-scale projects

Regional cooperation with

EAEA

European Association
for the Education
of Adults

General situation

Central European States

During the course of 1993, a degree of stability was reached in the rapid process of democratization taking place in those three of the four nations adhering to the Višegrad Agreements where IIZ/DVV was active during the reporting period — Poland, the Czech Republic (ČR) and Hungary.

In **Poland**, the number of parties represented in the Sejm, or lower house, was reduced to six with the introduction of the 5% clause in the September elections, and the government coalition between the Polish Peasants' Party and the Democratic Left Alliance secured a stable two-thirds majority in Parliament and the Senate. The task of rewriting the constitution to delimit the powers and competence of the president, the government and Parliament is one of the most highly controversial issues on the agenda of the running legislature period.

1993 was a year of relatively little political turbulence in **Hungary**. The tragic death of the first democratically elected prime minister, József Antall, united the people in mourning for a time.

In the ČR, there were no drastic deviations from the reform course set by President Vaclav Havel and the fairly pragmatic leader of the centre coalition, Prime Minister Vaclav Klaus.

Events were less stable on the political scene in **Bulgaria's** even more recent democracy where a group of ex-communist experts who do not enjoy the confidence of the people make up the majority of the government. Ethnic tensions that surfaced anew with Turkish and Romany minorities were kept in check, but only with difficulty.

In **Romania**, President Ion Iliescu, with his more moderate leanings, is surrounded by a strongly nationalistic government. Romania has to deal with ethnic minorities with its Hungarian, German, and Romany communities whose problems, just like in Bulgaria, are compounded by the fact that they live in the poorest parts of the country. The government has yet to come up with an adequate social programme to deal with the legacy of former President Ceauşescu's »five children families« campaign. Among its repercussions are an increase in the number of street children and young adults without jobs.

In the economic sphere, the Višegrad countries occupy the most favourable position in Central Europe. Last year, **Poland's** GNP rose 4% over 1989, the highest rate of growth as yet for any country of the former socialist bloc. There is an upswing in private initiative, but development is marked by extreme inequity. Millions of Poles live in poverty, most notably in the smaller cities and in rural areas. This development is characteristic for all Central European nations.

Toward the end of 1993, the economic situation in **Hungary** began to become somewhat more settled. Inflation has stablized at the still high rate of 22.5%. Declining production of goods and services over the past years is levelling off and seems to be reaching its nadir. The agricultural sector is still in a critical slump, however. The process of restructuring is tedious there, and produce is difficult to market. At the end of 1993, the rate of unemployment was 12.2% according to official figures. Expressed in real numbers, this means that 620,000 people are affected. Hidden unemployment masks a much higher figure, especially in rural areas. Many Hungarians are on the road to poverty, and it is questionable to what extent traditional family solidarity can absorb what is no longer contained by the web of social services.

The situation is similar in the **Czech Republic**, although in contrast to Hungary, signs for a turning point in economic development have not yet become manifest there. The location of the Czech Republic, which has already attracted a substantial number of western businesses, is a tremendous advantage. Already 2.2 billion US dollars in investments have flowed into the country since the turning point, the largest investors being Americans and Germans. German enterprises alone have a stake in more than a third of all joint ventures. Low unemployment in the ČR, 3% according to official estimates, may be due in part to the fact that many Czechs commute to jobs in Germany.

The economic picture in **Romania** is far less encouraging. Unemployment officially stands at 20%. Inflation rose by 200% in 1993. Salary and wage payments were not always reliable. Energy supply presents another great problem, as Romania must purchase its gas and electricity from abroad. A slight upwards trend was registered in the agricultural sector, at least in Transylvania. Foreign investments, however, remain relatively low.

Similar problems are confronting the economy in **Bulgaria**. Two thirds of the population, the greater part of which is rural, is already earning less than the required minimum. The tourist sector is the main foreign exchange earner.

At present, membership in the E.U. is a priority problem for all Central European countries.

The Baltic States and CIS

In the Baltic states, the movement for independence at the end of the 1980s and formal independence in August 1991 led to a break down of established structures in every official sector, and new and different structures have emerged in the new independent countries to take their place. The governments which have been elected in the meantime have had to create a new legal foundation in every sphere of life. Next to questions of ownership and land title, the central political issues are economic and social development and the withdrawal of Russian troops.

Estonia is ruled by a nationalist conservative government that has been pursuing a strict monetary policy while working intensively to stimulate foreign investments.

In **Lithuania**, the Democratic Labour Party is the government's majority party. President Brasauskas, who played a key role in breaking his country away from the Soviet Bloc, is leading the former national communist party on a course of democratic renewal.

After the last elections in **Latvia**, Latvia's Way and the Latvian Farmers' Union joined together to form a coalition government, but the two parties do not command an absolute majority in parliament. Therefore, progress in some of the government's programmes is only possible in exchange for concessions towards the other parties groups with representation.

A generally sound and open political climate in the Baltic states has stabalized an ***economic*** situation that even during the Soviet period faired better than in other republics. With inflation ranging from 3% (in Lithuania) to 5% (in Estonia), and (official) unemployment figures of just under 2% (for Lithuania) and 6% (for Latvia), economic poverty is mainly felt in regions where structures are weak or heavily populated by Russian minorities.

The countries belonging to the Commonwealth of Independent States (CIS) constitute a marked contrast to the above cited Central and Eastern European countries in a ***political*** context. Although now formally democratic, the member republics have not yet succeeded in shaping their structures according to the rules of democracy. Not only is the societal revolution incomplete, it remains without direction and concept, and without prospects for stabilization. This notwithstanding, there are differences in the development of the individual states. Despite parliamentary elections and a new constitution in the **Russian Federation (RF)**, the various regions are becoming more and more *regionalized* in political practice against a background of diverse political and economic realities, disparate peoples, cultures and religions. Decentralized structures are being established, and interests are being formulated in each region that often conflict with the centre in Moscow.

Numerous political problems are still flaring up in **Ukraine**. Tensions continue with Russia over division of the Black Sea fleet, the determination of Ukraine's eastern borderline in a region largely populated by Russians, and sovereignty over the Crimea. In addition, the border to Moldova is still uncertain and the conflict in Transistria continues to smoulder. These factors complicate the process of nation building and paralyze daily life for many people.

Ethnic tensions are likewise escalating in **Kazakhstan**, where Kazakhs make up only a third of the entire population. Even though it is the official policy of President Nazarbaev's government that all the various nationalities (Russian, German, Ukrainian, various ethnic groups of Turkish extraction) are needed for the domestic labour force, there have been repeated confrontations above all in border areas. The government is maintaining channels open to the west (with Turkey), the east (China), the north (Russia) and the south (Iran) so as not to close itself off from any opportunity for cooperation.

Survival heads the list of ***economic*** priorities in CIS member states. The euphoria of the last few years has dwindled in the face of run-away inflation (rates of up 100% per month), rampant unemployment, and severe impoverishment. Society is polarizing into poor and rich. In Russia, half of the country's income is earned by less than 20% of the population. Mafia-like structures continue to mushroom. There are still many large state-run businesses employing thousands of workers where privatization has not yet begun. Over a year's time, industrial production fell 16% in Russia and 33% in Ukraine. Barter has become the preferred form of trade due to rapidly devaluating currency. The transitional currency in Ukraine is plummeting faster than the Russian ruble. Kazakhstan is banking on its natural resources while trying to attract foreign investment through liberal investment laws and national stabilization.

None of the Central and Eastern European nations can claim improvements in the situation of **education and culture** during the past year. On the contrary, those fields are experiencing dramatic deterioration in many countries. In Central Europe budgets for education and culture have barely been adjusted to compensate for inflation. Necessary reforms have not been realized for lack of funds. Resources for school renovations and necessary equipment are limited. Now that state subsidies have been discontinued, educational institutions are taking recourse to methods of self-help like renting school facilities or charging fees for additional functions to improve their financial situation. Teachers remain underpaid and working conditions continue to worsen in Eastern Europe, with resulting emigration on the part of many intellectuals. No progress has been made in communalization of education and further training, and draft legislation to regulate the educational system is stagnating or has been shelved for the time being in almost every country of Central and Eastern Europe even though policymakers have recognized the importance of education to advance the process of democratization and bring about social or economic change.

Departments of adult education do exist in the Ministries of Culture and Education in Lithuania, and since 1992 in Latvia. But educational policy and especially continuing education legislation are not high on the list of priorities. Nevertheless, the Ministry has placed offices at the disposal of the Lithuanian Association of Adult Education without charge.

New IIZ / DVV project offices

In 1993, IIZ/DVV opened project offices in **Romania** and in **Russia** to be able to work more closely with adult educators in those countries, and offer advisory services on a continual basis to foster the development and reform of adult education systems there.

Many measures were organized and carried out, including in-service training arrangements, professional visits for the sake of exposure, and seminars. In **Romania** contacts have been established with organizations affiliated with ANUP in cities including Craiova, Braşov, Timişoara, Cluj, Satu Mare, Oradea and Tirgu Mureş. Other contacts are being developed and deepened.

Since the **Russian** office was opened, contact has been established with ZNANIE in the southern Russian city of Kursk where a seminar was held on communalization and legislation in adult education. Since ZNANIE in Kursk has its own building, and the city has good transportation links, this member organization lends itself as a hub for measures conducted in the southern part of Russia. Contacts have also been initiated with other adult education institutions as well as the Youth Institute in Moscow and the Cultural Palace in St. Petersburg.

IIZ / DVV partner organizations

In **Poland** and **Hungary**, where project offices have been operating for two years already, it has been possible to develop arrangements of cooperation with several partners. This also applies to **Romania** and **Russia**, where project offices were opened in August 1993, each engaging in cooperation with more than one partner. In each of the countries where IIZ / DVV does not work through a project office, it collaborates with a single non-government partner established or reorganized since initiation of the new political order in 1991. The most important partners of IIZ / DVV, according to country, are as follows:

Bulgaria: *Federacija na Družestvata za Razprostranenie na Znanija* (Society for the Dissemination of Knowledge — Federacija).

Poland: *Towarzystwo Uniwersytetów Ludowych* (Society of Popular Universities);
Towarzystwo Wiedzy Powszechnej (Society for the Dissemination of Science);
as well as
Cultural Centres in the various provinces that work together with the Ministry of National Education, schools of higher education and associations.

Romania: *Asociaţia Naţională a Universităţilor Populare* ANUP (National Association of Popular Universities);
Casa de Cultura (Houses of Culture);
Institutul de Ştiinţe de Pedagogica (Institute for the Educational Sciences).

the **Czech Republic**: *Akademie Jan-Amoš-Komenského* AJAK (Comenius Academy)

Hungary: *Tudományos Ismeretterjesztö Társulat* TIT (Society for the Dissemination of Scientific Knowledge);
Magyar Népföiskolai Társaság MNT (Hungarian Adult Education Society);

„Jobb polgárt, jobb hazafit, jobb embert nevelni – ez a népfőiskola feladata." (Móricz)

1993 **MNT** DECEMBER

MŰVELŐDÉS • NÉPFŐISKOLA • TÁRSADALOM

A MAGYAR NÉPFŐISKOLAI TÁRSASÁG ALKALMI KIADVÁNYA

SZ. TÓTH JÁNOS:

TARTALOM

Ministry for Culture and Education; and
Ministry for Environmental Protection as well as other education centres and houses of culture.

In CIS countries and in the Baltic states, IIZ / DVV partners are either NGOs that were newly founded or restructured such as in the Russian Federation, or national adult education associations established in 1993 in the Baltic states for a membership of various adult education organizations following different goals (trade unions, artistic groups, church organizations).

Estonia: Estonian Adult Education Association (ANDRAS).

Kazakhstan: Institute for Professionals and Specialists under Kazakhstan's Council of Ministers;
Continuing Education Institute and Cultural Palace of the Cotton Collective in Almaty (Alma-Ata).

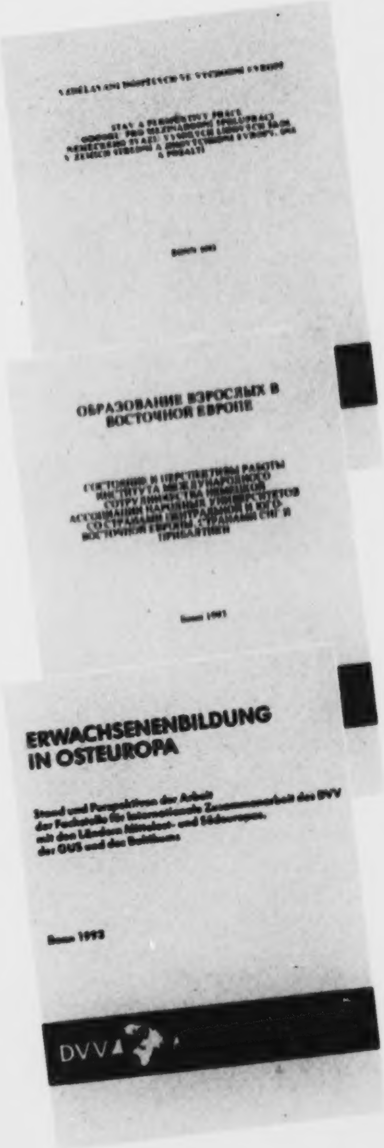
Latvia: *Latvijas pieaugušo izglītības apvienība* - LPIA (Latvian Adult Education Association).

Lithuania: *Lietuvos Suaugusiųjų Švietimo Asociacija* - LSŠA (Lithuanian Adult Education Association).

Russian Federation: *Moskovskij centr nepreryvnogo obrazovanija* - MCEC (Moscow Continuing Education Center);
Russian ZNANIE in St. Petersburg, Omsk and Kursk;

Other potential partners include former trade union-run houses of culture, which have been approached by the IIZ / DVV project office in St. Petersburg in a survey on programmes, interests etc.

Ukraine: Municipal Administration in Kiev and the Ukraine Employment Office



ОБРАЗОВАНИЕ ВЗРОСЛЫХ В ВОСТОЧНОЙ ЕВРОПЕ

ERWACHSENENBILDUNG IN OSTEUROPA

Structures, networks, information

Adult education organizations and the process of restructuring

The adult education organizations formerly run by the communist party in the **Czech Republic**, **Bulgaria** and **Russia** were reorganized into independent adult education institutions already in 1991. The process continued, and by 1993 national associations and nationwide providers of adult education had been established in other Central and Eastern European countries as well. In **Romania**, the so-called popular universities (UP) joined together with a number of the country's houses of culture to form the *Association Nationale des Universités Populaires* (ANUP). This has created an adult education network in which popular universities and houses of culture intend to provide complementary programmes of regional coverage. The various UPs have begun to expand their activities within the country. A number will be selected as focal points for cooperation, particularly in areas where there is a special need for adult education due to high concentrations of unemployment, like, for example, in Braşov, Bucharest, Cluj-Napoca and Tîrgu Jiu.

In the three **Baltic states**, adult education associations have been established by formerly state-run education organizations like universities, pedagogical academies, research institutes and evening schools, as well as newer non-government organizations and groups founded as offshoots of the independence movements.

In **Estonia**, around 25 continuing education organizations grouped together to form ANDRAS, the Estonian Adult Education Association, which provides further training for educators and organizers in the area of adult education. Both government and non-government organizations work together here to elaborate new paradigms for structures and methods of adult education.

In 1992, the **Lithuanian** Adult Education Association (LSŠA) was founded. At present it has a membership of 48 private individuals (for the most part from government institutions) and five non-government organizations. In an effort to improve adult education on a national scale so as to better satisfy the needs of the population, the Association has selected eight regional centres which will be equipped to assume the tasks of coordination, organize further training programmes and provide information services for adult education institutions.

In 1993, the **Latvian** Adult Education Association (LPIA) was established with a membership comprising important social, government and non-government groups as well as representatives from the Ministry of Education, the Teachers' Training Institute, local government administration, the continuing education society *Zinibu*, art centres, trade unions and a research institute. The members comprehend the field of adult education in a broader context. They realize that through diversity, their programmes can also provide an adequate response to needs related to social and economic development in their country.

IIZ / DVV provides these institutions with advisory services on matters of organization to promote institutional development while helping to organize further training opportunities for their staff members. Where such umbrella associations and national provider organizations exist, adult education is also organized regionally, and accordingly is more likely to be geared to people at the grassroots level instead of merely being modelled after and controlled from an adult education centre in the country's capital. Moreover, work on the national level has permitted IIZ / DVV to gain greater insight into the conditions of regional and rural adult education, and accordingly has led to the elaboration of more appropriate concepts in areas including organizational support.

Continuing education measures and further training can also be provided in regions remote from the country's capital. In **Latvia**, for example, the Latvian Nature Fund, the Ministry of Education and the Training Center of the local government have held regional seminars in Ventspils and in Lettgallen for adult educators as well as for directors of cultural institutes and the Ledurga School of Arts.

Such opportunities are particularly important in **Russia** where distance is a barrier to centrally located functions that in most cases have become too expensive for potential participants. By setting up regional adult education centres in northern and southern Russia as well as in western Siberia and the far east, with the idea of converting them into nuclei for coordination and model centres for the surrounding area, both ZNANIE

МОЖЕ, КОЙТО ЗНАЕ

Ф-тон

Още древните гърци твърдели, че

ЗНАНИЕТО НОСИ НАСЛАДА

and MCEC have initiated a decentralization process that will enable their clientele outside of Moscow to participate in seminars, conferences and model courses. Moreover, pluralistically-oriented political adult education will be a focus of cooperation with ZNANIE mainly in its regional organizations.

The nationwide network in the ČR will be used to set up counselling centres for distance education, a highly relevant form of learning in the countries of Mideastern Europe. The counselling centres where examinations are administered are located in the various member organizations, and travel expenses are affordable for learners. The Comenius Academy is licensed by the state to administer examinations in many distance courses of study.

Regionally related themes and setting of focuses

The **Bulgarian** adult education organization *Federacija* is employing a new concept providing for the development of regional areas of focus by its member organizations. Formerly, every methodological and thematic accent originated centrally in Sofia. Now five member organizations are to provide coverage for key subjects based on the economic environment, demand and the specific conditions in the respective region. The member organization in Loveč, for example, is supposed to include an accent on German as a foreign language in its curriculum since cooperation is possible with a German secondary school there. The member organization in Burgas is supposed to serve as a model for continuing education in the area of environmental protection and tourism — also an obvious theme considering that Burgas is located on the Black Sea, one of Bulgaria's chief tourist areas. On the one hand, proceeding in this way means decentralization in regard to function, and on the other, concentration of resources in areas where they are most relevant and applied learning is most likely to follow continuing education or further training measures.

INAUGURACJA
ROKU
AKADEMICKIEGO

Volkshochschule Overath-Rösrath and Adult Education Center Tczew A German-Polish partnership

The partnership between the *Volkshochschule* in Overath-Rösrath and the Adult Education Center in Tczew is a model project in the field of adult education. Consultations conducted in particular by the director of the German *Volkshochschule* prompted an initiative in the city of Tczew and its surrounding communities to found a Polish adult education institution under community sponsorship and responsibility. Significant progress was made during the past year. The project has become firmly rooted in the budget of participating communities and important contacts have been established with employment offices, school administrations, and universities. There is considerable demand in the area for a broad range of subjects. Language courses account for almost half of the programme (a total of 15), followed by vocational training functions and seminars (7), school-finishing courses (2), social science and liberal arts functions (6), and lectures in the area of health (2). Training in language as well as didactics and methodology for teachers of German as a foreign language has become a particular accent of the work.

The city has meanwhile furnished the centre with a building formerly used as a school, and additional funds have been procured from the Foundation for German-Polish Cooperation to cover the costs of renovation. The new facilities will mean a substantial improvement in the centre's infrastructure. Four classrooms and administrative offices have already been taken into use.

Exchange arrangements between a number of *Volkshochschulen* and adult education institutions in Central European countries, like those maintained between the Adult Education Centres in Reutlingen, Mannheim, Schwäbisch-Gmünd or Bonn and various Hungarian institutions, are gaining in importance. International exchange offers colleagues on both sides of the arrangement the chance to gain new perspectives and ideas on how to organize the routine tasks of adult education. The relevance of partnerships between *Volkshochschulen* and Central and Eastern European adult education organizations is expected to grow. During the past year, the Czech Comenius Academy took steps to establish relationships with *Volkshochschulen* located near the border (for example in Pirna, Dresden and Riesa).

German-Polish cooperation along the border

As an outcome of the Guben-Gubin seminar that was held in September 1992, a project was launched during the reporting period with the opening of a coordinating office in Frankfurt an der Oder to promote German-Polish cooperation in adult educa-

Zusammenleben von Polen und Deutschen
im Bereich der Erwachsenenbildung

Gubin/Guben
14. und 15. September 1992

Współdziałanie Polaków i Niemców
w dziedzinie kształcenia dorosłych

Gubin/Guben
14-15 września 1992 r.

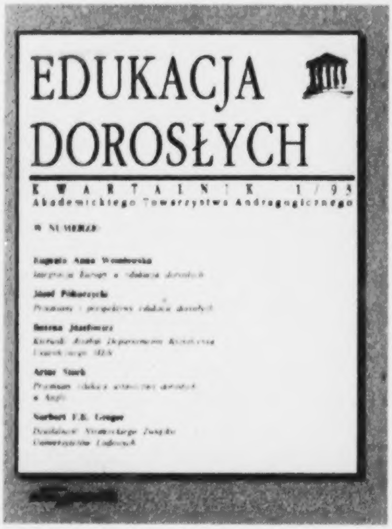
DVV

tion on both sides of the border. Under the direction of a Polish member of IIZ/DVV's staff, this office serves as a clearing house for gathering and systematically codifying information on efforts for international cooperation along the border. It elaborates proposals for new initiatives and organizes opportunities for potential partners to meet and develop concrete plans for common activities. It works through the competent Polish and German authorities to create the necessary conditions for such undertakings, and offers modest assistance to support their implementation. There is a clear accent on measures related to vocational training, foreign language learning, cultural activities and the organization of leisure time activities to bring people of the two nationalities together for activities of interest to both in an effort to disperse still widely-persisting prejudices. The work of the office has been met with even more widespread acceptance than anticipated.

Information system and publications

Under the former Soviet system it was difficult — if not impossible — to come by and pass on information. This is a new area for adult education to test in Central and Eastern Europe. The production and distribution of periodicals, bulletins, reports on meetings etc., and the creation of opportunities for exchange will be an important field to develop to enable adult educators to become better informed and thereby better equipped to perform their jobs.

In many countries ***adult education periodicals*** are being published for the



EDUKACJA
DOROSŁYCH

KWARTALNIK 1/93
Akademickiego Towarzystwa Andragogicznego

W NUMERZE

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Παιδεια
PAIDEIA

first time. Edukacja dorosłych (adult education), a new quarterly in **Poland**, is being published by the newly founded association of university adult educators, Academic Society for Andragogy, for the present with support from IIZ / DVV. The appearance of such a journal is so important because there have been no publications on adult education in Poland since 1989, mainly for financial reasons.

РОЛЯТА НА НЕПРАВИТЕЛСТВЕНИТЕ
ОРГАНИЗАЦИИ В ПРЕХОДА КЪМ
ДЕМОКРАТИЧНО ОБЩЕСТВО
СЪВЕТ НА ЕВРОПА

Romania now also has an adult education periodical for the first time. The initial issue of Paideia, a journal established by ANUP — likewise with IIZ / DVV assistance — was very favourably received.

Similar periodicals are being published in **Bulgaria** and the **Baltic republics**, too. They are attractive, informative and constitute a good forum for discussion.

The adult education association in **Latvia** recently produced a compilation of the programmes of all its member organizations, and furnished every member with copies to give Latvian adult educators a comprehensive idea of what is being offered in adult education in their country. In addition, it set up an adult education coordination or information centre in Riga in facilities provided by the Ministry of Education. The centre is staffed by two workers whose salaries are also being covered by the Ministry.

All IIZ/DVV partner organizations are also producing new teaching and learning materials on themes of topical interest, for the most part in the areas of languages, data processing, bookkeeping, communication, adult education methodology, and problems of taxation and legislation. Moreover, a very recent task undertaken by numerous organizations, particularly in the **Baltic countries** and in **Russia**, is the elaboration of textbooks on the histories of the respective nations from a revised perspective, as well as on the history of education. Another experimental area for the various organizations is the development of their own public image and the use of radio and television as channels of information.

Theme focuses and work forms

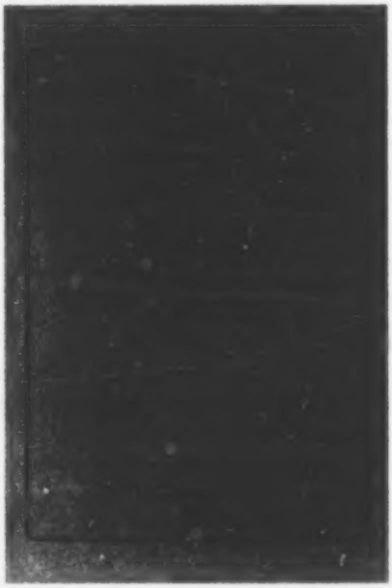
Adult education in each and every country of Central and Eastern Europe today is focusing on the transmission of knowledge considered vital to individual survival on

ПРАВЛЕНИЕ ОБЩЕСТВА «ЗНАНИЕ» РОССИИ

С.Г. ФАЛЬКО, Л.А. СИЛАЕВА

ОСНОВЫ ПРЕДПРИНИМАТЕЛЬСТВА:
ФИНАНСОВО-ЭКОНОМИЧЕСКИЕ АСПЕКТЫ

the labour market, personal advancement, and social progress in the new nations. The areas in question include western foreign languages, vocational training (data processing, bookkeeping, management), as well as courses on taxation and legislation. As those are the subjects for which adult learners are most inclined to pay, many adult education organizations, like the Comenius Academy in the **ČR**, are concentrating on them in order to achieve economic stability. Nevertheless, such organizations are also beginning to introduce other new themes, and to pursue innovative didactic approaches and less familiar forms of organization.



Adult education dictionary

An important project for fundamental understanding of common terms in the various educational systems is the elaboration of a dictionary with terms from the field of adult education.

In the countries of Central and Eastern Europe, terms like continuing education, adult education, out-of-school education, life-long learning, and distance education among others, continue to have different usages and connotations from those in Western European languages. Consequently, there is a need for multilingual dictionaries to form a basis for mutual understanding in the various countries of Central, Eastern and Western Europe. EAEA is currently working together with partners in **Estonia** and the **ČR** to produce an adult education dictionary. To date, 1800 terms have been compiled, and translated, transferred or paraphrased from English and German, taking into consideration the cultural and educational context in the respective national languages.

Adult education legislation and an adult education system

An urgent task confronting every country of Central and Eastern Europe is the creation of a secure legislative framework for adult education and, now that Soviet structures have been dismantled, the build-up of a competent new system of adult education. This demanding job is also a matter for adult education organizations. Formerly, the legislative process and the structure of the system were under the exclusive jurisdiction of the ministries which issued all regulations governing procedure. Now it is up to the adult education institutions to propose solutions to problems and to provide expert advice in their field. The adult education associations in the **Baltic states** and the Comenius Academy in the **ČR** have become particularly active in their efforts to participate in the task of reconstructing educational systems and enacting legislation. IIZ / DVV is involved in an advisory capacity, among other things to help develop concepts for adult education that focus on general and popular adult education attuned to the labour market while taking into consideration methodology, development, finance and operation of an education system, and addressing the subject of decentralization and distribution of resources.

Scholarships, study trips and exposure visits

At the beginning of our mutual cooperation, when each side proceeded from a different conception of adult education, it was advisable not only for the German side to become acquainted with the situation in partner countries, but also for the other side to gain insight into the situation of adult education in Germany. During the past year, arrangements were made for adult educators from organizations in various parts of **Romania**, **Lithuania**, **Latvia** and **Russia** to visit selected institutions in Germany noted for their role in continuing education. Each of those trips was organized around specific themes of particular current relevance for the country of the visiting adult educators, namely Western European foreign languages, vocational training, networking in adult education, and the German adult education system, with the intention of providing more of an interdisciplinary look at adult education. A second type of study trip involving two to four weeks of observation at German *Volkshochschulen* was also offered to allow adult educators from the countries in question to obtain a closer look at specific areas like the operation of German *Volkshochschule* or data processing instruction in German adult education centres.

Continuing education lecturers from the **Baltic states** were guests in Reutlingen, Duisburg and Norderstedt. Four **Romanian** adult educators representing ANUP organizations located in Bucharest, Craiova, Timişoara and Tîrgu Mureş were hosted by institutions in Berlin-Neukölln, Bochum, Witten, Wuppertal and Hameln.

»Multiplier« seminars

This is an important form of cooperation particularly during the formative or initial stages of projects in Central and Eastern Europe, for it places both sides in a better position to assess mutual professional interests, methods and contents, and to plan effective measures and vehicles of cooperation accordingly. In 1993, a »multiplier« seminar was conducted in the Kazakhstani capital of **Almaty** around the theme »foreign language and vocational training«. Forty representatives from various institutes in Almaty, Aktau and Pavlodar attended. Plans exist for 1994 to conduct further exploratory studies with adult education organizations there. Based on the results of those studies, agreements will be concluded with partner organizations for concrete measures of cooperation.

Another »multiplier« seminar took place in May in **Riga**. Approximately 50 participants from different adult education organizations all over Latvia attended that »Round Table« during which the groundwork was laid for concrete measures to be implemented in the course of the coming year. Here again, besides the progress made in terms of actual work, the seminar served the important function of acquainting the German side with the situation of adult education in the country.

Training companies

Collaboration has been stepped up with the Ministry for National Education in **Poland** and the centres it supervises. The Ministry is interested in integrating a number of its centres into a model network of training companies. Besides the centres supported during the year preceding the reporting period — i.e. those in Kielce, Chojnice, Rzeszów, Ostrołęka, Suwałki, and Opole — continuing education centres in Zielona Góra and Krosno were included in the training company network and were outfitted with basic equipment to make them functional. To anchor the concept for the new training scheme in Poland, several seminars were held for the professionals responsible

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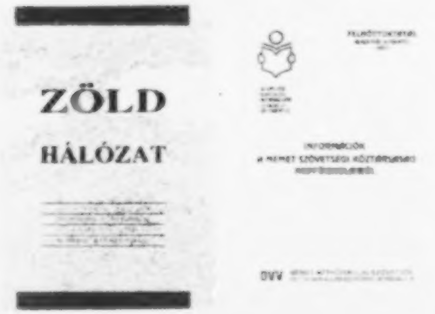
for carrying out the work to acquaint them with the framework of the training companies and the procedures of certain departments. Furthermore, the directors of the centres participated in a one-week advanced training programme at Chemnitz GmbH, a further training centre.

Adult education in smaller towns and rural areas

Cooperation continued with the Society of Popular Universities in smaller towns and rural areas of **Poland**. The work of the Society concentrates on folklore, household management and agriculture. Accordingly, assistance in Barlewiczki, Milicz, Grzybno, Marianów, Nieckόw, Łomża and Wilamowice was required for the acquisition of kitchen equipment for cooking classes, and seamstress and tailor workshops, but also for computers, traditional costumes and musical instruments.

Training of environmental assistants



NÉPFŐISKOLÁK MAGYARORSZÁGON

In the area of environmental education in **Hungary**, the groundwork has been completed for a one-year training course to prepare so-called »Environmental Assistants«. The course began in October 1993 with active participation on the part of the Ministry for Environmental Protection and Territorial Planning as well as the Ministry of Culture and Education, the University of Veszprem and the TIT Studio in Budapest. The course of training for the title in question is officially recognized by the competent Ministries, and as the demand for environmental auditors is already very high, it can be expected that participants will find positions in the business sector, or in government administration on the municipal, *Komitat* or national level. The import of Western European models in this connection was consciously avoided. The course is therefore an exclusively Hungarian development.

Ecology and the environment also play an important role in **Latvia**. Seminars were held on environmental issues in forestry and agriculture in Latvia, around topics like the assessment and preservation of environmental diversity (e.g. Teichi Natural Preserve). In addition, eight seminars were organized by the environmental education institute in Kuldiga in conjunction with the ecology centre at the University of Latvia to train teachers in environmental protection.

Data processing and computer application

Vocational training in electronic data processing has been systematized and standardized in **Hungary**. In every part of the country, further and advanced training can now be offered with standard building blocks geared to the software most commonly used in Hungary in the following areas: spread-sheet programs for bookkeeping, calculation and data base management, introduction to MS-DOS and Windows and word processing.

The intention in concentrating on this area is to avoid disunity and an oversupply of teaching and learning programs, and to achieve higher quality and efficiency in training. At the same time it will become possible to achieve a unified standard of training in Hungary and standard and nationally recognized certification. During the coming year it will be necessary to continue efforts in this direction.

Certified training in bookkeeping

As of 1993, most countries of Central and Eastern Europe have new laws regulating accountancy. ZNANIE in **Russia** and ANUP in **Romania** conduct courses to certify bookkeepers according to the new regulations. With assistance from IIZ / DVV, model courses were developed during 1993, and advanced training was provided for lecturers in subjects in the bookkeeping and accounting field. The model courses were attended for the most part by unemployed managers and administrators.

Education for the elderly

MCEC in **Moscow** is a young institution that has made itself a name through work in adult education enclaves. One of its specializations, for instance, is gerontology, an area growing in importance during the past years as unemployment increasingly affects older people. The older generation needs special help in developing the initiative, creativity, and energy to better cope with a radically changing and unfamiliar society.

Legal counselling

This is also unfamiliar territory for adult educators in Central and Eastern Europe. MCEC in Moscow works very closely with the Schatalin Fund, and consequently has access to information on new developments in legislation and taxation policy. The organization is a place where people can come to seek counselling for legal problems, and can also provide defence attorneys.

Concepts of social pedagogy

A new aspect of cooperation with MCEC is a programme based on concepts of social pedagogy that will be expanded during 1994. The concept seeks to integrate marginal groups within society through measures in adult education.

Still pending...Ukraine

Ukraine's difficult political situation continues to be an impediment to cooperation there. A »multiplier« seminar was held in 1992, and in 1993 IIZ/DVV's Eastern European representative travelled to the country for consultations. Possibilities for cooperation will be further explored during 1994 through contacts existing between a number of German *Volkshochschulen* and Ukrainian adult education institutions.

Outlook

IIZ/DVV intends to pursue the expanding projects of cooperation with every organization mentioned above. Cooperation will continue in each of the cited countries and in all the fields discussed in the foregoing section, but special attention will be given to consolidating adult education in smaller cities and rural areas, to expanding the web of coverage in the most heavily populated areas, and to supporting new accents with technical assistance and with advisory services in areas including methodology and didactics. The network of continuing education providers in the various countries needs to be fortified. It will also be necessary to develop stronger contacts between and among Eastern European continuing education organizations. After an initial period of adjustment in 1993, the new project offices in Romania and Russia are now in a position to step up their regional and theme-oriented advisory and support measures in those countries.

An increase in activities in Ukraine would be positive, but further IIZ/DVV involvement will strongly depend on the direction of political developments there. A new agreement of cooperation has been concluded with Slovakia, and work there will begin during the first part of 1994. IIZ/DVV also plans to expand its involvement with the countries of Central Asia.

SECTORAL PROJECTS

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Promotion of international contacts in the field of adult education

During 1994, international exchange in continuing and adult education centred around the following topics:

- Increasing convergence within the European Union and accession negotiations with Austria, Finland, Norway, and Sweden
- Forging closer ties between the European Union and the states of Central and Eastern Europe
- Internationalizing adult education.

General situation

When the Maastricht Treaty on the European Union came into effect on November 1, 1993, some of the national sovereignty of the member states on matters of economic and monetary policy, foreign policy and security, domestic policy and justice passed over to the European Union. 1994 heralds the second stage of economic and monetary union when members will be voting on more cohesive economic policy. Economic policy goals, and the introduction of the ECU as the common currency in 1998, have created controversy in every country belonging to the European Union. Development processes within the European Union that has succeeded the European Community have contributed to economic concentration and increased international competitiveness of E.U. members without giving adequate attention to ecological considerations and without designing social and educational policy so as to sufficiently cushion the negative repercussions of economic policy. Recession is plaguing every one of the 12 member states. More than 18 million people are without jobs, in other words 12% of the entire E.U. work force. In 1994, the unemployment figure is expected to rise to 22 million. Recession in Germany is aggravated by the structural crisis, and the brunt of the slump is being felt in the Federal Republic's eastern states. Many citizens of Europe, especially those in Germany, are unprepared for the effects of rapid transition in international economic and social structures. The reactions include fear and antiforeign sentiment linked with violence.

International perspectives in adult education, and how adult education can contribute to overcome problems caused by the changing demographic composition of society,

Как молоды...
За наше счастливое детство — спасибо родная страна
Красиво
человеке все должно быть прекрасно!
Ударим качеством по бесхозяйственности
Лучше перебдеть чем недоспать
ты не прав!
Собака собачья жизнь
так миру — мир

were among the issues discussed by the members of the European Association for the Education of Adults (EAEA). The steady increase in the age cohort of the elderly is becoming evident in every industrialized nation. With the present trend in population development of low birthrates and increasing life expectation, demographic projections for 2020 place the average age of Europeans at just under 45, an increase of 7 years over 1990. It is estimated that by the beginning of the 21st century, every qualified male and female citizen of working age in Europe will be actively employed without longer periods of family leave. Besides having technological skills and specializations, employable men and women of the 21st century must also possess key qualifications to combine profession and family and to be prepared for equality in all areas of society. Rapid change demands a high degree of competence from each and every citizen politically, economicallly, ecologically, technologically and professionally. Concepts for transferring knowledge and long-term strategies for solving problems will have to be developed within the context of international conditions. With the change in paradigm in eastern Germany, there is a particular need for educational and cultural opportunities in an international context to help the people there adjust to their loss of national identity and symbols.

International contacts among adult educators in Western Europe

Political education

In the age of information, national policies are becoming more and more interrelated and interdependent. Accordingly, there is a greater need for exchange of information across national borders. German adult educators consider it important to take up the following issues in an international framework:

- Radical changes in industrialized societies all over the world
- Technological advances or regional lags in technological advances
- Economic development and standard of living in an international comparison
- Developments in international migration
- Violations in the area of human rights
- Sound environmental development in Europe.

The White Book »Growth, Competitiveness and Employment — Challenges of the Present and Roads into the 21st Century« issued by the E.U. Commission at the end of 1993 pleads for changes in economic and ecological structures toward the goal of sound worldwide environmental development. National sovereignty in its classical form is already restricted by military pacts and economic interlacements, but the international repercussions of population and environmental problems are making the current inexpedience of the concept more and more obvious. The Earth Summit in Rio de Janeiro agreed that the nations of the world will have to cede part of their sovereignty in order for structural change to take place on a worldwide scale.

Cultural and intercultural education

Topics for seminars geared to further training for replicators include, among others:

- Self-exploration, learning about foreigners, cultural integration in education for peace
- Dealing with aggression and fostering creativity in multicultural interaction
- Multicultural theatre as a vehicle to discourage animosity towards foreigners
- Developing cultural identity and tolerance.

The goal of such seminars is to build awareness on the importance of integrating intercultural learning within each and every educational discipline. Intercultural learning offers people the chance to learn about the economies, political situations, social structures and cultural contributions of countries other than their own. It gives them the chance to relate to people of other cultures, and to examine their own personal values as well as those of others. The outcome is greater recognition of the potential that exists in that which is »foreign«, and increased mutual tolerance. One of the issues discussed in the seminars was »global ethics« and the universal right of present and future generations to a decent life. »Ways to Neighbours«, the leitmotiv of the International Short Film Festival in Oberhausen, whose international jury was supported once again this year by DVV, brings the matter to the point: we must strengthen bonds of friendship across national borders. The Salzburg congress for directors of adult education organizations as well as the working group established to investigate the historic origins of adult education are two important forums for reflection in this area.

Foreign language learning

Fostering multi-lingual skills is a prerequisite to creating a united Europe within a single world. International exchanges are an important medium for language learning. Accordingly, further education for language teachers has focused around the following themes:

- New methods to promote interaction in foreign languages
- Recent developments in didactic use of media in language teaching
- Teaching and learning materials for language learning to enhance multicultural integration within Europe
- International exchange concerning the reduction of the E.U.-LINGUA programme
- Current developments in connection with the International Certificate Conference.

There continues to be substantial demand for opportunities to learn Western European foreign languages. Hungary and Slovania are already represented in the International Certificate Conference (ICC) by one organization each. In 1993, the University of Łódz became an ICC member. The Czech Comenius Academy and the Bulgarian Society for the Dissemination of Knowledge are interested in joining the Conference, but are not yet in a position to assume the costs of membership. During 1993, IIZ/DVV sponsored the further training for numerous Eastern European language teachers and cooperated with partner organizations to obtain or produce teaching and learning materials.

Vocational training

International exchange in the area of vocational training has become even more relevant since the Single Market has taken effect in Europe due to new qualifications, skills and linguistic knowledge required in every profession and vocation. There is a need for international coordination in:

- The organization of joint further education seminars and retraining programmes (e.g. for European secretaries, office communications workers with a bilingual specialization in English and French, foreign language correspondents, export and import businessmen, specialists in the tourist sector)
- Experience exchange in regard to qualification standards and their international recognition
- The comparative study of qualification standards to determine international disparities.

Vocational training gains particular importance in connection with the European Structure Fund reform that seeks to improve economic and social cohesion within the European Union.

Unemployment rates among women are higher than those for men in every country of the E.U. except Great Britain. Almost every woman under 25 is unemployed in Spain, southern Italy and Greece. Moreover, women are more often affected by long-term unemployment than men. More than half of the men who were unemployed in the E.U. during 1993, received unemployment compensation, whereas only a third of all unemployed women received any benefits. Promotion of women has gained official status as a goal for the first time with the reform of the European Structure Fund. Since 1993, the regulations governing the implementation of the European Social Fund provide for special promotion of women seeking employment in areas not traditionally open to women in the past, and categorize women who seek to return to the labour force after a phase of non-employment as a group that merits special support. Vocational training should be a priority in this connection as well.

Vocational training is becoming a key issue in international contacts in adult education in Eastern Europe, too. Many Eastern European partner organizations work together with the labour authorities in their respective countries to conduct basic and further training functions for workers in the banking, trade, industry, education and health sectors. Besides full and part-time measures, there are also in-service qualifying measures in the form of building blocks that lead to certification especially in the area of data processing and business professions. With assistance from IIZ / DVV, certain German *Volkshochschulen* have provided Eastern European educators with advisory services on matters of organization to help them become better qualified to develop structures for further vocational training.

Environmental education

During the reporting period, it was the goal of environmental education to increase public awareness about the international relevance of environmental degradation, global warming, common pollutants, waste disposal problems, interrelated factors of global ecology etc. Environmental education seeks to help people recognize how international abuse of the environment can jeopardize themselves as well as others. It informs them how they can make personal contributions to minimize environmental pollution where possible. In 1993, environmental education within the framework of international exchange in adult education concentrated on technological developments in energy production, sewage and waste disposal, biologically safe construction techniques and ecologically-oriented agriculture.

Health education

There is international consensus on the necessary connection between the support of health structures and personal health education. Strategies were elaborated to solve problems related to health in a European context in an endeavour to promote personal health and simultaneously encourage people to become more conscious of the conditions in their surroundings that influence their health. Topical issues include:

- Psychosomatic and family dynamics in integrated health education
- Positive sexual identity as a condition for a healthy life: educational models for the mature learner
- AIDS — right and wrong approaches to health education.

Education for women

Education for women deserves special attention in each and every facet of adult education. Particularly in times of economic recession, it is the women who are the losers in society, both in a national as well as an international context. In an international comparison, what are the concepts best suited to alter the situation? Does educational policy tend to favour or oppose the promotion of women? How should international policies be designed and structured so as to offer women the support they need?

During the reporting period, continuing education paid special attention to an international comparison of concepts regarding the promotion of women in all aspects of their lives, to determine which ones were most likely to ensure equality for women at every level of society. There was consensus regarding the indicators for gender equality, namely employment quotas for women; proportion of women occupying leading positions in economy, society, and politics; and enforcement of legal rights to equal treatment in every sphere of society.

Any evaluation of measures to discourage discrimination must consider each society separately in the light of its unique social circumstances and their interrelations. This is also true for measures to prevent direct and structural violence against women. During 1993, discussion of the role of adult education in the promotion of women centred on its express commitment in this respect, in other words the need for adult education organizations to formulate internal guidelines on the promotion of women, to assess their projects during the planning stage to determine whether the projected measures adequately address the needs of women, and to cooperate in the international evaluation of measures geared to women.

Education for the elderly

Like women, older people belong to a sector of society particularly disadvantaged in times of economic crisis. Suffering is compounded for those members of this age cohort who belong to other disadvantaged groups as well — women, handicapped persons, or socially deprived individuals. As a consequence of recession, the average

retirement age has fallen. In eastern Germany people are already retiring at 55. Countless people without jobs, women in particular, stumble along from unemployment into long-term unemployment, and ultimately wind up retired. The trend is similar all over Europe. It has led to important initiatives and innovations in education for the third age that have taken up the following issues:

- Constructive ageing
- Recreational educational opportunities for people over 50
- Learning from life and bringing together generations
- Family dynamics in education for the elderly; learning to let go and start anew
- Cultural work with older citizens (e.g. literary workshops: senior citizens write for children, film workshops: video films and life histories)
- Feminization of poverty in old age.

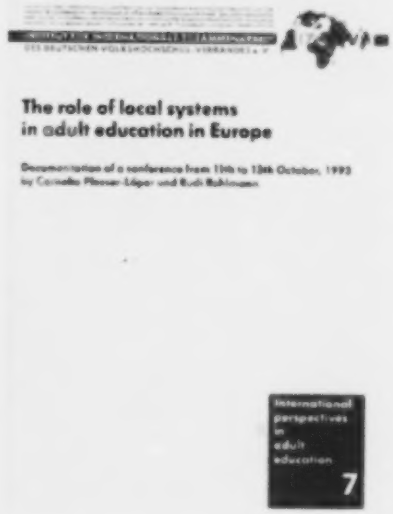
Internationalization of adult education structures

Since the coming into force of the Maastricht Treaty on the European Union, sweeping reforms have been taking place in external cultural and educational policies throughout Europe. While maintaining the principle of subsidiarity, the various member states are seeking to internationalize institutional structures in the area of culture and education. At the same time, E.U. funding programmes serve to strengthen bilateral measures and relations. The new powers invested in the E.U. by the Maastricht

Treaty under Articles 126 and 127, as well as Article 128 on culture, will secure the trend for supplementary funding in general education and vocational training.

In collaboration with the European Association for the Education of Adults in Constance, European partner organizations of DVV conducted an evaluation of E.U. educational programmes running through 1994. E.U. funding for cooperation in continuing and adult education was restricted through 1993 to vocational training, language learning and higher education. The areas of political, cultural, family-oriented continuing and adult education, as well as environmental education, health education, and education for women and the elderly did not receive support. The conference on the »Role of Community-Oriented Adult Education« underlined the plea for an E.U. programme in support of all adult education.

Networking of adult education organizations in the E.U., an issue that was given special attention during the seminar for editors of adult education periodicals and literature, is necessary to maintain cultural diversity while creating a more united Europe for citizens of the single world. To achieve this goal, European initiatives, guidelines and programmes will be necessary to assert demands honouring the principle of subsidiarity and supporting greater integration among so many diverse cultures in a Europe of tolerance.



The role of local systems
in adult education in Europe

International
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Basic and further training of adult educators from developing countries

Since the 1960s, IIZ/DVV has maintained a special programme in Africa to foster basic and further training of adult educators in theory and practice through comprehensive advisory services and financial assistance. The primary goal of this project is to provide effective support on a sustained basis so as to promote autonomous development on the part of partners in the Third World. During the 1960s training courses were held at residential *Volkshochschulen* in the Federal Republic. Since the early 1970s, study arrangements are being organized within the developing countries themselves. A total of 393 students are presently enrolled in one to two year diploma and certificate courses at institutes of higher learning on IIZ/DVV scholarships covering tuition fees and other personal expenses. Studies are being financed at ten different African institutions. Besides the scholarship programme, IIZ/DVV has a scheme for small projects and initiatives to provide support for adult education organizations to develop and expand their activities, strengthen their organizational infrastructure and implement model programmes. Some have been briefly touched upon under the various regional sections of this report. Such projects are normally supported for a limited time only with a limited budget, but some have gone on to become long-term nationwide programmes.

Special programmes and initiatives

Republic of the Philippines

IIZ/DVV supports the Centre for Environmental Concerns (CEC) in its adult education endeavours to confront ecological problems in rural and urban areas. During the reporting period, support was channelled into the development, production and distribution of teaching and learning materials and aids. It was also invested in seminars and other assemblies to provide information, advice, basic and further training, as well as in research studies and evaluations. A new country-oriented project will be launched next year to intensify cooperation in the Philippines.

Lebanon

Intensive cooperation progressed during 1993, with the *Institut Libanais de Développement Economique et Sociale Intégré*. The work of the Institute supported by

IIZ / DVV concentrates on the development and production of teaching and learning materials for vocational training for families of refugees, as well as basic and further training for artisans and health workers. Moreover, it was possible to expand services in legal counselling and the organization of cooperatives. IIZ / DVV subsidized wages, and provided funds for the acquisition of office equipment and materials, as well as for furniture, teaching and learning materials, tools and machines. Funds were made available for the first time to establish a credit fund to assist refugees and displaced persons in the process of rehabilitation.

Kenya

KAEA NEWS

KENYA'S ADULT LEARNERS HOLD FIRST GENERAL ASSEMBLY

In Kenya, IIZ / DVV provided assistance to foster the basic and further training work of the Ministry of Culture and Social Services. From September through November, several two-week courses were held at selected training centres to provide a total of 1,044 part time literacy teachers with further training for their assignments in a nationwide literacy programme. In addition, financial assistance was provided for the purchase of equipment (typewriters, photocopy and fax machines as well as cutting machines), and for training staff members in the operation of computers. The Kenya Adult Education Association (KAEA), another partner supported last year, received funds in 1993 to finance its practice-oriented adult education newsletter Kaea News.

Angola

During the reporting period, as in the previous year, it was possible to substantially increase assistance to support the work of the *Ministério da Educação*. IIZ / DVV funds were used, for example, to finance the studies of four members of the Ministry at the *Institut Panafricain pour le Développement* (IPD) in Douala, Cameroon, as well as a colloquium on adult education organized by the Ministry for one hundred adult educators. Bearing in mind Angola's difficult economic situation, IIZ / DVV also provided assistance for the purchase of office materials.

Nigeria

IIZ / DVV works together with the Community Development Literacy and Health Project sponsored by the University of Ibadan to foster practical measures of support for self-help groups in the rural areas surrounding Ibadan. During the reporting period, cooperation also focused on the preparation of a document, »University Initiatives in Adult Education«, summarizing the results of a round table workshop.

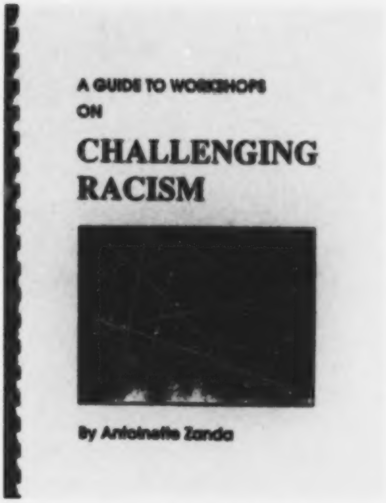
Guinea

Cooperation with the *Centre Africain de Formation pour le Développement* (CENAFOD) has already entered its second year. IIZ / DVV supported this adult education organization that aids self-help movements, women's groups and village cooperatives, by providing assistance for training courses and the production of teaching and learning materials in the national languages. This year it was also possible to fund a small income-generating project in the manufacture of soap.

Senegal

Assistance in Senegal went to the *Fédération des Associations des Fouta pour le Développement* (FAFD) to support adult education measures and basic and further training for members of village literacy committees. The goal of this work is to improve agriculture and promote integration of refugees from Mauritania. Leaflets were published, additional assistance was provided for 14 literacy centres of FAFD, and a sixteen-day seminar on the promotion of literacy was held for 20 literacy workers.

South Africa



A GUIDE TO WORKSHOPS ON

CHALLENGING RACISM

By Antoinette Zanda

The Centre for Adult & Continuing Education CACA, an institute of the University of the Western Cape in Bellville, South Africa is one of IIZ/DVV's new partners. Financial assistance was invested in the elaboration and publication of a manual entitled Challenging Racism.

The Caribbean

After a period of interruption, cooperation was resumed this year with the Caribbean Regional Council for Adult Education CARCAE. Cooperation was geared to improving and supporting the network. In addition, an assessment of needs was conducted, a regional workshop was held, training of NGO representatives was evaluated, short training seminars were organized and innovative projects received support.

Argentina

In Argentina, IIZ//DVV supports the efforts of the Argentine adult education institute *Centro Ecuménico de Educación Popular* (CEDEPO) to form grassroots organizations on the outskirts of greater Buenos Aires. In three areas of the city, CEDEPO runs meeting and counselling centres that received support in the form of a productive, social and culturally-oriented adult education programme. Topics discussed included food provision, promotion of functional literacy, assisting and advising groups in the process of organization, and manufacture of didactic materials. An important aspect of support is a training farm called *»La Parcela«*, where CEDEPO demonstrates profitable and at the same time ecologically compatible agricultural and gardening techniques.

Guatemala

IIZ / DVV has begun to support the work of the adult education organization *Servicios Jurídicos y Sociales* (SERJUS). SERJUS is engaged in training representatives of indigenous organizations in the western part of Guatemala, and offers legal counselling through and for representatives of such organizations. Its work with the so-called *»asociaciones comunales«*, associations of cooperatives and social organizations at the municipal level, is particularly innovative.

Nicaragua

Another new area of cooperation in Latin America is the work begun this year together with the *Instituto Nicaragünse de Investigación y Educación Popular* (INIEP). A non-government organization, INIEP works in the social sector on an integrated concept to help small farmers develop agricultural cooperatives. The measures offered include literacy development, basic education, development of appropriate techniques for agricultural production that are feasible for the farmers and compatible with the environment, training for directors and functionaries of cooperatives, and even provision of credit for equipment, seed and other agricultural supplies. Among other things, IIZ / DVV provides assistance for seminars around themes like forestry, cultivation of maize, poultry raising, family planning and preventative health measures.

Scholarship programme

IIZ / DVV has more than ten years of experience in working together with partner organizations primarily engaged in basic and further training in the university sector in Africa, Asia, the Caribbean and in the Pacific. Those partners whose work has proven to be particularly effective are gradually being included in the scholarship programme as provider organizations. Accordingly, the budget for the programme in question occupies a fairly large proportion of the funds available for sectoral projects.

The average scholarship in English-speaking countries costs DM 699 per academic year. This amount does not cover the scholarship expenses in Ghana and Tanzania for matriculants from other countries. Each of those scholarships costs an average of DM 10,026 per academic year, although, needless to say, the costs vary considerably from country to country and according to the type of programme in which the student is enrolled. Expenses include: round-trip air fare, reimbursement of travelling expenses or travelling allowances, all required educational fees and expenses, room and board, and an allowance for (necessary) personal expenses adjusted to local conditions.

Some universities offer the programmes in question as part-time courses of study that also lead to adult education certificates or diplomas. In certain cases where the allotted budget does not suffice to finance full scholarships for all eligible applicants as a result of extreme increases in their cost, IIZ/DVV opts to award each student a partial scholarship to enable commencement of studies. The cost of scholarships in English-speaking Africa range from DM 236 for partial scholarships in the diploma course in Lesotho to DM 12,449 for foreign matriculants in Ghana.

In French-speaking Africa, where the *Institut Panafricain pour le Développement* (IPD) in Douala, Cameroon has been able to conduct courses efficiently to date, the average cost for a scholarship is DM 9,794 per academic year.

Scholarships in English-speaking Africa

Country	*Number*	*Description*
Botswana	1	Diploma Course
Ghana	1	Master's Degree, for foreign students
Ghana	11	Diploma Course
Lesotho	150	Diploma Course
Nigeria, Ibadan	30	Diploma Course
Sierra Leone	74	Diploma / Certificate Course
Swaziland	55	Part-time / Certificate Course
Tanzania	10	Certificate Course
Tanzania	8	Diploma Course (first year)
Zambia	6	Certificate Course
Zambia	4	Diploma Course (second year)
Zimbabwe	20	Part-time / Diploma Course
Zimbabwe	8	Diploma Course for foreign students first and second years
Subtotal	**378**	
IPD	15	French-speaking Africa
Total	393	Students on Scholarships

The above figures also include nine foreign matriculants at the Universities of Ghana and Tanzania. Three are from Gambia (in their second year of the Diploma Course), five are from Kenya (in their first and second year of the Diploma Course) and one from Sierra Leone is working on a master's degree.

Course on adult education in the Federal Republic of Germany

The 1993 course in adult education in the Federal Republic of Germany took place from 13 September through 9 October. Fourteen adult educators (seven women and seven men) from Ethiopia, Ghana, Kenya, Lesotho, Nigeria, Sierra Leone, Uganda, Zambia, and Zimbabwe were invited to attend based on criteria like intermediate level position, function in the proposed organization, experience in the field of adult education, age and gender parity.

The programme was designed to give participants an overall impression of the contents, goals and organizational structure of adult education in Germany. Lectures, guided tours, opportunities for observation, discussions and informal contacts were organized for the group during their visit. The itinerary included various institutions of adult education and related organizations engaged in social work and social development in rural as well as urban areas of both western and eastern Germany. Some of the topics investigated were: unification of east and west in Germany; gender equality; family planning; ecology and alternative forms of business. In addition, the participants were given an introductory look at the political system, the economic situation and the social structure of Germany in order to comprehend adult education as an integrated component of the entire system.

The idea behind the so-called »Summer Course« is that the chance to take a closer look at the the workings of a foreign system, in this case Germany, opens up new perspectives for participants, and consequently improves their potential for analysis and innovative thinking. This, in turn, has direct implications for the institutions they

sent and for their work in practice. Intercultural exchange of ideas, views and experiences was encouraged among participants to pave the way for networking or reinforcement of already existing cooperation. The presentation of reports and case studies by the individual members played an important role in this connection.

Distribution of teaching and learning materials

Based on surveys of needs, IIZ / DVV forwarded literature on adult education (didactics, methodology, women and their role, democratization, social management, the media, agriculture, etc.) to TCI in the Philippines, PRIA in India and to the relevant institutes at the Universities of Ghana and Nigeria (Ibadan). We were able to satisfy many book requests from French-speaking Africa. Specialized books, especially in the area of rural education and women's issues, were procured for various self-help groups, initiatives and individual adult educators. Multiple orders were placed for various English and French publications relevant to adult education in Africa for distribution among interested adult educators there. The adult education organization ELIMU in Zaire received funds from IIZ / DVV for the purchase of computer equipment for administrative as well as educational purposes.

Information and communication for adult education and development

The IIZ/DVV journal, ADULT EDUCATION AND DEVELOPMENT, issued semi-annually in English, French and Spanish, is the main publication of this project. It offers adult educators and authors from Africa, Asia and the Pacific, and Latin America a forum for dialogue and exchange of information both among themselves and with colleagues in industrialized nations. It is intended particularly as an opportunity for practitioners in Third World countries to share and discuss new experiences and developments in the theory and practice of adult education. The main target group comprises adult educators working on intermediate levels in teaching, organization or administration, but the journal's audience also includes individuals active in related fields such as health care, agriculture, or community development, where adult education plays an important role. Printed material and reports proceeding from project work and partnerships are also translated into various languages, and then published and distributed within the framework of this project to provide international access to information and foster communication in the area of adult education and development cooperation. These goals and target groups make it apparent that the Journal has become an important instrument in IIZ/DVV's cooperation with partners in the field of adult education in Africa, Asia and Latin America while at the same time facilitating professional exchange with colleagues in industrialized nations. During the reporting period, it covered themes and issues of recurring importance. Distribution continues to rise, and there are now close to 15,000 regular readers on our mailing list.

Distribution statistics

During the reporting period, the Journal's readership increased by 5%. New readers are mostly from Africa and Latin America. The largest number of readers in Africa live in Nigeria, Ghana, Zaire and Sierra Leone. In Asia, distribution figures are highest in the Philippines, Sri Lanka and Thailand, and in Latin America in Colombia, Argentina, Mexico and Chile. Slight increases were also registered in the circulation rate for so-called industrialized countries, Central and Eastern Europe included. In a comparison of total readership in developing and industrialized countries, the ratio remains 90 to 10. The Journal reaches a total of 180 countries.

ADULT EDUCATION AND DEVELOPMENT, Issue No 41
Geographical breakdown of circulation

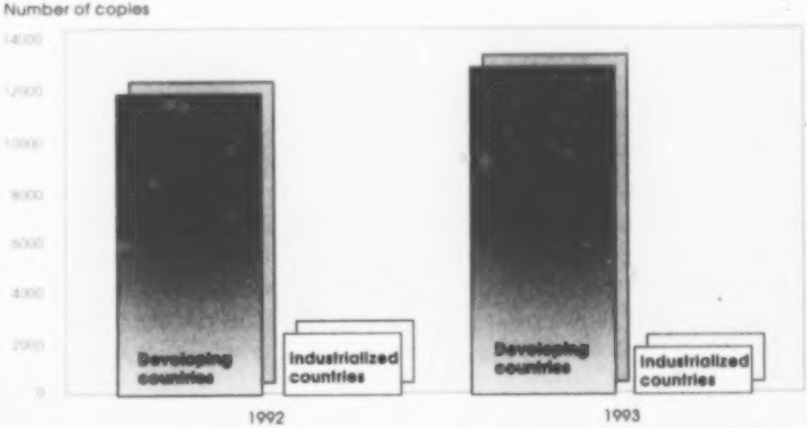
Circulation figures and percentages in parantheses indicate the number of copies distributed in 1992

Overview

Africa	7,771	(7,503)	=	52.25%	(52.67%)
Asia	3,286	(3,297)	=	22.1 %	(23.14%)
Latin America	2,339	(2,089)	=	15.73%	(14.67%)
Germany, Europe, Australia, Canada, Japan USA	1,476	(1,356)	=	9.92%	(9.52%)
Total	14,872	(14,245)	=	100.00%	(100.00%)

Distribution figures in developing countries as compared with industrialized countries

Stand as per 1993 (as compared with 1992)



Circulation in Africa by country

Ghana	905	(896)
Nigeria	903	(889)
Zaire	771	(758)
Sierra Leone	435	(449)
Tanzania	391	(383)
Kenya	386	(388)
Uganda	322	(279)
Madagascar	314	(313)
Senegal	302	(237)
Zambia	279	(301)
Cameroon	227	(218)
Mauritius	218	(297)
Congo	168	(174)
Ethiopia	167	(145)
Zimbabwe	161	(157)
Togo	155	(142)
Ivory Coast	146	(152)
Burkina Faso	127	(120)
Burundi	115	(71)
Rwanda	107	(96)
Sudan	90	(90)
Lesotho	89	(54)
South Africa	89	(85)
Gabon	81	(81)
Somalia	80	(86)
Egypt	73	(68)
Benin	68	(63)
Mali	66	(57)
Liberia	51	(50)
Chad	51	(49)
Gambia, The	47	(84)
Swaziland	47	(49)
Botswana	45	(45)
Niger	43	(39)
Malawi	35	(34)
Namibia	33	(31)
Guinea	32	(25)
Mozambique	30	(27)
Central African Rep.	21	(20)
Mauritania	20	(19)
Tunisia	14	(13)
Algeria	14	(13)
Morocco	11	(11)
Cape Verde	8	(8)
Libya	8	(7)
Angola	7	(14)
Guinea-Bissau	6	(6)
Reunion	5	(5)
Comoros	4	(3)
Eritrea	2	(-)
Djibouti	1	(1)
Mayotte	1	(-)

Circulation in Asia by country

India	1000	(996)
Philippines	465	(457)
Sri Lanka	408	(404)
Thailand	236	(242)
Indonesia	208	(213)
Bangladesh	130	(130)
Pakistan	90	(87)
Nepal	82	(81)
Singapore	66	(71)
Malaysia	66	(66)
Fiji	52	(51)
China	44	(45)
South Korea	43	(45)
Burma	43	(44)
Papua New Guinea	32	(45)
Vietnam	19	(12)
Pacific Is., Trust Terr.	13	(14)
Samoa	13	(13)
Saudi Arabia	9	(7)
Syrian Arab Rep.	7	(7)
Kiribati	7	(7)
Kuwait	6	(6)
Taiwan	6	(6)
Qatar	6	(5)
Lebanon	5	(4)
Tuvalu	5	(5)
Yemen	5	(5)
Afghanistan	4	(4)
Mongolia	4	(3)
Laos	3	(1)

Hong Kong	24	(25)
Iraq	21	(23)
Israel	22	(20)
Iran	21	(22)
Tonga	17	(17)
Jordan	16	(17)
Vanuatu	16	(15)
New Zealand	15	(15)
Cook Islands	15	(15)
New Caledonia	14	(15)
Solomon Islands	13	(22)
Bhutan	2	(1)
Macao	2	(2)
United Arab Emirates	2	(2)
Cambodia	2	(2)
Oman	2	(2)
Bahrein	1	(1)
Brunei	1	(1)
French Polynesia	1	(1)
Maldives	1	(1)
Sikkim	1	(1)

Circulation in Latin America by country

Colombia	449	(348)
Argentina	285	(265)
Mexico	199	(126)
Chile	160	(151)
Peru	148	(146)
Ecuador	125	(123)
Bolivia	113	(128)
Costa Rica	113	(108)
Brazil	111	(101)
Guatemala	105	(72)
Uruguay	74	(72)
Venezuela	66	(74)
Dominican Rep.	54	(50)
Nicaragua	48	(44)
El Salvador	47	(48)
Honduras	42	(38)
Panama	30	(31)
Jamaica	26	(26)
Barbados	21	(22)
Haiti	19	(17)
Paraguay	18	(17)
Trinidad and Tobago	18	(15)
Guyana	9	(9)
Cuba	8	(8)
Netherlands Antilles	8	(9)
St. Lucia	7	(7)
Belize	7	(6)
British Virgin Islands	5	(6)
Martinique	4	(4)
Puerto Rico	4	(4)
Bahamas	4	(4)
Grenada	3	(4)
St. Vincent & Grenadines	3	(3)
Antigua	3	(2)
Surinam	2	(2)
Montserrat	1	(1)

成人教育
與發展
ADULT EDUCATION
AND DEVELOPMENT

Circulation in industrialized countries

Fed. Rep. of Germany	389	(366)
Other European countries	714	(617)
Australia	75	(81)
Japan	33	(32)
Canada	123	(121)
U.S.A.	142	(139)

Topical themes

Our theme focuses reflect developments in Central and Eastern Europe, and also call attention to the Year of Indigenous Peoples. Subjects dealt with are as follows:

Issue No. 40: Multicultural dimensions; environmental education; cooperation and partnership with Eastern Europe; women and continuing education.

Issue No. 41: Indigenous peoples and learning; development and participation; further training and literacy.

The two issues comprised approximately 700 pages in each of the three languages. In addition, a supplement to Issue No.41 / 1993 was published in English in a print run of 13,000 copies under the title »On our feet. Taking steps to challenge women's oppression. A handbook on gender and popular education workshops«, that was prepared by colleagues in South Africa. To our mind, this handbook will prove to be a helpful instrument in the promotion of women for us in our project work as well as for others.

Authors

The authors of most of the articles printed in our journal are from Africa, Asia and Latin America. Issue No. 40 was an exception to this rule. The major theme in that issue was cooperation in adult education with partners in Central and Eastern Europe, and most contributions were from authors in European countries.

Issue	*Authors from Africa Asia, Latin America*	*Authors from industrialized countries*	*Authors from international organizations*
38	25	6	-
39	18	9	-
40	7	16	2
41	15	7	-

Print run

Each issue has a print run exceeding the number required for our regular readers (cf. the above circulation statistics) by a few thousand copies. These copies are distributed among various basic and further training centres, institutes, nongovernment organizations and associations of adult education in Africa, Asia and Latin America for their staffs and course participants. Parties wishing to be included on our regular mailing lists can then communicate their interest to us in writing.

ADULT EDUCATION
AND DEVELOPMENT
DVV

MULTICULTURAL DIMENSIONS

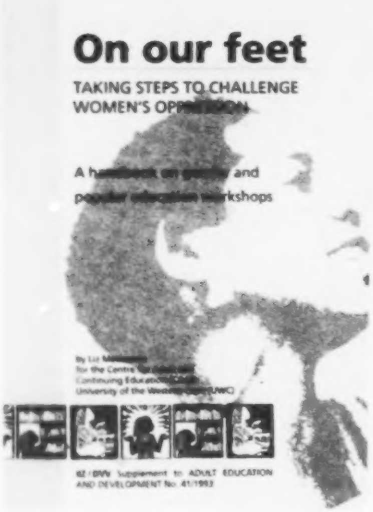
ENVIRONMENTAL LEARNING

COOPERATION AND PARTNERSHIP WITH EASTERN EUROPE

WOMEN AND TRAINING

OTHERS

40
1993



On our feet

TAKING STEPS TO CHALLENGE
WOMEN'S OPPRESSION

A handbook on gender and
popular education workshops

By Liz [illegible]
for the Centre for Adult and
Continuing Education (CACE)
University of the Western Cape (UWC)

IIZ/DVV Supplement to ADULT EDUCATION
AND DEVELOPMENT No. 41/1993

EDUCATION DES ADULTES
ET DEVELOPPEMENT
DVV

DIMENSIONS MULTICULTURELLES

L'APPRENTISSAGE RELATIF A L'ENVIRONNEMENT

LA COOPERATION ET LE PARTENARIAT AVEC L'EUROPE ORIENTALE

FEMMES ET FORMATION

DIVERS

40
1993

EDUCACION DE ADULTOS
Y DESARROLLO
DVV

DIMENSIONES MULTICULTURALES

APRENDIENDO SOBRE EL MEDIO AMBIENTE

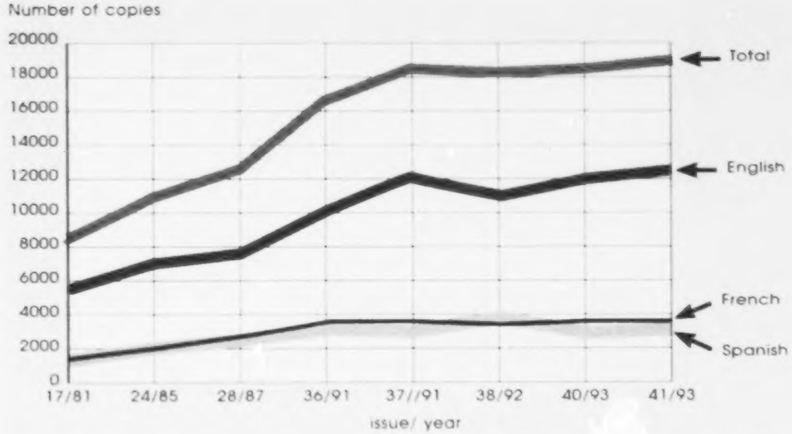
COOPERACION Y ASOCIACION CON EUROPA DEL ESTE

MUJERES Y CAPACITACION

OTROS

40
1993

The Journal's print run from 1981 to 1993



In 1993 we also published a special issue in Chinese containing a number of important articles for adult educators in China, Taiwan, Singapore, Hong Kong and Macao.

Evaluation

The decisive changes being wrought in so many parts of the world have important implications for our journal. The demand for more detailed and authoritative information and communication is growing considerably. Our mailing lists will have to expand accordingly, especially in formerly hard to reach regions and countries. Not only does this include parts of the former Eastern Bloc, but also countries of Africa and Asia under strong Eastern Bloc influence during the communist era. New dimensions are opening up in adult education there, and new opportunities are arising for cooperation, assistance and interdisciplinary measures. This will have bearing on our choice of accents, themes, authors, etc. Through the journal, our information unit has a valuable medium to publicize thought-provoking adult education and development materials so important in the greater context of information and communication. During the coming year we will be concentrating our endeavours on further diversification in accordance with our budget proposal for this project.

Development education and building of public awareness on development issues

IIZ/DVV has a special unit whose function it is to assist the *Volkshochschulen* in aspects of development education and staff training in their educational programmes on Africa, Asia and Latin America. It is the responsibility of this unit to put together information and produce material on development issues to better equip instructors of the *Volkshochschulen* to deal with those issues in their courses. Through the unit's efforts to increase awareness and disseminate knowledge, IIZ/DVV contributes in its own country to generate understanding and respect for the political conditions and cultural achievements of our partner countries in Africa, Asia and Latin America.

Concept and sample activities

Our partners in the South often ask us about the programmes we offer to foster understanding for the situation of people in the countries of Africa, Asia and Latin America. Experience has taught us that it is difficult to attract any sizeable audience with theoretical programmes on countries of the South. On the other hand, when related topics are combined with activities of a practical nature, or designed so as to appeal to cultural or musical interests, the demand is high. This was clearly demonstrated in a recent assessment of *Volkshochschule* statistics. Therefore, opportunities to learn about Africa, Asia and Latin America are usually integrated within other departments, specifically cultural education, foreign languages, music, or arts and crafts.

Accordingly, German *Volkshochschulen* customarily offer a large selection of pottery making courses (a fact, incidentally, that very often leaves a negative impression on people not acquainted with the other work of the *Volkshochschulen*). On the other hand, pottery making is an ancient vehicle of African culture based on traditional methods still in use today. Training seminars were held for German pottery instructors on the forms and techniques of African pottery making against a background of information on the social and economic situation in Africa. Within the framework of the seminars, and in cooperation with the Institute for Adult Education at the University of Legon, a study trip was organized for the instructors to Ghana where they were offered a first hand opportunity to learn about the conditions under which African potters practice their traditional handicraft. Following upon the study trip, the German potters conducted research on possibilities for improving the clay baking methods they had observed. Their investigations led to the construction of a special kiln based on an African concept from out of the past. The kiln, which can be built with materials available from local sources, was tested as part of a staff training measure at the residential *Volkshochschule* in Hesse. Through a cooperative endeavour between German and Ghanaian potters, the latter have now been able to reclaim a lost technique. Use of the model has been revived, and meanwhile several kilns have been built and taken into use in various pottery making centres. A construction and operation manual has been elaborated to allow other pottery groups in Africa to make use of the method.

The Spanish courses at *Volkshochschulen* are not restricted to Spain in their approach to geography. More than 200 million people in Latin America speak Spanish, and many people want to learn the language because of tourist, cultural or personal interests in the countries of Central and South America. For that reason, we have designed material and training measures for teachers of Spanish to introduce them not only to the culture, music, dances and history of Latin America, but also the social and economic problems of those countries.

A number of groups in Germany have been able to involve the educational programmes of *Volkshochschulen* to foster twin city programmes or partnerships with institutions in countries of the Third World. We have documented examples in a collection of reports on such experiences, and have conducted training seminars on the topic. Contact with the »Third World« becomes personal through partnership arrangements and helps participants to identify with the problems of the people in the South.

Courses in autogenics or yoga, and gymnastics or exercise account for four-fifths of the health education programme. Such courses are easy to organize, and are gaining in popularity. Unfortunately, yoga courses frequently neglect to transmit that this discipline has to do with the culture, history, religion and philosophy and the social conditions of the country where it originated, namely India. Several *Länder* associations collaborated with us to draw up a concept for training seminars geared to yoga instructors, and to produce an information manual. The motivation and proposals are expected to be incorporated at least to some degree within the actual yoga courses. It is in line with the philosophy of the *Volkshochschule* that yoga courses in Germany should foster understanding for the situation of the people of India by transmitting knowledge about the country's rich cultural and religious background.

Focuses

During 1993, special efforts were undertaken at the level of the *Länder* Associations, particularly in the new federal states, to lay the ground work for development education in the programmes of affiliated *Volkshochschulen*. Contacts with NGOs in Western Europe were deepened in an effort to coordinate activities geared to stimulating development education relating to Africa, Asia and Latin America. Internal cooperation within DVV was also intensified with the German Institute for Adult Education · Pedagogical Institute for Adult Education of DVV (*Deutsches Institut für Erwachsenenbildung · Pädagogische Arbeitsstelle des DVV DIE/DVV*), and the *Adolf Grimme Institute* (AGI) in Marl. The working group on DVV and Political Education met with the heads of the *Länder* Associations' political and cultural education departments to discuss political education as it relates to issues in the South and East in the context of the »single world«. An important task of education is to help people understand that we live in a world of closely interrelated and interdependent global structures. We must part with the idea that we have nothing to do with the problems of the South and can isolate ourselves from them. Above all, we must question our economic model and become more willing »to share«. These realizations are gaining in acceptance as »concern« in our country grows.

IIZ / DVV's work in development education has helped to make Africa, Asia and Latin America a more important part of German adult education. This process has been aided by the activities of IIZ / DVV throughout the world and its projects of cooperation with partners in developing countries. Our partners consider it important for German *Volkshochschulen* to enlighten the German public about developing countries, their people and their sociocultural backgrounds. We have been working towards that aim, in many instances in collaboration with other institutions, through the numerous programmes we conduct to foster staff development and produce learning materials.

Seminars

During the reporting period, IIZ / DVV designed the concept for, or cooperated in the organization of close to 30 seminars. The majority were conducted in collaboration with the various *Länder* Associations which also assumed the bulk of expenses connected with the further training of *Volkhochschule* staff. Where regional seminars were held for teaching staff with the approval of the respective *Länder* Association, we were able to assist in programme planning and share the costs of hiring lecturers for the events. In connection with the television network campaign »One World for All«, we helped to advise various *Volkshochschulen* on possibilities for picking up on that theme. in addition, we worked together with North-South forums to cosponsor a national conference.

Arbeitshilfe zum Thema »Fremdenfeindlichkeit« für Unterricht und Bildungsarbeit

Fremde(s) zulassen

Teaching aids

A variety of teaching aids for development education were produced in cooperation with other NGOs. The national work committee of specialists for development education and publicity was an important contact for us in this connection. One common project involving a number of other organizations was the publication of a collection of materials on development education. Another such effort involved the elaboration of a pamphlet on the topic *Fremdenfeindlichkeit* (xenophobia) for use in formal and nonformal education programmes as well as in adult education.

Eine ~~Dritte~~ Welt im Unterricht

Materialien Medien Adressen

Sek. I u. II Klassen 5-13

Ausgabe: 1993/94

Other activities

IIZ/DVV was the German member in the working group on development education under the NGO liaison committee at the European Union. In this capacity it took part in relevant discourse on a Western European level, served as the liaison for German NGOs and was active in the German NGO platform committee before the European Union. It supported the media initiative »One World for All« and participated in the establishment of a corresponding registered association. It participated in activities on community development cooperation of »Towns and Development«, represented the national work committee of specialists for development education and publicity in helping to create a school position under the title »One World/Third

World« in North Rhine-Westphalia, and served in an advisory capacity in designing the intercultural media documentation centre MEDOK. In addition, it took part in preparations for the *Volkshochschule* activity day to discourage animosity towards foreigners and violence.

Outlook

With the creation of the European Union in Western Europe and the democratization of Central and Eastern Europe and CIS member countries, the questions of North-South relationships and our relations with the East will continue to remain at the centre of political discussion. In that connection it will be important to clearly identify global connections and mechanisms in our economic system that influence worldwide development and lead to global economic crisis, poverty, environmental destruction and malnutrition or improper diets. In the sense of a fundamental common philosophy, the *Volkshochschulen* have a special obligation to make the German public aware of these connections to the broadest possible extent. The *Volkshochschulen* and their *Länder* Associations expect us to continue our work, and will need ongoing advice in planning and implementation of courses and functions relating to the Third World. We will continue to renew our efforts to meet the expectations of the *Volkshochschulen* on the topics of Africa, Asia and Latin America, and to assist them in developing diversified creative approaches and methods. This is where a demand exists for the services of IIZ / DVV, and this is where they are needed in the sense of concerted action towards developing a Single World.

Selected projects and partner organizations

(with the exception of those in Western Europe and other parts of the industrialized world)
Status as per 31 July 1994

AFRICA

AALAE
Partner: African Association for Literacy and Adult Education (AALAE)
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Fax: 251155 — 0877

Angola
Partner: Ministério da Educação, Direcção Nacional do Ensino de Adultos
Address: C.P. 1281, Luanda
Fax: 244232 — 1592

Partner: Forum das Organizações não Governamentais Angolanos
Address: C.P. 10797, Luanda

Burundi
Project Director: Hans-Peter Mevissen
Address: P.O.Box 5245 Mutanga 1, Bujumbura
Tel. + Fax: 25722 — 3735

Eritrea
Partner: Ministry of Education, Department of Adult Education
Address: P.O.Box 5160, Asmara
Tel.: 2911 — 11 3044/5 · Fax: 2911 — 11 3866

Ghana
Partner: Institute of Adult Education / University of Ghana
Coordinator: Prof. Miranda Greenstreet
Address: P.O.Box 31, Legon, Accra
Tel.: 23321 — 775430 · Fax: 23321 — 666411

Lesotho
Project Director: Dr. Hanno Schindele
Address: Private Bag A 428, Maseru 100
Tel.: 2663 — 13036 · Fax: 2663 — 10433 (IEMS)

Madagascar
Project Director: Susanne Bieberbach
Address: B.P. 3481, Antananarivo 101
Tel.: 2612 — 41067 · Fax: 2612 — 41066

Sierra Leone
Partner: Partners in Adult Education Coordinating Office (PADECO)
Coordinator: P.O. Koroma
Address: 40, Rawdon Street, Private Bag 705, Freetown
Tel.: 23222 — 222613 · Fax: 23222 — 227474

Uganda
Project Director: Peter Sohr
Address: DVV Project Office
P.O.Box 11380, Kampala
Tel. + Fax: 25641-530921

ASIA

ASPBAE
Partner: Asian-South Pacific Bureau of Adult Education (ASPBAE)
Secretary General: Dr. W.M.K. Wijetunga
Address: No. 30/63 A, Longden Place, Colombo / Sri Lanka
Tel.: 941 — 589844 · Fax: 941 — 580721

Fiji
Partner: The University of the South Pacific
Address: P.O.Box 1168, Suva
Tel.: 679 — 313900 · Fax: 679 — 301305

India
Partner: Seva Mandir
Secretary General: Ajay Mehta
Address: Udaipur 313 001, Rajasthan
Tel.: 91294 — 28951 · Fax: 91294 — 25959

Partner: Society for Participatory Research in Asia (PRIA)
Coordinator: Dr. Rajesh Tandon
Address: 42, Thughlakhabad Institutional Area, New Delhi 110 062
Tel.: 9111 — 645908 · Fax: 9111 — 6471183

Partner: Society for Promotion of Area Resource Centres (SPARC)
Coordinator: Sheela Patel
Address: P.O.Box 9389, Bombay 400 026
Tel.: 9122 — 3096730 · Fax: 9122 — 2851500

Philippines

Partner: Community Awareness and Services for Ecological Concern (CASEC)
Address: 57 Belderol Street, P.O.Box 121
Tagbilaran City, Bohol Island

Partner: Center for Environmental Concerns — CEC
Address: 111-A Scout Lozano St., P.O.Box 1212-1152
Kamuning, Quezon City
Tel.: 632 — 963008 · Fax: 632 — 985616

Partner: Trainors Collective — TCI
Address: P.O.Box 10 206, Broadway Centrum, Quezon City
Tel.: 632 — 9122445 · Fax: 632 — 9221251

Vietnam

Partner: Ministry of Education and Training, Continuing Education Department
Address: 49, Dai Lo Viet, Hanoi
Tel.: 84 — 264961 · Fax: 84 — 264085

Partner: National Organisation for Community Education, Continuing Education and Development
Address: 4, Trinh Hoai Due Street, Hanoi
Tel.: 84 — 252457 · Fax: 84 — 252220

LATIN AMERICA

CEAAL

Partner: Consejo de Educación de Adultos de América Latina (CEAAL)
Secretary General: Jorge Osorio
Address: Rafael Cañas 218, Casilla 163-T Providencia, Santiago/Chile
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Fax: 562 — 2356256

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Fax: 5912 — 371043

Chile
Partner: Centro »El Canelo de Nos«
Secretary General: Pablo Sepúlveda
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Tel.: 562 — 8571943/8571611
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Colombia
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Tel.: 571 — 2576445/6108107
Fax: 571 — 6108657

Mexico
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C.P. 04100, México, D.F.
Tel.: 525 — 6584033/6586735
Fax: 525 — 659 48 39

CENTRAL and EASTERN EUROPE / CIS / the BALTIC

Bulgaria
Partner: Bulgarian Federation of Societies for the Spread of Knowledge
President: Prof. Dr. Evgeny Golovinsky
Address: 2, Graf Ignatiev Str., Sofia 1000
Tel. + Fax: 3592 — 878387

Estonia
Partner: Association of Estonian Adult Educators (ANDRAS)
President: Prof. Dr. Talvi Märja
Address: Lasnamäe 50, EE-0014 Tallinn
Tel. + Fax 372 — 638 01 80

Latvia
Partner: Latvian Association of Adult Education (LPIA)
Chair: Dr. Anita Jakobsone
Address: Brivibas iela 104, LV-1001 Riga
Tel. + Fax: 3712 — 276692

Lithuania
Partner: Lithuanian Association of Adult Education (LSŠA)
Chair: Dr. Vincentas Dienys
Address: Institute of Pedagogics
M. Katkaus 44, LT-2600 Vilnius
Tel.: 3702 — 751903 · Fax: 3702 — 354315

Kazakhstan
Partner: Institute for Further Training of Professionals and Executives of the Republic of Kasakhstan
Address: Ul. Panfilova 98, 480091 Almaty
Tel.: 73272 — 333666 · Fax: 73272 — 631207

Partner: Almaty Cotton Combine
Address: Ul. Marečeka 1, 480084 Almaty
Tel.: 73272 — 270118

Poland
Project Director: Norbert F.B. Greger
Address: ul. Wysowska 3, PL-02-928 Warsaw
Tel.: 482 — 6424135 · Fax: 482 — 6424134

Promotion of German-Polish Cooperation in Continuing Education on both sides of the boarder:
Partner: DVV Coordination Office
Ewa Przybylska, c/o Haus der Künste, R. 208
Address: Lindenstr. 5, D-15230 Frankfurt / Oder
Tel. + Fax: 335 — 24512

Promotion of German-Polish Partnership between the *Volkshochschule* Overath-Rösrath and the Polish Continuing Education Centre in Tczew:
Partner: VHS-Zweckverband Overath-Rösrath
Director: Alfred Schickentanz
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Address: Strada Povernei 37 / General Cuanda 4, Bucharest
Tel.: 4016 — 501570

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Project Director: Dr. Gerhard Duda
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Tel. + Fax: 7812 — 2350903

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Tel.: 427 — 361435 · Fax: 427 — 323340

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Partner: Andragogical Centre of Slovania
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Tel.: 38661 — 445881 · Fax: 38661 — 446482

Partner: Slovanian Association of People's Universities
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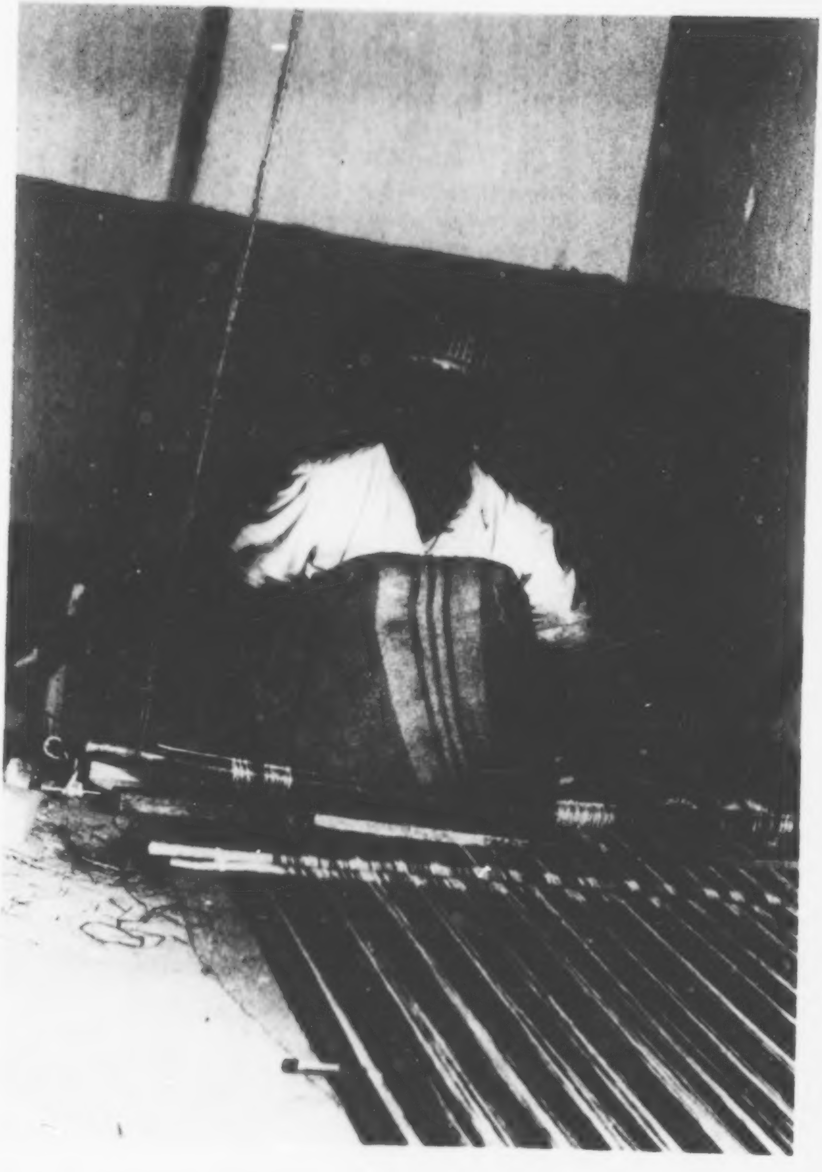
Tel.: 38661 — 1597716 · Fax: 38661 — 1597659

Czech Republic
Partner: Akademie J.A. Komenského
Address: Tržiště 20, 11843 Prague 1
Tel.: 422 — 24510827 · Fax: 422 — 536409

Hungary
Project Director: Jakob Horn
Address: Bródy Sandor utca 16, 1088 Budapest VIII
Tel.: 361 — 1382491 · Fax: 361 — 1382459



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CONTRIBUTIONS FROM THE INSTITUTE

Henner Hildebrand

Development-oriented adult education balancing between impoverishment and emancipatory learning processes

This article discusses development-oriented adult education caught up between impoverishment in the Third World and the aim of promoting emancipatory learning processes; it concludes with the example of a women's promotion project within the framework of the DVV support scheme to adult education in Sierra Leone.

Poverty as a social phenomenon

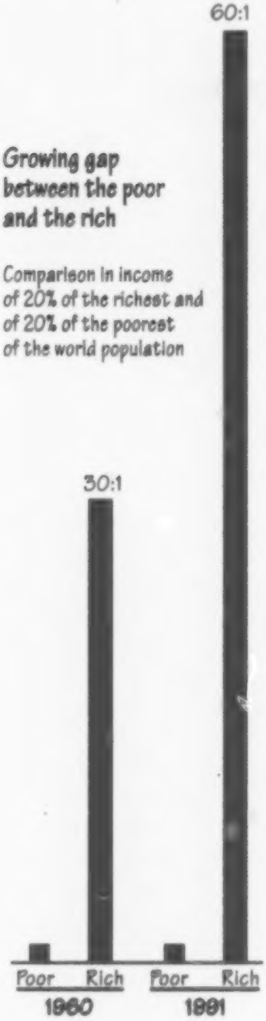
From a historical, cultural or a local community perspective, poverty is a changing phenomenon subject to prevailing values and given living standards. Sociologically seen, poverty depends on many factors — density of population, lack of access to or control over resources, such as land, forests or water, environmental conditions and climate, production techniques, labour potential, cultural characteristics. If changes occur in any one of these areas, it can in one situation disturb or destroy the existing sensitive economic, social or ecological equilibrium and produce or increase poverty, in another situation further aggravate human exploitation and oppression, alas sustaining causes for poverty.

Today two forms of poverty are differentiated:

Relative poverty is measured against the average living standards of a particular society, absolute poverty is measured against »the minimum necessary to maintain physical efficiency«[1]. The term relative poverty is also applied today at a national level and characterises »the difference in economic well-being between the industrialised countries and the developing countries, and within the developing countries between the regions and social classes«[2]. Data on relative poverty are, similar to traditional, economic development data, based on statistical surveys and therefore can say little about the inhuman living conditions of the very poor. This holds true for tables on pro capita income, average life expectancy, access to medical services or daily calory intake. Absolute poverty on the other hand, the inability to satisfy basic needs such as adequate housing and hygiene, food, education opportunities, protection from and treatment of illness characterises the »naked« poverty visible in the form of slums, cripples, children begging etc.

Poverty in Africa

To take a look at poverty throughout Asia and Latin America would go beyond the scope of this article. By concentrating on the situation in Africa, an exemplary handiing of the topic is pursued without suggesting its transferability — from a historical perspective, the situations here differ too greatly. The majority of the poor on earth live in Asia, yet there are plenty of success stories here made possible through improved conditions for development. In contrast to this, processes of impoverishment in various parts of Africa are leading, at an ever-increasing rate, to the collapse of state structures, economic order and self-sufficiency in supplying food. Africa is apparently on the way to becoming the pauper house of the world, the continent is marginalised at an international level, its significance on the world market is shrinking further.



Growing gap between the poor and the rich

Comparison in income of 20% of the richest and of 20% of the poorest of the world population

In the search for economic perspectives for the continent, reference is occasionally made to more carefree times before colonisation. The fact cannot be overlooked however that historically poverty is not a new reality in Africa although the ability of the Africans to secure their basis of existence was highly developed on account of well-organized communities. The traditional extended family and clan system had the capacity to accomodate and care for the socially and economically weak, especially those unable to work such as the elderly and handicapped, or orphans. Fluctuations in climate, plague, disease and war were able to upset these stable living conditions in a short space of time however and brought poverty in their wake.

The history of Europe and Asia shows that the survival of the poor is linked to the development of institutional welfare work, whereby in general the poor have not only remained the recipients but have also taken on an active role. Apart from this there has always been individual assistance. In Africa comparable formal institutions are rare, therefore the extended family remains the nucleus of social provision[3]. For example, today it is still the families who are the main sources of support for unemployed youth — one of the core groups of the poor — in the towns. In the face of the large percentage of the population (of employable age) which is unemployed or under-employed, this individualised mitigation of poverty does not of course show a way out of the causes of misery.

The present development is occasionally regarded as a negative inheritance of the colonial era. Structurally seen this holds true for many areas. Yet, the presently deteriorating conditions for development which include reduced world market share as well as ineffective forms of governance, social systems and economic methods and wasteful exhaustion of the environment can no longer be historically seen as the exclusive cause for impoverishment; current misdirected developments and circumstances also have to be increasingly criticised. The role of education (understood here as a formal system) has been discussed in this context for many years — is it the motor of development or is it an obstacle to development[4]? A look at the significance of school education for social development or at the objectively necessary improvement of the school and university system does not however register in general the need for adequate forms of out-of-school learning accessible above all to the poor. Adequate not only in the sense of complementing the frequent lack of school education but as being suitable for immediate application and relating to the experiences, working world and living conditions of the participants.

Statistics on the formal education system do not provide a picture of the educational deficit and needs of the very poor, apart from data on those not enrolled at school. For even with a steadily increasing rate of school enrolment, the quality of teaching, the lack of teaching and learning material, the large number of drop-outs and class repeaters justify doubts as to the scope and relevance of the basic education attained. In addition, the lack of opportunities to put newly acquired reading and writing skills to use after leaving school results in large numbers relapsing into illiteracy.

Out-of-school education measures cannot completely make up for the shortcomings and errors of the formal school system; at most they have a complementary or compensatory function in individual points. As a contribution to fighting poverty, a conceptualisation of adult education has to go beyond an analysis of the deficiencies of the formal system and focus on its ability to meet real learning needs and to attain the desired impact of its measures.

AE in the combat against poverty

The last decades have shown that from a quantitative point of view, purely economically oriented development concepts have reduced poverty here and there but reinforced social and regional disparities; the ecological threat has also become an additional crisis area. It has become clear that the poor do not automatically profit from economic growth particularly when their chances to participate in satisfying their basic needs are not improved.

The living conditions of the poor also signify lack of participatory opportunities in the economic, social, cultural and political areas. There is not only a lack of democracy in the sense of the right of choosing between political alternatives but also in the right to decide on matters which concern the individual, the community and the region. The fight against poverty should consequently focus on eliminating the deficits mentioned in order to be effective in the long term. This essentially means acquiring relevant social and economic skills, i.e. in principle, it is a matter of organizing out-of-school learning processes. Here development-oriented adult education should contribute to qualifying the poor sectors of the population and their self-help organizations for overall participation.

This approach links participatory and emancipatory aspects of adult education as process and objective, establishes a close relationship between fighting poverty, satisfying basic needs and educational measures related hereto and contributes to sectoral integration and the recognition of traditional and informal knowledge.

Against this background the IIZ / DVV concluded its statement to the Federal Ministry of Economic Cooperation on fighting poverty in the Third World by helping the people to help themselves:

»In view of the deteriorating economic, social and political conditions in the Third World, absolute priority has to be given to improving the situation of the poorest sectors of the population in these regions. In other words, the most important aim of adult education and non-formal education is to convey income and production oriented contents which also improves living conditions in general...«[5]. In keeping with learners' group orientation, adult education as supported by the IIZ / DVV, practises general education and skill training in a close interrelationship with methods of community development, crafts promotion and strengthening of self-help initiatives.

Some essential aspects should not be overlooked here:

It is essential that, on account of the frequently interconnected character of economic, social, ecological and cultural problems, the impact in general should not be attained in isolation.

Long-term impact of measures cannot be expected without participatory methods. The development and application of participatory methods of identifying needs, planning, realizing and evaluating training activities which produce the desired learning processes and educational results of the learners' groups, are an integral part of an emancipatorily defined adult education.

Attention should be paid to establishing a supportive environment where learning experiences can be applied in practise and used to expand economic, social or ecological development. This is seen most clearly in literacy work which cannot prevent a relapse into illiteracy without immediate possibilities for applying skills and without follow-up reading and learning material. Adult education has to also take a look at creating these conditions, that is help improve opportunities for using the information learned to improve living standards. In the case of income-generating measures for example a supportive environment would include removing the obstacles hindering the employment of productive skills of the poor in cooperatives, in small-scale trades or in small enterprises in the informal sector.

Women's Promotion Project in Sierra Leone / West Africa

In the African context discussed here poverty is no longer a question of marginal groups as it now affects majorities of populations. Concepts offering solutions which stem from a Western, male world of values, want to improve the situation of poor families by increased opportunities of employment for men. Women however, are granted at most information in the area of household and child rearing. This approach fails to recognise the real interests and needs of poor women. It ignores the threefold role of women throughout Africa with their reproductive, productive and community-oriented duties. Effective promotion of women has to recognise this in practice, for poverty in the Third World is most clearly evident in the »living conditions of women who live at subsistence level — for them the problem of survival becomes acute when economic, political and cultural factors intensify their impact and block individual efforts«[6].

Since 1981 Sierra Leone partners have been supported by a DVV Project Office in Freetown in carrying out development-oriented adult education, in establishing sound organizational structures and in efforts for political recognition. The partner organizations include state, university and non-governmental bodies. In 1991 the partners established their own Coordination Office which is managed by a full-time Sierra Leone coordinator. In addition, since the closure of the DVV Project Office in June 1993 the Partners in Adult Education Coordinating Office (PADECO) acts as a link between the Sierra Leone partners and the IIZ / DVV.

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MAFORKI CHIEFDOM
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Steps in upgrading women's work

From 1987 on the DVV project director and her Sierra Leone colleagues worked at upgrading womens's cooperation within the partnership and at increased relevance of activities for women. The need for coordinated planning and execution became visible and this was answered with the establishment of the Women's Commission under the management of the Sierra Leone Adult Education Association (SLADEA).

The Women's Commission is active through a national committee and regional committees where all partners have delegates. The creation of a full-time and above all voluntary superstructure does not mean that work at the base is being neglected; on the contrary, it should become more effective through joint activities and exchange of information and through leadership training. It wants to increase partners' activities for women by initiating and coordinating programmes and through research and publications. It also wants to develop strategies which assert the interests of women, their productive activities and their leadership qualities[7]. The Commission is carrying out a research programme on the self-perception and attitudes of Sierra Leone women; it also publishes the journal »Women's Link« which is directed principally at female colleagues within the partnership.

Five years ago the Women's Commission initiated a national conference where women from all over the country discussed ways of improving their situation. They advocated the plan of establishing local women's groups with income-generating activities and of conducting training related hereto. Consequently numerous women's groups formed at the base of the two non-governmental organizations SLADEA and PEA (People's Education Association). Initial, sporadic activities have in the meantime led to programmes for women from all partners. Activities include training workshops for income generation, further education events for improving the organization of women's groups, formation of loan groups, skill-training in management of small-scale business, community development projects in the city, research projects on for example »the influence of independent farming activities of women on their situation and attitudes« or on »the basic educational levels of rural women regarding nutrition«.

A handbook on planning »women and development« workshops will facilitate the organization of such further education activities in future.

There is not enough room here to expand on progress made or on the considerable opposition, stagnation and setbacks experienced. An outline of the loan programme of the PEA can however convey an impression:

In 1989 a credit fund was established as a means to educate women in applying for, managing and repaying loans for income-generating projects. In the first phase the various income-generating ventures planned or carried out by the groups were critically discussed, information on calculating costs and marketing conveyed and in many groups the skilled trade of soap production improved on. In the second phase the handling of loans and the modalities of repayment were practised with the help of the fund.

Before the start of the loan programme in 1991, 21 women's groups were tested for creditability. Of the 14 groups which obtained loans all repaid credits including interest after six months as agreed. These groups together with three others were to receive additional loans after an assessment of developments and results. This assessment could not take place at the end of 1991 and in the following year the programme could not be continued because of internal problems and external constraints. A crucial handicap was the insistence of men in PEA to keep the management of funds under their control. At the end of 1993 therefore a fresh start was made, commencing with a national assessment and planning conference.

Apart from this strategic problem which concerns only a part of the tasks of the women's groups, many of these groups have found their feet again and expanded their activities. Based on these first experiences, a relatively positive assessment of the development perspectives for women's promotion can be made. One can assume that the goal of promoting women as a target group in adult education can be attained. The loan programme has also proved its ability to survive. Income-generating skills were acquired as planned.

Many questions still remain unanswered however: Could the newly acquired productive skills be applied in improving living standards; was the environment supportive or not; what can be done politically in the future to create more favourable conditions; how can experiences acquired up to now be used to multiply effects — for example in relation to the development of women's groups, the handling of the loan programme and the organization of training and further education activities in the area of income generation? What experiences were gained from the participatory methods and training material? More questions still have to be asked and answers given. The employment of a full-time female adult educator for women's programmes in the Partners Coordination Office in 1993 signalizes the intention to do this.

The workplan of the Womens' Commission for 1995-1997 indicates a broadening of approach and a search for effective and relevant planning: Research is needed on the views of men's perception of women, communication channels for the dissemination of information must be improved, broad-based community-related education for women shall be promoted which goes beyond functional literacy to embrace political and scientific literacy, population family life and civic education and to enhance women's ability to assume leadership roles in various fields, a co-operative education

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and credit programme shall be enhanced, and overall strategies to give visibility to women's concerns and networks with other bodies involved in women in development nationally and internationally will have to be developed.

Prospects

The »women's promotion« looked at here does not involve women's projects conceived by men but learning and organization processes from the so-called grassroots up to the national coordinating level which have been initiated by women. In the process of learning and organizing, jointly defined problems are solved and thus individual areas of life improved, increases in income facilitated, self-confidence boosted, community development promoted, the integration of further topics such as ecology or family planning made interesting. The going was by no means free of conflict or opposition, neither between the women and men in adult education nor between female participants and their husbands. Yet more and more people involved in these learning processes are becoming aware that it is no longer a matter of adult education programmes for marginal groups but rather an integral part of a development-oriented adult education.

Through the women's improved chances to change their individual and collective conditions for organizing self-help, the building stones for socio-structural change are laid.

This is made possible by conveying social and economic competence and the desired multiple effect of measures and by strengthening the organization of women's self-help groups and the partner associations.

The subsequent changes in attitude, which recognize the injustice, working conditions and environmental problems experienced by women as general development problems also affecting men, promise an effective approach in taking a new look at male-dominated adult education (and development) concepts. The initial women-in-development concept could thus lead to a gender-in-development concept.

Perhaps political and economic developments will destroy much of this however and adult education activities will only prevent further impoverishment. The aspired goal however is still that of strengthening the capacities of the poor through emancipatory learning processes empowering them to go beyond survival strategies.

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4 vgl. Adick, Ch.: Expansion, Rezession und Krisen des nachkolonialen Bildungswesens in Afrika — Eine kritische Rekapitulation des Erklärungskonzepts: 'Bildung als Entwicklungshindernis', in: Peripherie, Nr. 45, Berlin, April 1992, pp. 77-98.

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Heribert Hinzen

Policy and practice of literacy: experiences and interpretations

Questions and connections

The world has seen drastic changes over the centuries and perhaps especially in the last decades. This would be immediately obvious if we were to discuss issues of climate, environment, technology and the way people live and communicate.

No one has ever been born with the ability to read, write and count. Depending on historical and cultural contexts, minorities or majorities, ethnic groups, communities or nations were offered the chance to learn or were pushed into a situation where these skills were necessary.

The points we shall raise here with respect to literacy are placed in the wider contexts of communication and learning. Such contexts differ greatly in a historical and contemporary perspective within the so-called industrialized countries as well as the developing countries. Looking at literacy in the contexts of oral, written, printed and electronic forms, a more helpful theoretical concept is, in my opinion, a continuum of modes, a progressive increase in interaction and integration, rather than the emergence of a great divide between the written and the spoken[1]. This may seem a oversimplification, but is not the telephone, as a basically oral medium, the most dominant instrument of communication even in and between the so-called literate cultures of our industrialized nations? And who can predict what will dominate communication systems 100 years from now? However, when discussing the importance of literacy it may be that the development and use of written language and its social institutionalization should be analysed more carefully.

I doubt whether anybody possesses the encyclopedic view, knowledge and information necessary to treat all the problems related to literacy and oracy of thousands of ethnic groups and languages and their social and cultural contexts fairly and competently. Deliberately, I decided to identify only a few issues and related questions on the assumption that there are many others. Leaving aside important issues like finance, administration and organization, evaluation and research, methods and materials, the training of literacy instructors should not be interpreted incorrectly as though we wished to underestimate or downgrade their importance.

For me it is more a matter of raising critical awareness for some of the more general issues before the next round of policies, plans and practice on the level of publicity, advice and implementation. I am aware that these include sensitive issues and that some lines of argument and the way I present them could prove irritating.

My initial question is: Do we, as adult and literacy educators, involved in planning, coordination and research, take a critical look at our work or do we prefer repeating old slogans and reinforcing myths and wishful thinking? The following is an invitation to reflect critically on national and international aspects of literacy on the basis of stories, notes, studies and reports which I, in my various functions as researcher, educator, coordinator, editor and institute director, have been involved in over the last twenty years.

Definitions and classifications

Let me begin with two standardized UNESCO definitions. A literate person is someone

»who can with understanding both read and write a short simple statement on his everyday life«. A functionally literate person is someone »who can engage in all those activities in which literacy is required for effective functioning of his group and community and also for enabling him to continue to use reading, writing and calculation for his own and the community's development«[2]. These two definitions create the interesting situation that an individual can be literate but at the same time not functionally literate, as, for example, the following situation. In several West European countries there is a second generation of migrant workers from the Mediterranean or other southern regions. A young Turkish couple may have migrated to the Federal Republic of Germany in the late 1960s, both being able to read and write in Turkish, but at the same time being functionally illiterate in German. Later they had children who attended a German school and were trained through apprenticeship schemes in different crafts. They were fluent in the use of German, orally and in writing, even speaking the local dialect. However, around the mid 1980s they were forced, or wanted, to go back and live in Turkey. Suddenly they became functionally illiterate, as they had insufficient knowledge of their parents' mother tongue.

There is a second set of problems especially in those ex-colonial countries where there are several languages. In Angola a person is illiterate if he or she is not able to read or write in Portuguese, and a person is defined as illiterate in Chad if he or she cannot read or write in French or Arabic. In other countries persons with no schooling are defined as illiterates[3]. It is debatable whether the languages imposed by past colonizers or the general attendance in school are the correct criteria for determining the far-reaching categorization of literacy and illiteracy.

Carman St. John Hunter suggests looking at definitions from a different perspective: »The practitioner who defines literacy as a set of skills or the ability to use skills within work, community or cultural settings is in danger of placing the entire burden of change on the individual adult learner. The people with limited skills become the focus of a needed change. When literacy is seen in the context of social realities, on the other hand, then social, political and economic structures are identified as the focus for needed change. Access to knowledge and the power to create and to use social knowledge becomes the crucial issue.«[4]

Finally, I would like to quote a relevant argument for looking at possible definitions and levels of literacy and illiteracy in developing and industrialized countries: »Comparing illiteracy in the countries of the North and the countries of the South brings out the important fact that illiteracy is an extremely relative concept. We

> have made a distinction between total illiteracy and functional illiteracy and advanced the idea that a functional illiterate is a person with insufficient mastery of reading, writing and arithmetic, to be able to participate properly in community life. However, such a definition obviously depends on the level of development of the social community to which the illiterate belongs, so that a person classified as illiterate in the North could have sufficient knowledge to manage very well and even to prosper in the South. ... In the North, if one holds to an abstract and academic definition of illiteracy, the problem seems to involve no more than a tiny minority. However, taking into consideration the complexity of the technological society being built before our eyes and the new demands on those who wish to participate in it actively, we are faced with a very serious problem of millions of people who cannot satisfy these demands.«[5]

As much as I tend to agree with this concept of relativity with respect to levels according to social and technological contexts, I would like to extend it even further in another direction. There are situations where being literate might not help: a highly literate person from the North might find it impossible to even survive physically in arid and semi-desert zones of the South, whereas nonliterate nomads have had enough functional knowledge to live there for generations.

Statistics and desired figures

A renewed look at the UNESCO Compendium of Statistics on Illiteracy is doubtlessly enlightening. I recognize the difficulties the UNESCO Office of Statistics must experience when looking for exact data derived from a population census or estimates from the national authorities of member countries. Having worked in Africa and aware of some of the problems related to transport, communication, enumeration of individuals as members of extended families, and especially the use of written forms in non literate cultures, I have always questioned the reliability of such figures. At the same time we are familiar with the tactic, employed especially by governments, of making good use of illiteracy figures: on the one hand they should be low enough to prove success and educational achievement; on the other hand they should be high enough in order to enable the country to be classified as a least developed country and be grouped among those who merit a larger share of international development aid. However, we complacently allow ourselves to be presented with seemingly exact percentages and absolute members for most African and Asian countries.

Living now in the Federal Republic of Germany and working for the Institute for International Cooperation of the German Adult Education Association, I tried to find figures in the UNESCO Compendium related to the literacy issue in some selected European countries. Any attempt to locate Germany, the Netherlands and Sweden in the UNESCO statistics will meet with surprise or frustration, as they are not even mentioned. There would seem to be some contradiction here as figures available for the

Federal Republic of Germany put the number of illiterates between 300,000 and 3 million[6] and those for the Netherlands speak of 1 to 4 per cent of the indigenous population; the estimate for Sweden is also several hundred thousand[7]. A press release by the German Commission for UNESCO claims that in all industrialized countries (including Eastern Europe) the total number of functional or secondary illiterates is estimated at about 20 million[8].

The issue at hand is: we pretend to have exact figures for countries with difficulties in generating data bases, and in the industrialized countries the responsible institutions do not want to accept a reality that they associate with a negative image. Could it be that there is some hidden (Eurocentric) bias among those providing and evaluating related data? At any rate, what relevance do these »guestimates« have for those who need literacy provision at local level?

There would seem to be some re-thinking going on at the international level as well. UNESCO writes with respect to International Literacy Year and its Ten-Year Plan of Action:

»Its initial objective is to eliminate illiteracy by the year 2000. However, this objective will not be easily attained, given the lack of available resources and the upward statistical spiral of illiteracy figures«[9]. UNESCO's International Bureau of Education added a new aim for 1990: »The eradication or massive reduction.«[10] A preparatory document for the 1990 Jomtien Conference, jointly organized by UNICEF, UNESCO, UNDP and the World Bank, added a new perspective: »Universal provision of primary education for at least 80% of all 14 year old boys and girls and a reduction of the adult illiteracy rate to at least half of its 1990 level«[11]. This is how we handle figures. But do not these figures represent people? So the change is from eradication to massive reduction and from 1000 million to 500 million? Does it really matter for those drawing up plans and making recommendations?

In practice it is even more problematic when we bring to mind that half of the literacy decade has passed, the year 2000 is approaching rapidly and preparations for a »halftime« evaluation allow first assessments which do not all call for optimism: Lack of government motivation, limited volume — on a national and international level — of available finance, clear emphasis on schools and children to the disadvantage of youth and adult education institutions make the discussion on quality sound as if one would like to take early leave from the unrealistic objectives of the start of the decade in view of spiralling figures and lack of resources[12].

Eradicating or enabling?

The bellicose language often used against illiteracy includes words like elimination, eradication, battle, scourge, plague, as well as many others. Colleagues from the In-

stitute for International Cooperation of the DVV questioned their application in a statement made at a literacy symposium in 1993:

> »Let us be honest and realistic: no matter what efforts are made — unless the world, North and South, West and East, and the rich, élite and powerful within countries are prepared for an alternative orientation and a total shift of financial resources from arms budgets to basic services — illiteracy will be a fact of life even after the year 2000. Therefore the call for 'eradication of illiteracy by the year 2000' is a misleading and unrealistic objective. It is an illusion and not a meaningful utopia. Moreover, it is a discrimination and an insult to those who continue to master their lives as illiterates or nonliterates. Illiteracy is not a fatal disease which requires a 'vaccination programme' for its eradication. On the contrary, literacy work needs a careful, sensitive and sensible choice of pedagogical approaches; neither hand-outs nor injections will help.«[13]

We are aware of the fact that this assumption is the subject of much debate, even within the boundaries of the so-called industrialized world, where many understood that they lived in fully literate countries. During a recent seminar on Literacy in Industrialized Countries the following quite different statements were made. In respect to the situation of literacy work in England and Wales, the delegate noted:

> »Industrialized countries are complex societies; thus, it is not possible to find simple solutions to complex problems. We have little 'organic' illiteracy (as a result of lack of formal schooling) but, rather, a significant amount of 'functional' illiteracy. ... We have a history of defining illiteracy as an example of laziness or stupidity — blaming the individual rather than the system. To some extent this attitude is reflected in the long-held

belief that eleven years of formal schooling should produce an entirely literate population — literate for life — rather than the dawning reality that this may be impossible, however much schooling is improved. ... Adult literacy programmes in industrialized countries are here to stay. They are faced with operating over a long period of time, rather than being regarded as a quick and short-term response to a problem that will soon go away. This does not mean that targets cannot be set, but it does suggest that the eradication of the problem by 2000 is not logical or realistic.«[14] This was stated by someone who has been involved in literacy work in his country for almost the last twenty years. The delegate from the Soviet Union showed less sensitivity on presenting the history of literacy work in his country: »Elimination of illiteracy on the territory of former Russian Empire began during the hard years of the civil war. In 1919, V.I. Lenin signed the Decree on Elimination of Illiteracy. ... In 1930 a law was passed on universal compulsory education, and the elimination of illiteracy was considered an important goal. ... The complete eradication was in the period after World War II. ... The problem of the elimination of adult literacy for our country belongs to the past.«[15] One wonders how far this success story can carry against the current background of political, technological, economic and cultural change which the states of the former Soviet Union are now experiencing and will continue to go through.

With regard to the situation in most developing countries, I wish to conclude (keeping the scarcity of resources in mind) by posing the following questions: What would happen if people in Africa, Asia and Latin America started to join literacy classes not by the hundreds, thousands, or tens of thousands, but by the hundreds of thousands, millions, or tens of millions? Then the questions are really reversed. Are we as providers of adult education and literacy prepared to provide for this number of people? How much is there to read and write for peple who are joining literacy classes, who are then becoming literate, in addition to those leaving school? How much fascinating material is there for them to read? How much functional, important, adequate reading material exists in their own languages? The same questions could be raised in relation to the supplies of paper, pens and other materials needed.

The two-pronged approach that combines the provision of a sound basic schooling and adult literacy seems to be realistic in the long run. On the other hand we all know the serious crisis education is going through and the difficulties facing governments worldwide in setting aside the necessary funds for teacher training, buildings, equipment and materials for an education sector which still has a much higher profile than adult literacy work.

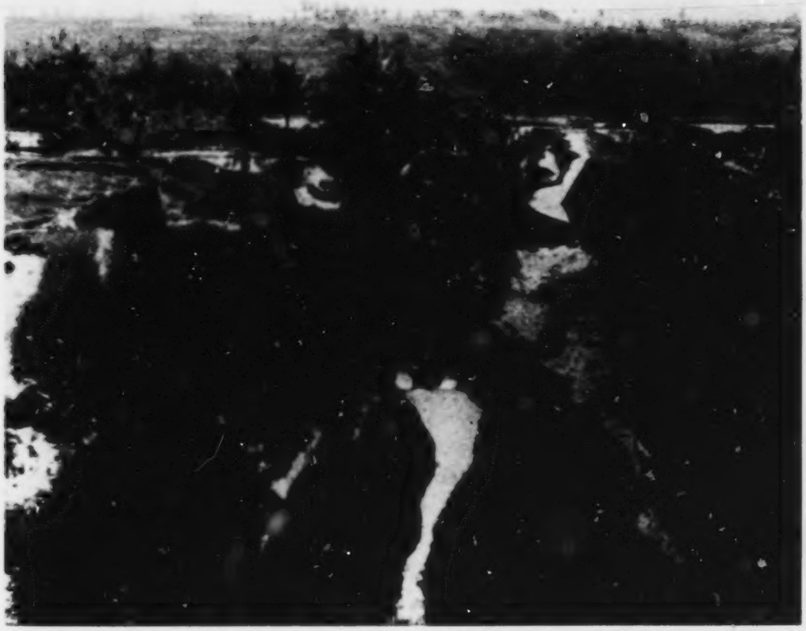
Causality or interaction?

In discussions on the relationship between education, or literacy for that matter, and development, one tenet often remains initially unchallenged: literacy comes first to be followed (automatically) by development. Or vice versa, underdevelopment is caused primarily by illiteracy. This is then used for a comparative perspective in historical terms, in a geographical view of the countries in the North and the South: a high standard of literacy in the North has preceded and made the present development there possible; its absence in the South has caused underdevelopment. From a historical viewpoint, should we not work from the fact that the majority of people in Europe were illiterate at the start of the industrial revolution?

The only exceptions were the nobility and the clergy as well as a few other social groups. The majority of farmers, however, including probably tradesmen and the first industrial workers were definitely illiterate. And events did not progress in such a way that precedence was given to compulsory education and literacy before development in agriculture, trade and industry was introduced and carried out. Should we not recognize the fact that, apart from a small group of important scientists and highly qualified engineers, the majority of the representatives of development were and remained illiterate?[16] Does it not set us thinking, when we take a look at the many countries in Africa, Asia and Latin America today where there is an even larger group of scientists, intellectuals and administrators who have a very high standard of education, particularly when seen in the above-mentioned historical context. Here we are not arguing against the possible importance of literacy for certain areas and levels of development. We are only advancing the argument that cause-and-effect relationships, especially in view of a more complex global situation in today's world, need more in-depth and analytical studies than the repetition of slogans and vaguely supported proof.

Let me add two other historical examples where the causalities between literacy and development are not at all evident and simple: What has made it possible for the United States to become the most advanced and strongest economic power in the world over the last decades, even though it may have accommodated the largest number of illiterates compared with any of the other industrialized nations? How could fascism gain political power in Germany at a time when the vast majority of the people were already literate? We really need a more thorough analysis of the complex interrelations between literacy and economic or political development. To see literacy as a prerequisite and panacea for all related problems is a dangerous misunderstanding.

In order to advance my point further I would like to mention that I have hardly ever seen a more fascinating farming culture than that of the paddy-fields on Bali, which are constructed on a complex system of cultivation and irrigation. It is magnificent to see how the water trickles down centimetre by centimetre from one plateau to the next, gradually covering a large area. The system of political, social and legal responsibilities behind all this demands great respect for duties and rights from the people concerned. What I believe to be important here for our discussion is the fact that these rice terraces were built by illiterate farmers centuries, if



not millenia, ago and are still cultivated by them today. These farmers were, or rather are, functionally qualified in their sphere of work, though they are often described in the jargon of development workers as uneducated, ignorant illiterates. This view becomes even more absurd when we take a look at another part of Indonesian reality — aren't the huge cities with their vast problems of slums, unemployment and traffic chaos the »planned« work of highly literate and otherwise qualified Indonesian experts and also, of course, of numerous advisers from industrialized nations? I do not want to close my eyes here to the problems and efforts of a part of the Indonesian population and bureaucracy in changing the situation for the better.

I would like to compare this, in a caricative manner, to the often upheld formula »education brings the right development« and at the same time draw attention to the reverse context: Doesn't education often bring undesirable developments which a good many people have to endure? One should also question in this context the qualitative character of education and development. Shouldn't one also refer to the fact that many development processes in the past have taken place without literacy education and other formal education and will probably continue to do so? This relates not only to developments bringing change but in particular to enduring life styles which do not submit blindly to pressures of growth and change.

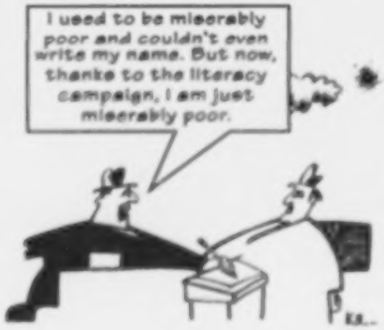
Hopes and aspirations

I shall never forget a discussion with learners in a literacy class in India which I became involved in after visits to project sites and negotiations with our partners concerning the continuation of the support of their literacy and development programmes.

On the way Bhati, our Indian colleague, told us stories which he had experienced in the last few years. He pointed out situations where development work had led to conflict with the established in the village: Farmers had taken the government reafforestation programme seriously and attacked foresters for secretly felling trees for their personal gain; shop owners were taken to task for their overpriced goods. Basically, there was nothing new about this, the rich continue to become richer and richer. Despite the often expressed lack of readiness to change on the part of the conservative farmers, the illiterate and the poor, I established anew that these groups really do want to see change and undertake a great deal yet the powerful know how to impede this because of personal interests at stake. What element of truth is contained then in this myth of lack of flexibility, mobility and motivation? It was late in the evening when we entered a room which formed the whole school, actually the whole building. Along the wall sat about twenty-five young men next to one another and at the front, some distance away, three young women. Four kerosene lamps placed around the room produced just enough light for those present to see the writing on the board and the spelling books lying in front of them. A teacher stood in front and was repeating, together with the participants, the syllables and numbers on the blackboard. After introductory remarks from my Indian colleagues and the participants themselves, we went on to discuss the living conditions of farmers in northern India and in my home country, the nature of work, the use of mechanical and chemical inputs, and the fluctuations in prices. It took us almost an hour until we groped our way forward to the question: Why do you want to learn to read and write? I had been asking myself continuously: How does this all fit together? Learning at ten a'clock in the evening five times a week, then the long walk home in the dark, getting up again at six o'clock in the morning to work in the fields; all that for this meagre existence? What do they expect from the literacy clases? I asked ten of the participants to give their reasons for taking part in the course. They spoke out eagerly, convinced and full of hope. Many repeated the arguments that had been expressed before and added their own wishes. Five principal points emerged:

- The money lenders are deceiving us — we want to know how to be able to check our money and to defend ourselves.
- Our work, for which others receive a day's or an hour's wage, is paid in the form of goods or written down over a longer period of time — we cannot check this and cannot prove our feeling of being cheated.
- The rich are the educated and the educated are the rich people in the village — we want to educate ourselves and then become rich.
- We want to increase our agricultural knowledge; our cows should produce more milk and our fields more profit — how and what do we need to do this is what we want to learn.
- We want to raise our status in the village, we no longer wish to be seen as the ignorant ones who do not count and do not need to be listened to.

This was the sum of their hopes: putting an end to grinding poverty, exploitation, oppression and deprivation of rights by means of literacy. It all appeared so self-evident to them. I was speechless. My thoughts were occupied with these desires and hopes. But were they more than illusions? Would the rich, powerful ruling class give them a chance? Would literacy and subsequent efforts at educating themselves prove to be adequate weapons in the struggle against servitude, in the fight for a more humane existence? We spent the short night in the office block where the literacy organizer was stationed. We slept for a few hours until the buffalo in the


I used to be miserably poor and couldn't even write my name. But now, thanks to the literacy campaign, I am just miserably poor.
K.R..

courtyard woke us up in the early morning. The last few hours of the previous evening quickly came back to me. While I was trying to reconcile the optimism of the course participants with my knowledge of the difficulties in changing village structures, my eyes fell on a book in the literacy organizer's bookcase. It was a recently published empirical investigation of literacy work with farmers and tribals in that very area. With great curiosity I looked through the first few pages before breakfast. My uncertainty deepened even further. Secretly I had hoped that my doubts were groundless, at least in this case. Instead they were confirmed by numerous details. It was plain to see that literacy education in the village investigated had, after several years, only a slight influence on exploitation by moneylenders. Only 3 per cent of those questioned had noted any improvements in farming, only 4 per cent an increased status for those formerly uneducated; success was seen only in the readiness of the farming households to carry out a simple form of book-keeping[17]. There it was, wide open, the gap between, on the one hand, the hopes and desires of those learning, aroused and maintained by various slogans, well-meant advice and promises, and, on the other, the marginal influence that literacy education could have on the actual conditions in the village. I still do not know how to narrow the gap other than to avoid awakening hope through often false promises, which actually means destroying desired or undesired illusions in order to be able to cope with the challenges of life more realistically.

Adaptation or harmonization?

During the years 1984 to 1987 I worked as a visiting professor at the University of Sierra Leone and the students and myself became involved in research on traditional education, learning and training.

We studied scattered written materials, contacted elders, prepared visits to, and interviews with blacksmiths, carpenters, hunters, chiefs and herbalists. These people are traditionally responsible for skills training as well as maintaining moral and social conduct both within their communities and from one generation to the other[18]. All information on traditional education in different ethnic groups received so far reveals that learning by doing has been a dominant principle for training the intellect and imparting technical skills as well as moral values. The actual realization of this principle is changing in a changing world. It alters in relation to the specific activities and requirements. If we were to apply this principle today it would of course require adaptation in order to serve its purpose. However, if we take a look at the current practices in both schools and adult literacy classes we recognize that both are often working actively against this very important principle of African pedagogy, and thereby against African culture. Nothing is taught by doing or through practical experience any more. Bookish memorization and a copying mentality have completely taken over. Creative doing and thinking are not qualities of this teaching and learning process. Instead of intrinsic motivation there are all kinds of punishments used to ensure obedience. This demonstrates helplessness on the part of teachers and engenders it in the pupils. It is different from the subject- and learner-centred disciplines, both of which are prerequisites for the individual's and society's needs regarding life-long learning. The schools and adult education threaten to alienate the African child and adult further. If traditional African education aimed at socializing the child into the community, both the school of today and literacy classes can be seen either as agents that cut children, adolescents and adults off from African culture, or those that integrate them into an alien, non-African culture and society. Rural exodus and white-collar job mentality can readily become indicators for »successful« participation in education programmes. The productive harmonization of African education and culture with literacy work and schools in both content and methods as well as materials is a meaningful aim awaiting realization today and tomorrow.[19] Concepts and practical measures for literacy in Africa would probably be different today if they were guided by principles such as »learning by doing«.

Needs and contexts

In this section I would like to pass on a story that Ajay, an employee of a non-governmental organization working in the state of Rajasthan in India told me at the conclusion of long discussions held during our visit to families, villages and project sites.

A professor was on his way by train to an important conference. He was a well-known philologist and had two M.A. degrees in linguistics. In the same compartment sat a farmer who was making a journey away from his village for the first time in his life. The professor was reading a newspaper. After a short time he noticed with some astonishment that the farmer sitting opposite kept turning his head from side to side in order to decipher something in the newspaper, or at least he thought that was what he was doing. The professor generously asked him whether he would like to have part of the newspaper. The farmer politely declined the offer. The professor looked at the farmer and asked him pointedly whether he could read. The farmer hesitaded and then said he couldn't. The professor's astonishment turned to horror: »Then you can't understand half of this world!« he said with conviction. The farmer hesitated a moment and then asked: »Can you read everything?« The professor was now in his element. He conceitedly began to enumerate the number of languages he could speak fluently or at least knew well. »You can probably write every word then?« asked the farmer. »But of course!« retorted the professor. The farmer reflected once more and then clicked his tongue loudly several times. »Do you know what that is? It's a word that I use to goad on my buffalo when we are working together in the fields.« He clicked his tongue once again and asked: »Please write that down for me.«

The professor was taken aback and replied that he couldn't. After a while he turned disdainfully away. The farmer was surprised and at the same time disappointed: »What, you can't write that? This is the most important word for me at work. It is more than half the world to me. It gets everything moving for me!«

Let me add a couple of questions: Do we know enough about communication patterns and needs vital invillage contexts prior to and when commencing with literacy work? How far do we as researchers, propagandists and administrators contribute to an ivory-tower mentality through our slogans, and thereby lay foundations for inferiority and superiority complexes? Here is another story that my Tanzanian colleague Mutangira told me when we were working together in his country in literacy training:

The young, dynamic director of regional development in Rufiji spoke, during a visit to one of the villages, to a group of elderly inhabitants. His speech on questions of development ended in the critical formulation: »You are illiterate and ignorant; you must learn to read and write. Then things will improve for you!« Many of the old men frowned. One of them took a piece of paper and wrote down a few sentences in the Arabic he knew from the Koran. He then gave the piece of paper to the director asking him to read it out aloud. The director looked at the piece of paper, but could not decipher anything. »What does this scribble mean?« he questioned and handed back the piece of paper. The old man took it and handed it to another who was sitting a few seats away. The latter took it and read the message out loud without hesitating once. Then the old man said: »We are not illiterate but perhaps you are if you cannot read this and reproach us because of it!«

I would like to pose some more questions: Who is actually literate and who is not, in what language, in what context and for what society, group and culture? How much do we really appreciate the fact that the diversity of languages in a country contributes to a rich cultural heritage and how much do we respect this fact in our literacy efforts? Is it not a fact that the development of written cultures, the standardization of languages, and even the decision to use the national language for literacy work in multilingual societies contribute to the total loss or/and reduced use of languages? I hope that these brief reflections are not taken as just sentimentality.

Written culture and learning environment

In the mid-1970s I carried out research on adult education and development in the United Republic of Tanzania.[20] Despite the critical international debate on its economic and development policies, I still think that with respect to the satisfaction of basic needs like health and education, much has been achieved.

The efforts regarding immediate and subsequent measures for basic education with a view to lifelong learning are all the more remarkable because in Tanzania they have to be carried out in a situation which, particularly in the rural areas, is generally determined by social communication processes independent of the written word. Traditional forms of communication, production and education were dominant up until a few decades — we might even say years — ago and still are in several areas. For large numbers of the rural population, the mastering of productive and social skills is hardly influenced by the ability to read and write. Long-term

education in schools for a part of the population has affected, but has not been able to change, this situation. Out-of-school activities in basic education have not been a breakthrough as they could not be fully integrated into everyday life and work of the village communities. In some respects they remained an alien event to which a certain amount of time was devoted but which never acquired the reputation of being essential to life. This became apparent, particularly in connection with attempts at literacy education, in two respects. On the one hand, the newly acquired ability of being able to read and write had not led to any direct improvement in the socio-economic conditions for the community or for the individual farmer and his family. The conclusion that the functionality and the work-oriented nature of literacy would quickly lead to an increase in, for example, economic growth proved to be illusionary in the Tanzanian context. In improving agricultural gain and introducing the necessary innovations, a multitude of aspects and methods need to be taken into consideration, which go far beyond the problem of literacy. I assume that the present world economic crisis and past colonial experiences may have at least the same importance for rural development in Tanzania as current literacy efforts. On the other hand, we may argue that literacy in schools and adult education in general had, or still have, to compete against an existing culture and its forms of communication, upbringing and education, which are scarcely related to the availability of written materials for post-literacy as part of the literacy environment. This is alluded to in the frequently posed question: What must be done to prevent the new literates from relapsing into illiteracy? This is fundamentally a defensively formulated question which does not place importance on the usefulness of reading and writing for coping with life but rather questions, at a technical level, how skills which have been taught with great effort but which cannot be immediately practised can be maintained. This is usually answered with the demand for more and better reading material. It would probably be more correct to ask how the newly acquired skills can be used by adults at a practical level in production, communication and cultural life.

I talked about the written / spoken word above; now I would like to add two important areas: paper production and printing. Now taken for granted in the industrialized nations — a problem as far as the ecological consequences are concerned — they are frequently lacking in many countries of the Third World. Shortage of paper and writing tools is found in almost every evaluation of literacy projects. Relevant and interesting texts can readily be written anew; at the same time the transposition of oral literature and traditions into the written word on a large scale is also possible. Yet production capacity is not at hand, is too expensive, unreliable or dependent on external support which in turn is linked to the fluctuations and legalities of the world market and development cooperation. Who then — on a national and international level — can invest in or finance to a considerable degree paper and book production and marketing in Africa?

To listen and to understand

Experts and bureaucrats tend not to listen to the arguments of grass-roots people and participants of literacy classes, as they assume to know or prefer to hide behind rules and regulations. This is wrong, as dialogue with members of our target groups offers insights based on the feelings and experiences of those concerned.

It is with this in mind that I want to quote three examples. The first two are taken from a newsletter written by members of literacy classes. One reads:

»What I remember from my school days: I started to go to school at the age of six. The first three years were quite successful as the teacher helped me a lot. Then my teacher left our school. Then I had difficulties in several subjects and I asked the new teacher how some of the words were written. There the teacher said that if I can't write this then I should leave this school and join a special school for handicapped children. Then I stopped asking. From this time onwards I always failed any test. The teacher placed me in the last corner of the class. From this time onwards I stopped any meaningful participation and started to quarrel with anything and anybody.« Does not this short description tell us many things in respect to underachievement and grade repetition in schools which finally lead to the new group of functionally illiterates in the industrialized contries? How can one generate motivation to learn again and participate in literacy classes after such an experience in childhood? But let me continue with a letter in the same newsletter signed by several participants of a class: »We want to continue learning! Dear Mr. Minister! We are a group of people at our local adult education centre who for some time are learning to read and write. We are all workers, men and women, and we did not learn to read and write while we were at school. We had to wait for years till we could start again.

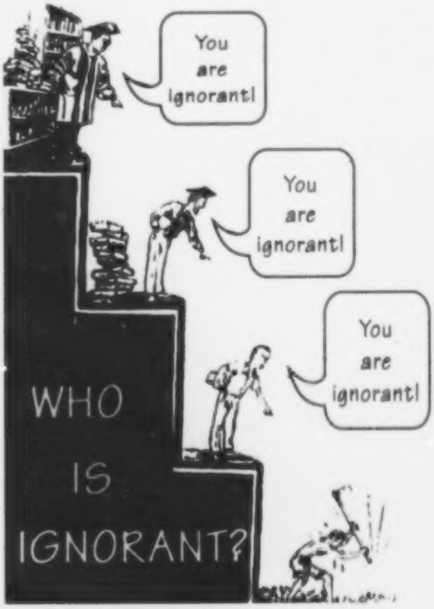
> Now we were told that our classes should stop as there is less money than before. We are really scared that our courses will not continue. And we know how serious it is for all those who have already enrolled in the adult education centre as they will tell them that they will have to wait for a few years more. We have benefited a lot from the course. If this stops now, then we feel again as half-ready people and we have to hide ourselves.«[21]

There is no doubt that the social structures in society, the way people go about their difficulties in literacy or the functional illiteracy of other people can lead to stigmatization and discrimination. This situation also needs to be changed for all people involved and concerned.

The issue may be different in societies where the majority are literate and a minority illiterate, rather than for the situation in many developing countries where the majority are illiterate. The question remains: How much do we listen, how much do we try to understand before we offer rural people our dishes of literacy as part of adult education and development which taste of modernization, superficial technology and cultural disintegration? And maybe, because we do not listen to them, the people no longer listen or come to us. This is clearly expressed by illiterates from India in a poem I received as editor of the journal ADULT EDUCATION AND DEVELOPMENT, and from which I would like to quote a few lines:

What kind of people are we?
We are poor, very poor
but we are not stupid.
That is why, despite our illiteracy,
we still exist.
But we have to know
why we should become literate...

Why do our teachers feel so superior?
They behave as if we were ignorant fools,
as if we were little children.
Please, do understand that
the teacher may know things
which we don't.
But we know a lot of things
which are beyond him. ...
Literacy should help us live better;
at least we look at it that way.
They say that things are being planned
for us — the poor.
Would literacy help us in knowing
those government plans?


You are ignorant!
You are ignorant!
You are ignorant!
WHO IS IGNORANT?

Would it help us know
how to raise our yield, and increase
our income?
And from where could we borrow money
on easy terms, and what benefits
would we get from the co-operatives?...

Will this programme teach us how to think
and work together?
Will »doing« be made a part of »learning«?
We want a straight answer.

Then we shall decide whether
we should become literate or not.
But if we find out that we
are being duped again
with empty promises,
we will stay away from you. ...[22]

After reading this poem one can pose the question: Who is ignorant in the face of whom or what? In the cartoon it is the typical top to bottom hierarchy with the intellectuals looking down on the bureaucrats and they in turn looking down on the workers. For all three it is easy to look down on the largely manual workers. I have often asked myself whether we don't all show certain signs of ignorance at all levels — the ladder could in fact be reversed. Do we value the experience and knowledge of local people in the practical implementation of literacy and development work? Doesn't centralization — e.g. in national literacy campaigns — impede the useful and desired participation of local people in the planning, implementation and evaluation of activities? Doesn't the responsible and authorized bureaucracy avoid approaches which could cope better with the complexity of literacy work in oral cultures and with development work on the whole?

Permanent task and fresh start

Literacy cannot be seen as a »once and for all« task nor as a »once and never again« task just as little as life-long learning means life-long schooling. The wish, the inner need and readiness of people to want to learn to read and count also depends on their historical situation. This became clear to me during project consultations I undertook between 1992 and 1994 in countries of various continents which had experienced immense social change after the collapse of the Eastern Bloc.

These countries included Estonia, Russia and Kazakhstan: What will the future use of Estonian and Kazakhstan as the national language and the language of education bring for the present and future majorities or minorities in the respective countries and their functional literacy? Will a good standard of school education be able to be maintained or will the economic crisis, reflected in cuts for social and education institutions, gain the upper hand?

Vietnam was often praised in the past for its literacy policy: prior to, during and after the war. But even here I noticed during project consultations that functionality, based on changes in the social situation, is limited. Economic dynamics and the rapidly growing informal sector demand abilities and skills which were not part of earlier school or adult education. One can only hope that the years of reduced public budgets do not produce gaps and setbacks in the education sector which only years of great effort could rectify.

Finally a few thoughts on Ethiopia and Eritrea where we would like to begin cooperation or rather resume cooperation as DVV was active there in the 1970s. Central state developments before and during the socialist era did not take the cultural situation and linguistic diversity of the country nor the living conditions of the people into consideration. Since the collapse of the system in the early 1990s, a political, economic and cultural decentralization policy exists in Ethiopia. The question of the national language of communication and regionalteaching languages emerges: What does this mean for education, teaching material and the training and further education of teachers? Positive aspects however should not be completely overshadowed however by a dramatically widening gap between population growth and the rate of school enrolment / literacy.

Eritrea is experiencing the situation whereby the great efforts of the liberation struggle which included educational activities in bush schools and literacy courses in the liberated areas, have lost a great deal of their functionality. Today it is a matter of integrating hundreds of thousands of refugees and umpteen thousands of soldiers who often have only rudimentary knowledge of reading and writing. They do not have to learn yet many of them want to learn anew or to continue learning. Largely of course in the languages which promise income security and cultural relevance. Time is pressing: if no qualified education or further education is provided then there will not only be a mass of unused labour potential, extreme frustration on the part of the liberation fighters will make itself felt. Why did they risk their lives for years only to be left high and dry in a new, independent state. It is certainly not an exaggeration when I sum up in my report that a definite earnestness can be observed in the development efforts of the country which adult education, including ourselves, could and should support.

Literacy, development and cooperation: Concluding theses

I wish to conclude with ten theses on current viewpoints and complex interrelations. This will hopefully help to reflect on past experience and prepare for future policies and practice in literacy work in developing and industrialized countries as well as cooperation between them. I consider it most important and not only during International Literacy Year.

1. It is possible for a reciprocal relationship to exist between the processes of social, economic and technological development and those of education and the process of becoming a literate culture. It is unlikely, however, that literacy represents a ne-

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cessary of sufficient prerequisite as the sole initiator of many development processes in predominantly oral cultures. To assume causalities may be misleading for analysis and policy-making.

2. The lengthy process of becoming a literate culture requires and gives rise to institutional support networks and new forms in the application of written language so that it can assert itself in the face of the established dominant forces of oral culture. Keywords in this respect are the standardization of language, its use in administration, paper production and printing. If these institutions — and the potential use of qualifications acquired through the use of literacy — fail to become established, the likelihood of failure of literacy work is considerable.

3. Many problems faced in literacy and post-literacy work are related to a misunderstanding of the development process in which our literacy activities play only a restricted role. Often initiatives consider literacy alone and stress the numbers of people who should be made literate, and underestimate the complexity of a process which would eventually create new systems of communication that are not immediately accessible to and relevant for everybody in non-literate environments.

4. Structures of communication and traditions based on oral transmission and instruction exercise a considerable degree of control over the everyday life of people in areas where literacy programmes operate. However, the approach taken very often takes for granted the existence of structures available only in literate contexts. One external manifestation of this can be seen in the frequent complaint within development aid projects of the loss of newly acquired literacy skills.

5. Schools and adult literacy in developing countries often come into conflict with the priniciples, contents, methods and institutional arrangements of traditional education. These are seldom recognized as positive in terms of inherent worth and general cultural development, or availed of for future developments. They are rather seen as hindrances to modernization. Literacy however, needs adaptation and integration.

6. Adult literacy should be part of other adult education measures linked with development activities. It should be recognized that many other education and training needs of the individual and society — like income- and/or employment-oriented skills — are at least of similar importance in the understanding and practice of integrating literacy into an education system aimed at life-long learning and the fulfilment of other professional and cultural needs.

7. Negative depiction of non-literate cultures and equating illiteracy and ignorance often merely serve to legitimize feelings of superiority and the exertion of external forces of influence. They give rise to direct stigmatization of individuals and discrimination of social groups. Such portrayals are useful neither in reaching an understanding of individuals and cultures, nor in the practical organization of literacy programmes. The bellicose language often used against non-literate people and illiteracy should be questioned and avoided for the same reason.

8. It is better to do away with the imposition of precisely defined time-spans for literacy work which are unrealistic; they hinder more than help in terms of orientation. To become a literate culture is an evolutionary process which usually does not take place within a period of years or decades but more or less over centuries; literacy work in oral cultures is part of that process. However, we need to pay special attention to situations where literacy has gone into partnership with revolutionary changes in other areas of development, as this might exercise considerable influence on the process of becoming a literate culture.

9. Measures undertaken to spread literacy are often associated with liberation and conversely their omission is seen as an expression of oppression. In reality, however, the removal of political oppression, economic exploitation and media manipulation are not necessarily related to literacy or being literate. Recent developments in the application of new technologies and media have clearly shown negative side-effects which might even contribute to functional illiteracy as well as manipulation, especially in industrialized countries.

10. Literacy — yes, but only when finally liberated from the many incorrect assumptions and unrealistic expectations hitherto associated with it, and, above all, only then when desired, regulated and controlled by those subject to it and in contexts where it is culturally and socially desirable. In terms of participation rates and the application of what is learnt, it unfortunately only becomes clear at a later stage in the programme whether literacy measures have fulfilled these criteria and at this point it is often too late for a second try.

Notes

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2 UNESCO: Compendium of Statistics on Illiteracy. Paris, UNESCO, 1988, p.8.

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4 C. St J. Hunter: Literacy: What Do the Definitions Tell Us? In: CONVERGENCE, XX, 3/4, 1987, p. 26.

5 S. Wagner: Illiteracy and Adult Literacy Teaching in Canada. In: Prospects, XV, 3, 1985, p. 415.

6 B. Gläss: Alphabetisierung in Industriestaaten? (Literacy in Industrialized Countries?). Bonn, German Commission for UNESCO, 1988, p. 13; see also: Fuchs-Brüninghoff, E. Kreft, W. (ed.): Literacy in the Federal Republic of Germany. In: Informationen, Alphabetisierung und elementare Qualifikationen, 6, 1988. Frankfurt: DIE / DVV.

7 Harting, U.: (ed.), Schrift-los. 10 Jahre Alphabetisierung (Without Writing. Ten Yers of Literacy Work). Marl: AGI / DVV, 1988, p. 60.

8 UNESCO-Info, ED/1/88. Bonn: German Commission for UNESCO, 1988.

9 UNESCO: Press Release, 21, 1989. Paris: UNESCO.

10 UNESCO: ED / BIE / CONFINTED / 42 / Q / 89. Paris: UNESCO.

11 WCEFA: Framework for Action to Meet Basic Learning Needs. Working Document for World Conference on Education for All, Draft B, p. 4. Paris: UNESCO, 1989.

12 See also International Consultative Forum on Education for All: Quality Education for All. Final Report. Second Meeting, New Delhi, 8-10 September, 1993. Paris: UNESCO 1994; Steering Committee. Fourth Meeting, Paris, 28 February - 2 March, 1994. Paris: UNESCO 1994.

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15 Kraevaski, V.V.: The Experience of the Soviet Union in the Elimination of Illiteracy. In: CONVERGENCE, XX, 3/4, 1987, pp. 98-101.

16 See Cipolla, C. M.: Literacy and Development in the West. Harmondsworth: Penguin Books, 1969.

17 See Shrivastava, O.: Literacy Work Among Small Farmers and Tribals. Dehli: 1981.

18 See Hinzen, H. (ed.): Education, Learning, Training in Traditional Life. Adult Education Students in Sierra Leone: Report on Their Research Studies. Freetown: USL / FBC / INSTADEX, 1987.

19 See Ocitti, J.P.: An Introduction to Indigenous Education in East Africa. Supplement to ADULT EDUCATION AND DEVELOPMENT, 42,1994.

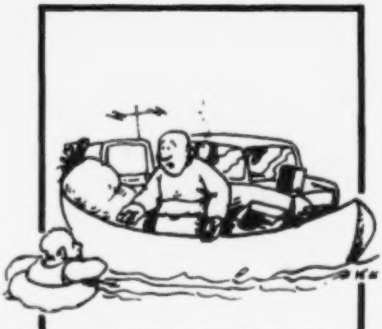
20 See Hinzen, H.: Erwachsenenbildung und Entwicklung in Tanzania. Eine Darstellung und Analyse ihrer konzeptionellen Vorstellungen und praktischen Maßnahmen. Hamburg: IAK, 1979; see also Bwatwa, Y., Fordham, P., Fox, J., Mlekwa, V. (ed.): Adult Education. The Tanzanian Experience. Nairobi: OUP, 1989.

21 After 6 p.m. Bremen: VHS, 1981.

22 Moitra, S.: Why Should we Become Literate? Delhi: GOI / DAE, 1979, pp. 1-8. (Excerpts)

Wolfgang Leumer

Migrants and ethnic minorities: A European challenge to adult education



SORRY MATE, THERE'S NO ROOM.

There is a rising trend of hostility towards foreigners in Germany and other countries in the European Union. We live in multicultural societies, but the growth in social friction and economic problems is accompanied by the tendency to blame strangers for many of our internal problems. Following the murders in Moelln and Solingen, when houses occupied by migrant families were set on fire with fatal consequences, and the frightening total of over 2,250 racially motivated acts of violence in the Federal Republic in 1993, we have to take action to ensure peaceful coexistence and tolerance. This is an important task of political adult education, which has a responsibility to preserve and promote democratic institutions. Since expressions of hostility and intolerance towards foreigners are not isolated incidents restricted to one country, but are known in many European states, it is only logical to organize an exchange of experience throughout Europe in dealing with this phenomenon, in combating it and trying out adult education programmes. We have to show that adult education can make a significant difference, and that it is not sufficient for the European Commission to concentrate on supporting the children of migrants and improving their situation in schools.

This contribution will sketch out the initial results of a project conducted in 1994 with European financial support by IIZ/DVV in cooperation with British colleagues at NIACE (National Institute of Adult Continuing Education), under the title »Learning to live in a multicultural society«.

Foreigners and ethnic minorities in Europe

However many definitions of adult education are taken as a starting point, the normative character of work in this field is quickly seen: we are supposed to be good people, and all good people in adult education have to care about the oppressed, the downtrodden, the subjugated, must give them equality of opportunity regardless of sex, age, level of education, nationality, political orientation and ethnic allegiance. The notion of »race« itself is highly questionable: there is only one human race, even though it may differ culturally and in external characteristics. In the interest of serving a democratic society, adult education helps to raise the level of qualifications of employees and employers, improves goods and services, and contributes to enhancing the quality of life of individuals. General, vocational, cultural, political and knowledge-based skills enable people to play a responsible part in the process of social and economic change.

Norms are frequently established because they describe a desired condition. They are not the norms of present-day reality — for this unfortunately looks very different in Europe. The movement of people of different colour and nationality into the countries of the European Union (EU) is on the increase, and the Schengen Agreement is attempting to set narrower limits to this influx because social security budgets and public funds cannot be enlarged at a time of falling employment. Nonetheless, the proportion of »aliens« in Europe is not that high if the possession of a European passport is taken as the statistical criterion.

> *»The passport is the noblest part of a person. It is also not so easy to create as a person. A person can be created anywhere, in the most irresponsible way and with no good reason, but never a passport. That is why the latter is recognized if it is good, while a person may be ever so good and never receive recognition.«*
>
> Bertold Brecht: Conversations of a Refugee 1940/41.[1]

For the whole of Europe, the proportion of foreigners not coming from within the EU itself is only a little over 2%. That means that out of a population of 343 million in the 12 Member States, approximately 7.3 million people of a non-EU nationality are living among us.

Statistics, however (see p. 235), tell us little. In Spain, only 0.52% of the population do not have a European passport, while in Germany the figure was 5.7% in 1993. Hostility towards foreigners though, does not go by the colour of the passport.

In France and the United Kingdom there are a number of people who possess a French or British passport and yet suffer discrimination because they have a different culture, language and appearance, and this is explained by the colonial inheritance of the country which has given them the passport. In France, 1.3 million persons were born out-

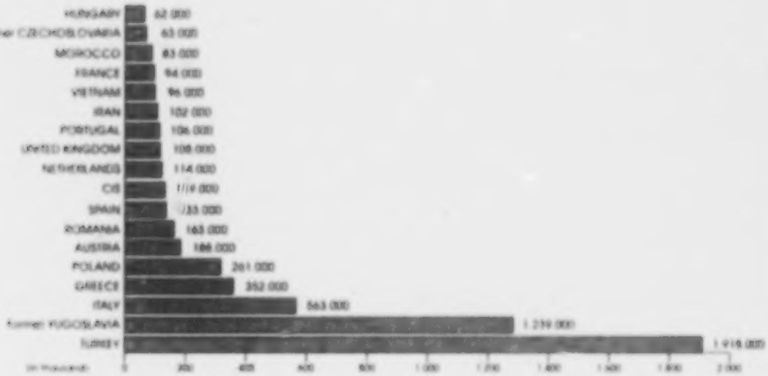
Member state	*Area in thousand km²*	*Total population in millions*	*Proportion of non-EU nationals in %*
France	552	56,1	4,14
Spain	505	39,1	0,52
Germany	357	80,0	6,82
Italy	301	56,7	0,75
United Kingdom	244	56,9	2,12
Greece	132	10,1	1,73
Portugal	92	10,1	0,85
Ireland	70	3,5	0,51
Denmark	43	5,1	2,73
Netherlands	41	15,1	3,68
Belgium	31	10,0	3,67
Luxembourg	3	0,4	3,56
EU		**343,1**	**2,12**

Source: COM (94)23

side France and have a French passport, 2.9 million foreigners reside in France without a French passport, and 0.7 million people were born in France without acquiring French nationality. In consequence, according to the French method of reckoning, there are in metropolitan France 4.2 million immigrants and 3.6 million foreigners, but this includes in each figure the 2.9 million foreigners not born in France. For the United Kingdom, there are statistics which are more informative than the figure of 2.12% of non-EU foreigners given above, and these document the extent of the phenomenon of »foreignness« even among those who have acquired British nationality in the form of a passport. Figures for 1991 show a proportion of 5.5% (i.e., 3 million) members of ethnic minorities as against a »white population« of 94.5%. Of the 3 million members of ethnic minorities, 900,000 persons were from the Caribbean, Africa and other countries, 1,479,000 were from the Indian subcontinent (India, Pakistan, Bangladesh), and approximately 650,000 were from other Asian countries.

In Germany, the picture shows a different pattern. Of the 80 million inhabitants in 1991, 7.8% were foreigners, and 5.7% non-EU foreigners. In other words, 82% of the foreigners were from countries which are not members of the EU. The breakdown of all foreigners in Germany in 1993 was as follows:

Countries of origin of foreigners in Germany > 60,000[2]



The presence of people of different backgrounds can be seen in a different light if the statistical criterion of a passport is disregarded. In 1994, we then have 5.4 million foreign workers and their families. More than 60% of these have been living for over 10 years in Germany but do not have full civil rights. Another 1.5 million people are asylum seekers, refugees under the terms of the Geneva Convention, refugees from civil war (particularly from former Yugoslavia) and illegal immigrants.

In Germany, and for example in Greece, there is a growing issue of migration from Central and Eastern Europe. There are in Germany 1.1 million settlers who receive German citizenship on arrival under the conditions of the Basic Law, even though they may not be regarded by most Germans as Germans because of differences in language and culture. In Greece, there are the Pontic Greeks who wish in increasing numbers to return to Greece from areas of the former Soviet Union. By the end of the century, the Greek government estimates that these may number 200,000 persons.

This overall picture can easily be broken down by country, occupational structure and socio-political peculiarities. It is common to all cases that the reality of multiculturalism is insufficiently accepted by the mass of the population in receiving countries. Racism does not trouble with statistics and fine differentiation: to a racist, every »foreigner« is one too many.

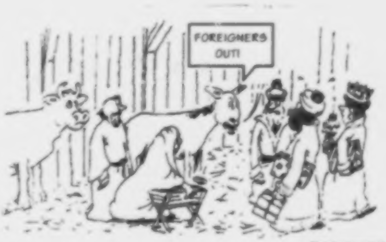
The dominant majority society discriminates directly and indirectly against foreigners and ethnic minorities in the countries of the European Union, as well as in other countries. (The upsurge of nationalism and ethnocentrism in Russia and former Yugoslavia provides bloody testimony of the fact that the problems of coexistence between different cultures are unresolved there.)

The situation of minorities is characterized by:

- Significantly higher rates and duration of unemployment
- An above average proportion of persons in jobs requiring no qualifications or no prior training
- Poorer living conditions and a generally lower quality of life
- A higher proportion of groups living near or below the poverty line
- A higher proportion of women and men »criminalized« by unjustified discrimination on the part of public authorities
- Spatial and social separation from the »receiving« society
- A higher proportion of criminality through theft, street crime, juvenile violence and drug abuse
- An above average incidence of family breakdown, and the concomitant onus on mothers to bring up children alone
- The growth of ethnically or racially motivated aggression towards them, including murder and arson.

We — the majority society — are unable to cope with the ambiguities and conflicts which arise from the proximity and contact between different cultures. Our inability results from:

- The existence of racism
- Stereotyping based on prejudices
- Fear of anything foreign (xenophobia), and
- The phenomenon that the victims of aggression and violence are blamed for their own social situation: »They can always go home«.


FOREIGNERS OUT!

Erik Liebermann

»This inability will increase in times of economic and social crisis and tension, as the unknown is not only what is strange but is also what is not understood, i.e., rapid social changes. If the representatives of the State appear on television at the beginning of 1994 to say that it will be a difficult year in which we must tighten our belts, then because of the worry over who will be the first to lose their job or their house, we are faced with a threat of unknown proportions. At the same time, the newspapers bombard us with suggestions and second-hand ideas for the destruction of the hard-won achievements of the welfare state. All this creates an enormous psychological strain not only on people at the margins of society but also on the average citizen. We have constantly to struggle to take an overall view, to find our bearings and to know who we are. Many people try to circumvent this effort by forgetting or denying uncomfortable facts or accepting the recipes of cranks. Thus, they do not challenge the self-seeking mentality of the elite who mercilessly grab the largest slice at the expense of the weak, or the property speculation and the failed housing policies that threaten the lives of individuals with uncertainty. Nor do they question the mismanagement of market strategies and a senseless labour market policy which produce mass unemployment. No, instead, they put all that threatens them on to the backs of false asylum seekers, economic refugees and foreigners.«

What can adult education in Europe do?

First, let us quote from a publication of the German Institute for Adult Education (DIE) of the DVV, »Ausländische Erwachsene qualifizieren« (Qualifications for foreign adults) in order to make clear that adult education has to operate within a narrow institutional framework which gives foreigners a reduced status. As long as the legal framework remains unchanged, the institutional discrimination against foreigners will continue, with all the consequent instances of indirect discrimination. This is true at least of the situation in Germany:

»In a world arranged in states and nationalities, »aliens« do not enjoy the protection and care accorded to citizens of the state in question. They are governed by special laws. While citizens of a state have open access to that state, foreigners may only enter and reside with official permission. While the citizens of a state may enter the labour market and vocational training under the general rules which apply, foreigners need an additional permit in order to work. While the citizens of a state may not be surrendered to others, foreigners can be expelled from the country and forcibly deported.«[4]

Moreover:

»From this short review of some of the peculiarities of the laws governing foreigners, the main point to be borne in mind is that these give individual foreigners no real assurance of long-term residency because of their complexity and the many marginal areas which apply. This is even true for those who were born and grew up here, if they cannot or do not wish to avail themselves of the — very limited — easing of the conditions attaching to acquisition of citizenship. Resident status and security of residency, which is a variable in the development of a sense of having and planning for a future, are in this respect closely linked to legal employment.«[5]

Even if there is relatively progressive anti-discrimination legislation, as is the case in the UK, this does not mean that black communities are in any way guaranteed integration and freedom from discrimination. We must therefore certainly work towards anti-discrimination legislation, so that foreign fellow citizens are accorded the advantages of our much-praised »constitutional state«. But it is also important how these laws are interpreted. Many of the crimes committed in conjunction with attacks on hostels for asylum seekers and houses occupied by foreigners, and the sentences imposed by German courts, give rise to the suspicion that everyday racism would not be destroyed even if the legal framework governing foreigners and ethnic minorities were improved.

In view of the »inability« of the majority society described above, and of the situation of foreigners and ethnic minorities, adult education needs to pursue and to strengthen essentially two lines of action:

- Awareness training and education for tolerance for the members of the »majority society«. This includes antiracism training, making it easier to learn about »alien« cultures, and learning to accept the fundamental presence of »aliens« in our society as something positive;
- Education and training for foreigners and members of ethnic minorities in order to improve their participation and access in the fields of
  - vocational training
  - language and social skills
  - and autonomous establishment of organizations to govern and represent the communities, in order to raise awareness of cultural identity.

It should be noted that we are making an analytical differentiation here by using deficit designations, but this does not mean that any specific vocational training for foreigners and ethnic minorities is called for, separate from vocational training for other target groups.

From the above description of the situation of foreigners and ethnic minorities as a clientele of adult education, it is clear that they face a greater danger of becoming unemployed, and have far fewer opportunities of access to better-paid employment and consequent social advance. A whole range of disadvantages and uncertainties follow, affecting key aspects of daily life such as residency status, access to the labour market, political participation, family situation, living conditions and cultural freedom of movement in the society.

For these groups, adult education has to address the potential conflicts entailed in such a situation. Vocational education has to be provided in a form which reflects their starting conditions of discrimination and non-participation, and enables these to be overcome through learning. The aim is not only to improve vocational skills and competencies, but also to enlarge social and individual skills so that they can act in the face of the negative conditions described. Learning and qualifications have to include language and communication skills as well as the ability actively to manage everyday life. These learning processes should be organized in such a way that participants can become independent actors in social relations by acquiring the tools necessary for survival in an »alien« society. They have to learn how to fight for their civil rights — and this includes European civil rights. The goal of adult education understood in this sense is not assimilation or adoption of another culture, but the spread of knowledge, qualifications and skills needed for social action. A prerequisite of this is greater self-confidence and political participation in social affairs.

The warning given earlier against separate adult education for foreigners and ethnic minorities does not mean that no special effort should be made for these groups, who frequently have little experience of education, by providing for the prerequisites of participation in political and social processes through language teaching, awareness of public institutions and help in gaining school-leaving qualifications. The variation between target groups means that individual counselling is necessary for the planning of vocational and other aspects of future life. This has to take account of the levels of education already reached. The individualization of the curriculum — which is a demand frequently made of and by adult education throughout Europe at the present time — is of key importance in this.

The treatment of the question in adult education in the Federal Republic of Germany

In the Federal Republic, there are manifold experiences in dealing with these issues, dating back to before the public became conscious of the problem as a result of the murders, arson attacks and violence directed against foreigners. These experiences are documented in the wide-ranging literature. In a contribution to the monograph »Interkulturelles Lernen« (Intercultural learning), Petra Szablewski-Çavuş lists 100 publications alone on the theme of »learning against hostility to foreigners« which have appeared since 1992.

A project being conducted by the DIE / DVV and funded by the Federal Ministry of Education and Science, under the title »Development and testing of a programme for the vocational qualification of foreign employees«, has the following aims:

- Inter-regional coordination, professional guidance and evaluation of activities leading to qualifications
- Development and testing of further education programmes for trainers/staff members
- Development and testing of advisory and support services for continuing education practice in the intercultural context.

The project is to investigate how discriminatory factors in vocational adult education can be eliminated and support activities for specific target groups can be implemented, so that immigrants have better conditions and chances of success in vocational continuing education.

Other research and counselling projects are concerned with the question of how foreigners can have their demands better represented in town and city councils through foreigners' advisory committees. Additional projects concern the particular situation of the children of foreign families in the move from school to the world of work, which they often find far more difficult to enter than do comparable age groups of German young people.

In some larger German community adult education centres there are separate departments for foreigners' education. According to the statistics of the DVV, in 1992 there were 10,449 courses in German community adult education centres for foreign participants under the heading »special interest groups«. Of these, 89% concerned language learning for foreigners.

It is clear from an analysis by Dieter Schimang of community adult education centre courses on racism, right-wing extremism and violence, in the monograph »Interkulturelles Lernen 'Ab morgen sind wir tolerant...?'« (Intercultural learning »Shall we start being tolerant tomorrow...?«), that German adult education and its main sponsoring bodies do by and large meet the political challenge of providing a wide and comprehensive reaction to the increasing incidence of racism, violence and discrimination against foreigners. It would not be a wild assertion to say that the German community adult education centres are in the forefront of the fight against racism and discrimination.

Of particular note is the Adult Education »Anti-Violence« Day of Action, which took place in many community adult education centres on 28th February, 1994, and received wide media coverage.

Are we doing enough? We cannot be. But here we face a longstanding dilemma. Those citizens with an interest in politics will take advantage of educational provision, will inform themselves and consider appropriate local action, will organize SOS telephone help lines, and attempts to strengthen contact with foreign citizens and their associations. But the clientele of the community adult education centres will presumably not include all those who are sympathetic to the slogan »Foreigners out«, appalling, anachronistic and shorn of political and economic understanding as it is. Not only is there a need for the State to support voluntary associations and pressure groups which defend the rights of foreign citizens, but a fundamental shift is also called for in the way the media in particular treat the »foreigners problem«. And — as so often — we have to watch the antics of politicians, who still make simplistic public statements in the populist style of »There's no more room«. These must not go unchallenged. Adult education is indispensable to this end, too — it is a »must« particularly in Germany, with its recent history of the persecution of the Jews, antisemitism and the Holocaust.

The »added value« of a European network of intercultural education organizations

Besides the German experience already referred to, there are similar issues in all European countries. An exchange of experience will enable us to learn from practice in other countries, will open access to innovative approaches to projects, and permit constant communication through European networks. Specific themes may be addressed, such as the situation of women and/or young people from among foreigners and ethnic minorities.

In the pilot programme funded by the EU, we also considered the question of linking in to the school situation of the children of foreigners and ethnic minorities. How can latent discrimination be prevented in school, how is it reflected at home, how can one defend oneself against it, and what common forms of organization can be firmly established in schools and voluntary associations for the parents of children suffering discrimination and the parents of the majority society? Adult education has a part to play here too, by sensitizing our own educational institutions. Textbooks and syllabuses need to be checked for stereotyping and revised. The relatively limited funding permitted two seminars to be held, attended by European adult education organizations and NGOs working in the field of intercultural education, and a first draft set of criteria could be drawn up for »good adult education practice«.

The overall aim of all adult education for and with foreigners and ethnic minorities must be the full implementation of civil rights for these groups. It must be stressed that cultural differences are positive elements which can enrich and provide a contrast to our own majority culture, itself in a process of constant historical evolution. Unless work in this area is strengthened, we are in danger of eroding the social consensus of our societies and undermining the achievement of democracy. Much has to be done, and much will only be done if the public exchequer takes up its responsibility and creates the conditions needed to reinforce the work of community adult education centres, foreigners' associations and groups opposed to xenophobia and racism. Otherwise we face defeat at the hands of the latter.

Future strategies of the European project »Learning to live together in a multicultural society«

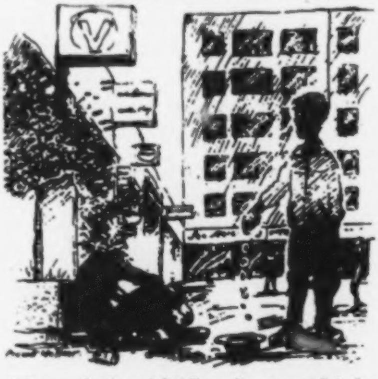
In two workshops in Bristol and Bonn, the participants from 11 European countries (adult education representatives from Member States of the EU and other European countries) worked out three strategies for future work on this set of issues:

- Anti-discrimination training
- Equal opportunities for education and access
- Improvement of target groups' ability to organize themselves.

These three intentions of the network may be further elucidated as follows:

- **Anti-discrimination training**
  - Continuing education should promote and propagate codes of behaviour in establishments of adult education and other educational institutions.
  - Qualifications gained by foreigners and ethnic minorities in educational institutions in other countries must be more widely recognised as valid.
  - Advisory services and teaching materials for antidiscrimination training courses should be created.

Everyday life
in a multicultural society



"Damn' cheek! Who do you think you are?!"

G10

- **Improving access to education and the labour market for foreigners and ethnic minorities**
    - Training must be devised for people who are in daily contact with foreigners through their work and among whom foreigners and members of ethnic minorities are themselves under-represented (employment offices, public administration, etc.).
    - Continuing education programmes for foreigners and members of ethnic minorities must be developed to improve opportunities for vocational advance.
    - In all continuing education provision, care must be taken to ensure that it is accessible to interested foreigners, to which end targeted publicity must be improved.
- **Strengthening foreigners' and ethnic minorities' ability to organize themselves**
    - Support has to be given to local initiatives which enable foreigners' and ethnic minorities' organizations to set up their own consumer advice service and co-determination procedures for the development of appropriate further education and training programmes, and to become providers of further education and training.
    - There needs to be an expansion of programmes to increase the autonomy of foreigners and ethnic minorities by strengthening the leadership, representational and organizational abilities of their associations and representative organizations.

We are assuming that the remainder of the project will provide an exemplary demonstration of the effectiveness and feasibility of these strategies, building on already existing experience. There is no suggestion that EU funding is expected to provide universal coverage of the strategies proposed. The principle of subsidiarity as a condition of all political action within the Union will be respected. The activities supported in the pilot programme over a period of approximately three years are intended to amplify the survey of sensible or »good« adult education practice in this domain which has already been undertaken. The documentation of the survey, and thus the opening up of access to these valuable experiences through networks and information bulletins, should be made known more widely, throwing light on the part played in the field by the thousands of adult education organizations and socially committed initiatives throughout Europe. The sponsors of these initiatives provide the yeast for the betterment of the democratic, multicultural basis of our societies. Intercultural education needs to be strengthened in all countries for this purpose, and the EU can make relevant recommendations. The European initiative announced by Federal Chancellor Kohl and President Mitterrand on »Combating xenophobia and intolerance« should set standards and bring about stronger support for socially responsible action already taking place in this field — and I am thinking in particular of the sponsors of adult education and cultural activities. Actions carried out by order of the State will not be of much use on their own, if basic conditions laid down by the State do not provide a solid foundation. The State could indeed well act to improve the legal conditions of residency for foreigners and ethnic minorities and their equal treatment in a democratic society.

The network will develop a plan of work on the basis of what has been done so far, and will propose pilot projects to the European Commission. The validity of the final results should be tested in real activities before being made accessible to a wider public. The pilot projects themselves should be carried out within the structure of transnational European networks, so that those taking part organize their work themselves in an intercultural setting. Intercultural learning should be not only the subject but also the method of the networks.

Notes

1 Bender, W. / Szablewski-Çavuş, P. (eds.): Ausländische Erwachsene qualifizieren. Rahmenbedingungen und konzeptionelle Ansätze. Praxishilfen 1. Berufliche Weiterbildung mit Erwachsenen ausländischer Herkunft. Frankfurt: DIE / DVV, 1994, p. 22.

2 Ausländer, Aussiedler und Einheimische als Nachbarn, Ministry of Labour, Health and Social Affairs of the *Land* North Rhine-Westphalia, 1994.

3 Djafari, N.: Das Eigene verändern. Interkulturelles Lernen als Thema von Erwachsenenbildung und der PAS. In: Meisel, K. (ed.): Interkulturelles Lernen. Materialien für die Erwachsenenbildung. Vol. 1. Frankfurt: DIE / DVV, 1994, p. 7.

4 Franz, F.: Bürgerliche und politische Rechte der Wanderarbeitnehmer. Bundesrepublik Deutschland. Cited in: Szablewski-Çavuş, P.: Migration und berufliche Qualifizierung. In: Bender, W., see Note 1, p. 15.

5 Szablewski-Çavuş, P.: Migration und berufliche Qualifizierung. In: Bender, W., see Note 1, p. 22.

Lydia Apel, Rolf Niemann

New challenges in development education

In view of the growing and violent hostility to foreigners in Germany, which provocativeley calculates on public support, many people who are engaged in development education are coming to the conclusion that their efforts to awaken interest in and understanding of foreign cultures, realities of life outside the rich North, and problems faced by others, have not produced the desired results, even though some partial progress has been achieved.[1]

It is obvious that information about the countries in the South and about global North-South inter-relationships still passes large sections of the population by, even though development education can by now look back on a forty-year history, during which what could be taught has been governed by a very gradual change of awareness.

A stock-taking

As part of a research project under the direction of Professor Alfred K. Treml, Annette Scheunpflug and Klaus Seitz analysed the literature published in Germany since the 1950s on development education, and came to the following conclusion, that from a quantitative point of view, the amount of educational material produced since the mid-50s has risen and stabilized at a high level in the early 1980s.

Klaus Seitz distinguishes between a variety of approaches in this context. While in the 1950s, he suggests, the trend was towards education for international understanding and world citizenship (paralleling the reintegration of Germany into the community of nations after the Second World War), the tendency in the '60s was to provide information about overseas aid (in line with then current modernization theories). It is only since the 1970s that structures of international dependency and relationships of power have been considered, and the school as an institution has itself been subject to critical analysis. Since about the middle of that decade, there has been a growing awareness that fewer learning successes are achieved on a purely cognitive level than if pupils' emotional side is addressed. The 1980s were typified, according to Seitz, by the notion of intercultural learning. The people of the Southern countries were no longer to be objects of study, but were to become partners in dialogue.[2]

Analysis of school syllabuses and textbooks has shown that the proportion of development-related education in various subjects has risen from around 1% in the '50s to an average of 14%, although there are marked differences between federal states. Topics which reveal our own susceptibility and responsibility, such as the life style of the North, global ecological problems, the movement of refugees and the debt crisis, are nonetheless treated far too little relative to their importance. Similarly, the prerequisites for our own (limited) awareness and the conditions needed for social development are too rarely addressed.[3]

In summary, it can be said that development education has been accorded increased importance in schools and has helped to bring about the general change in awareness, but also that it has still not achieved the place it deserves in relation to the urgency of contemporary global problems and the necessary changes in consciousness and behaviour.

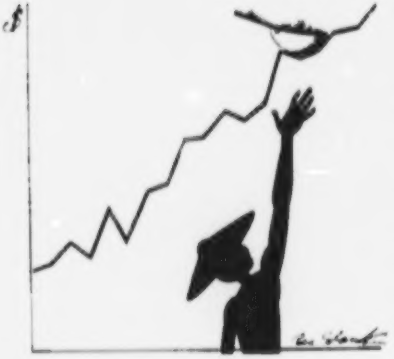
New directions in adult education about development policy?

A field in which it is difficult to address such issues is adult education. For many who are primarily concerned with establishing or building up their occupational and social position, topics such as politics and culture in Africa, Asia and Latin America appear of little relevance to their everyday life. Wherever possible, they avoid people from these countries who live here among us, and by and large do not feel affected.

Only a relatively small proportion of the public are aware of the generally very good materials produced by NGOs engaged in development and by educational institutions.[4]

How to overcome this lack of interest and / or the obstinate prejudices of many of our fellow beings was the subject of a specialist conference in January of this year [1994] in Bonn, attended by more than 100 representatives of NGOs, schools and other educational bodies. Under the title »Alien influences: absorption or rejection?«, new directions were sought in development education.[5]

Television plays a major part in conveying judgments about people in the South. The public broadcasting agencies obviously realize that two-minute news items on the disastrous drought in Africa or the severe earthquake in Latin America have a devastating effect on public opinion about these continents, as do films which regularly portray dark-skinned people as simpletons or murderers, but it is a long hard road to



from: Materialien, 31:
Kochen, Ernährung und Dritte Welt
(Cookery, food and the Third World)

positive change. In 1990, ARD (the second national channel) launched a special season of reports and films from the so-called »Third World«, *»Eine Welt für alle«* (One world for all), which is broadcast every two years. Directors from these countries have increasingly been represented. Through the One World Group of Broadcasters, broadcasting agencies in various West and East European and overseas countries are collaborating on this theme. The attempt to place Third World issues at popular times outside this season, and to raise coverage generally, meets with resistance caused by competition from private broadcasting companies. However, television and video will play an increasingly important part in future in conveying information and values. It is therefore to be hoped that those working in radio and television will maintain their efforts.

Another — new — form of presenting worldwide learning is provided by computer games, which reflect the interconnections between economic, social and political conditions and immediately show the player the multidimensional effects of his or her decisions. This approach also needs support, especially in youth work.

The »Alien influences: absorption or rejection« conference generally promoted critical exchange and revealed new possibilities, but universally applicable solutions could naturally not be reached.

Development education
by the Institute for International Cooperation

As a counterpart to projects in the Third World, it has always been a particular desire of colleagues at the Institute for International Cooperation (IIZ) to introduce information about our partners and their experiences into the work of the community adult education centres in Germany. It became evident that this could not be achieved coincidentally, and that it was necessary to have a full-time member of staff engaged in individual centres.

Thus the project »Development education in community adult education« was devised and implemented through negotiations with the BMZ. Since April 1977, this additional area of work, headed by Heribert Hinzen in close cooperation with the then leadership of the IIZ, led to the creation of the concept of »development-oriented geography«. At the same time, the programmes of community adult education centres held by the German Institute for Adult Education were checked to see to what extent they offered appropriate courses about the »Third World«. This led to the first in-service training of staff and the publication of reports of experience in a newly created series, »*Volkshochschulen und der Themenbereich Afrika, Asien und Lateinamerika*« (Development education in community adult education centres). Just over a year later, this field of work was taken over by Rolf Niemann, who had examined the various aspects of the problems of developing countries at university and had applied his knowledge in development education and public information. This brought about further new approaches to reaching target groups in community adult education centres.

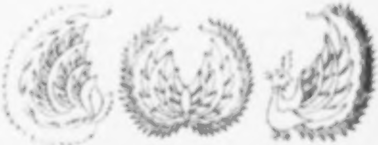
An approach using creative arts and crafts

Since 1978, the Institute for International Cooperation of the DVV has followed a singular approach in order to reach target groups who have no real interest in the cultures and public affairs of the South.

Within the broad field of creative arts and crafts, a range of consistently popular courses are offered in community adult education centres: pottery, weaving, batik, cookery, yoga, music and dance. These courses, which are principally taken as leisure activities in departments of cultural education, etc., do not exist in a vacuum, but within a social context. In order to meet the demands of an adult education which aims at the independent thinking of the learner, even arts and crafts courses are obliged to respect the general educational intention and objectives of community adult education centres. General political questions and specific aspects relating to developing countries have an important place in this process.

For example... pottery

Pottery is an ancient cultural technique which people have mastered for thousands of years. Our knowledge of the living conditions of people of past cultures in Africa, Asia, America and here in Europe rests especially, besides stone artefacts, on the evidence of pottery. In the absence of direct communication, clay vessels and ceramic objects can tell us about the life of long-vanished cultures. The IIZ/DVV therefore arranged training and developed materials for course teachers, inviting them to see their pottery course in a wider context. Information about the craft of pottery, everyday ceramic products, and the social background of pottery in the »Third World«, were introduced into practical, manual course work. Music and pictures from the relevant countries have also been used by participants as teaching aids.

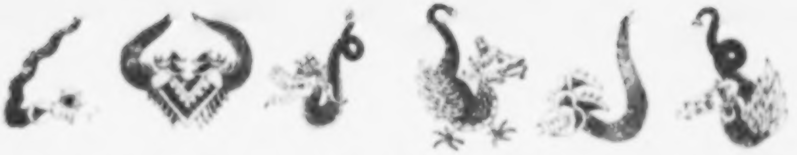


... Batik

Batik is a textile technique which has attained its highest degree of development in process and design in Java. The technical details of production and the large number of set patterns derive from the social and cultural conditions in the Southeast Asian island. Background information about the way of life of people in Indonesia is given, using authentic texts and a set of slides.

... Weaving

Indian groups settled in the highlands of the Andes when they retreated before the Spanish conquistadors and preserved their identity by maintaining their traditional



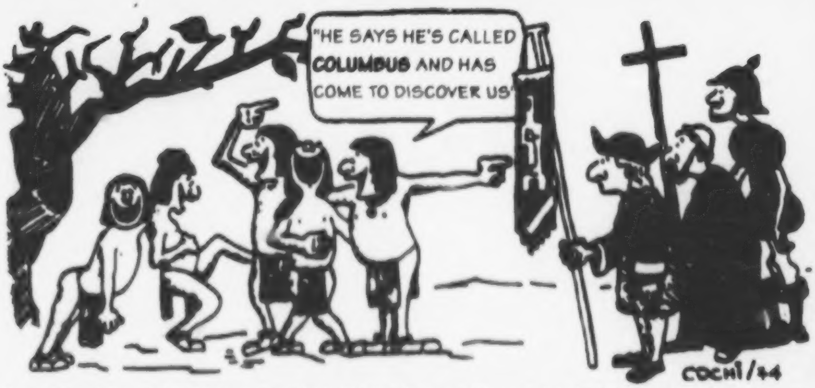
forms of weaving. From sheep-shearing to the marketing of finished products, weaving safeguards their ethnic independence and is the basis of their economic survival. In seminars, participants are introduced to the traditional weaving techniques and patterns of various peoples of South America. Much interest is aroused not only by the beauty of these Indian products, but also by the difficulty of producing certain patterns, and great admiration is expressed for the living conditions of the people who make these objects. The emotional enthusiasm which is frequently felt here for the life of the Indians is then put into context when it becomes clear how difficult the life of these communities is in an environment which is both climatically and administratively hostile.

... Cookery

It is also possible to convey information about particular foods and ingredients, and about the eating habits of people in the countries where these originate, through domestic subjects such as foreign cookery. The preparation of food can enable us to bring the »Third World« to us and to increase understanding of the situation in the countries of Africa, Asia and Latin America. Through the cooking of »exotic« dishes, we can savour interesting foreign cultures, can learn about the everyday life of the people, and can counter many a prejudice against »uncivilized savages«. We thus learn not only with our heads, but also with our stomachs. Moreover, the connection between our eating habits and ecological problems, and the misery in the »Third World«, can be made without wagging the didactic finger of asceticism. The connection can be discovered particularly effectively by using a questionnaire, »What did I eat yesterday?«, which contains information about where foodstuffs come from, how they are produced, how much energy is used, what harmful substances they contain, and to what extent they are processed.[6]

... Foreign languages

Another approach is »Latin America in Spanish courses«. Authentic Spanish-language materials from Latin America are compiled and printed for use in Spanish teaching and teacher training. On the occasion of the celebration of the »500th anniversary of the discovery of America« in 1992, it was especially necessary to include authentic voices

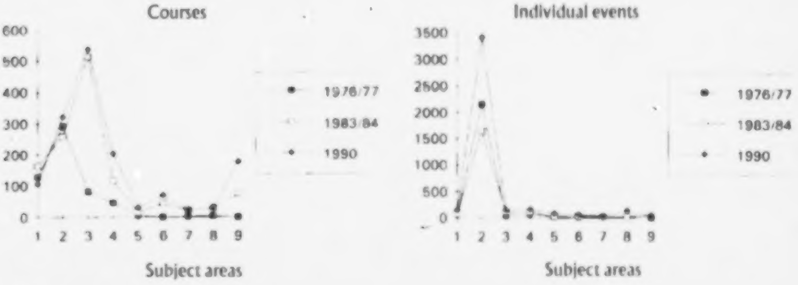

"HE SAYS HE'S CALLED COLUMBUS AND HAS COME TO DISCOVER US"
COCHI/84

from: Materialien, 12, Erfahrungen und Beispiele für die entwicklungspolitische Bildungsarbeit (Experiences and examples from development education)

from Latin America, even though in Spanish, in the controversy over the anniversary. Information about countries in Africa, Asia and Latin America, and songs and stories from those continents, are also available for English, French and Portuguese language courses and teacher training.

In all the approaches described, access is gained primarily by finding a genuine way of getting closer to the relevant countries of the »Third World«. By copying craft techniques or other forms of cultural expression, participants in a continuing education course achieve direct access to a foreign culture. The reflection of what is learnt shows that it can have direct relevance to the reality of our lives here.[7]

An analysis of the programmes of community adult education centres



Subject areas
1 Third World / development policy / overseas aid 2 Geography 3 Cultural activities
4 Religion / philosophy 5 Women's studies 6 Intercultural activities 7 Tourism and the Third World
8 Environment 9 Third World in language courses

Evaluations carried out in 1976-77, 1983-84 and 1990 demonstrated that the proportion of courses in community adult education centres dealing with Africa, Asia and Latin America rose six-fold over that period, and that the quality of provision has improved substantially.[8]. It has come to light that there has been a marked shift in the field of arts and crafts. Languages provision has been expanded particularly by the inclusion of Latin American topics in Spanish and Portuguese courses.

Study tours still play an important part; but preparation and follow-up are often lacking in the case of long-distance destinations. In geography, the people and countries of Africa, Asia and Latin America are often discussed, but these lectures do not meet the intentions of the community adult education centres by encouraging critical learning and solidarity. We are addressing this issue, and have established a geography working group.

Promoting global thinking

In conclusion it can be said that the approach of »collecting« people from the point to which their interests and knowledge have brought them is successful, although this can only be the first step. An introduction to African, Asian or Latin American cultures should be followed by the second step, namely by revealing the inter-relationships with our own lives and making clear how we must change in order to ensure that the people whose cultures we have just discovered can survive as well as we.[9] To give an indication of how this should be done, we shall quote from Christian Graf-Zumsteg, Secretary of the Schools for One World Forum in Jona, Switzerland.[10] The following teaching principles should also be taken into account in adult education:

- From a regionally focused to a global world view
- From methods which present knowledge in subjects and subject areas to methods which promote thinking in terms of connections and systems
- From methods which oblige learners to play passive roles to methods which give them active parts to play
- From methods which convey approximate abstractions to methods which engage learners in real, practical learning
- From methods which treat the wider world as far removed from the personal experience of young people to methods which link the wider world with young people's own lives

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- From methods which emphasise only rationality to methods which allow for imagination, creativity and emotions

- From methods which stress competition and competitiveness to methods which promote cooperation and solidarity.

It is also important for our work to seek out previously neglected target groups and to address them on ground with which they are familiar.[11]

Political and social change

The political circumstances of development education have changed in recent years. Since the resolution of the East-West conflict, concepts such as »Third World« and »level of development« are more imprecise than ever. Poverty is steadily increasing, not only in the countries of the South and East, but also in the rich industrialized countries. Through the enlargement of the European Union, new political relationships and realms of power are being created which are often incomprehensible to individuals and therefore give rise to new uncertainties. Political and ecological crises produce growing floods of refugees; ecological dangers affect the whole of mankind, directly concerning us.

Community adult education centres, schools and colleges cannot solve these problems alone, but if political decision-makers are to be persuaded to act in accordance with a long-term survival strategy, pressure has to be exerted by the general public. New target groups and new contacts must be reached if this is to be brought about. Beyond any consideration of content, education therefore has the task of fostering the courage to be free, the courage to change and the courage to take on global responsibility.[12]

Notes

1 Cf. Education for Change. Grassroots Development Education in Europe. NGDO-EU Liaison Committee: Development Education Group. 1994, pp. 43-57.

2 Seitz, K.: Von der Dritte-Welt-Pädagogik zum Globalen Lernen. Zur Geschichte der entwicklungspädagogischen Theoriediskussion. In: Scheunpflug, A. / Treml, A. K.: Entwicklungspolitische Bildung. Bilanz und Perspektiven in Forschung und Lehre. Ein Handbuch. Tübingen: 1993, p. 39-78.

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4 Jakob, M. / Siebert, H.: Das Nord-Süd-Thema in der Erwachsenenbildung. Reihe Lernbereich Dritte Welt. Vol. 1, Education Department of the University of Hanover. Hanover: 1990, pp. 38-105.

5 Documentation on the specialist conference »Das Fremde zwischen Vereinnahmung und Ausgrenzung«, 27-28 Januar 1994 in the Gustav Stresemann Institute in Bonn. Publication pending.

6 Institute for International Cooperation of the DVV (ed..): Kochen, Ernährung und Dritte Welt. Materialien 31. Bonn: 1990, p. 218 ff.

7 Adult Education Association of Hesse (ed.): Themenheft Interkulturelles Lernen. Kreatour 21. Bonn: 1991, pp. 24-26.

8 Raape, K.: Evaluierung der Entwicklungspolitischen Bildungsarbeit im Volkshochschulbereich. To be published by IIZ / DVV in autumn 1994.

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10 Documentation see note 5, esp. presentation A: Christian Graf-Zumsteg: Die Schweiz in der Welt, die Welt in der Schweiz.

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12 See inter alia:

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Cornelia Plesser-Löper

Current action for the promotion of women in the European Union

The legal basis of the policy on women in the European Union

The Treaty of Rome which established the European Economic Community (EEC) in 1957 governs equality between men and women in employment. Article 119 of the EEC Treaty states that:

»Each Member State shall during the first stage ensure and subsequently maintain the application of the principle that men and women should receive equal pay for equal work.

For the purpose of this Article, 'pay' means the ordinary basic or minimum wage or salary and any other consideration, whether in cash or in kind, which the worker receives, directly or indirectly, in respect of his employment from his employer.

Equal pay without discrimination based on sex means:

a) that pay for the same work at piece rates shall be determined on the basis of the same unit of measurement!

b) that pay for work at time rates shall be the same for the same job.«[1]

Besides Article 119 of the EEC Treaty, European Community policy on equality is laid down in several legally binding guidelines. The EC guideline of 1975 establishes that no one shall be discriminated against in access to employment or vocational training, or in promotion at work, on account of his or her sex or family situation.[2]

In accordance with this guideline, a right of antidiscrimination was developed at EC level, which the courts of Member States are obliged to follow.[3]

The guidelines of 1978 and 1986 concerning women deal with equal treatment in the legal and employment aspects of the social security system.[4] They relate to sickness, pension and unemployment insurance. The aim of the guidelines is the elimination of discrimination in access to social security and in the calculation of contributions to be paid by women. These guidelines pursue a positive discrimination in that they allow for periods of child care in pension provision.[5] The approval of laws on benefits within the EC/EU is a lengthy process as social policy generally requires unanimous agreement in the Council of Ministers.

The 1986 guideline on equal treatment for equal work and on the protection of self-employed working mothers is for the time being the most recent EC guideline of relevance to women.

In order to oblige Member States to implement EC guidelines, the Commission brought numerous actions for breach of contract before the European Court of Justice.[6]

Thanks to European Community law, and especially to the judgments of the European Court of Justice, women in Europe are now better protected against discrimination in employment, even where Member States have not implemented EC guidelines through national laws.[7].

Until the adoption of the Maastricht Treaties on the European Union, EC policy on women relied only on these few legally binding guidelines, in addition to Article 119 of the EEC Treaty.

It has not yet been possible to reach agreement on four other proposals for guidelines concerning women because of the many objections of Member States. These proposals are:

- »on rounding out equal treatment in social security systems (benefits for surviving dependants; family benefits such as child benefit; age of retirement),
- on shifting the burden of proof in the field of pay and equality between men and women,
- on parental leave,
- on non-standard employment.«[8]

For years, the European Parliament has been demanding that majority decisions in the Council of Ministers should suffice for the implementation of social aspects of the internal market, for example, on equality of opportunity in employment. In 1984, the European Parliament established the »Committee on the Rights of Women«, which sets out to implement policy on women across all levels of the European Union.[9]

The women's committee of the European Parliament has made numerous demands, leading among other things to the imposition of three action programmes on the Commission for the Equality of Men and Women.

In order to move forward the policy on equality of the European Community, which had been stagnating since 1986, the Commission established the gender-balanced »Equal Opportunities Committee«[10]

On 7 February 1992, the EU Member States signed the above-mentioned Maastricht Treaty on the European Union.[11] With the exception of the United Kingdom, all Member States also approved the agreement on social policy, which enshrines preferential treatment for women until they reach actual equality.[12]

The vocational promotion of women in the European Union

The promotion of women through EC vocational training programmes

For many years, special vocational training programmes for women were demanded in order to give men and women equal status in the labour market. In addition to the EC vocational training programmes COMETT, PETRA, FORCE, EUROTECNET and LINGUA, there did exist one programme specifically for women, the IRIS network, until it was reformed in 1994.[13]

The IRIS network, a European network of projects leading to qualifications for women and addressed to organizations offering women certificated courses and counselling at all levels of education and training, was established as part of the first EU action programme on equality of opportunity in 1989. IRIS was intended to support the exchange of information and experience between projects leading to vocational qualifications. Some *Land* Associations of Adult Education such as that in North Rhine-Westphalia, and individual community adult education centres, for example, Ruesselsheim, are members of the IRIS network. In 1993, the IRIS network embraced 534 member projects in all EU states, of which 78 were in Germany.[14] The Federal Institute of Vocational Education in Berlin is the national coordination centre for the IRIS programme in Germany.

With the reform of EU promotional measures, a new programme — LEONARDO DA VINCI — has been approved, combining the vocational training programmes mentioned above (COMETT, PETRA, FORCE, EUROTECNET, IRIS and the parts of LINGUA specific to vocational training).[15] In LEONARDO DA VINCI, the promotion of women is a built-in transverse task which runs across all the support activities.[16] However, there is still no account taken of the general conditions of women, such as the development of a child-care infrastructure similar to that of the Community Initiative »NOW«. It can therefore be assumed that only a small proportion of women, relative to their rate of unemployment, will be covered in the implementation of LEONARDO. This programme is to be funded by a total EU budget of approximately 620 million ECU.[17]

The promotion of women through the European Social Fund

The European Social Fund (ESF) is of particular relevance to the vocational promotion of women.[18] This is especially true in the new Laender, which are recognised from 1994 as »regions of underdevelopment« having first priority, and together with the other Objective 1 regions in the EU receive the largest support funds from the ESF. The funding for the Objective 1 regions is to grow substantially each year from 12.3 billion ECU (1993) to 19.3 billion ECU (1999) for the Federal Republic of Germany.[19]

Objective 2 regions, i.e, those affected by negative industrial development, include the Ruhr, Bremen, Salzgitter, etc.

The explicit promotion of women is covered, as already mentioned, under Objective 3, »Combating long-term unemployment and facilitating the integration into working life of young people and of persons exposed to exclusion from the labour market«[20]. The regulations see the promotion of equality of opportunity between men and women in training and employment as a separate field of action.

Under Objective 3, a large number of German community adult education centres are conducting co-funded ESF promotional activities for women.

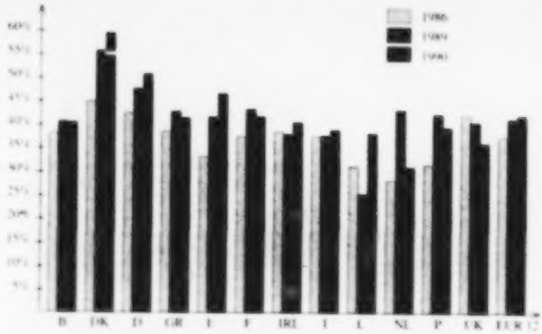
In many federal states in Germany, *Land* programmes of »Work in place of social benefits« are being conducted under Objective 3, and these address a disproportionately large number of women.[21]. Numerous community adult education centres, especially in the new *Länder*, are taking part in these »assisted entry into employment« measures, which are frequently designed for women with sole responsibility for families, women whose children have grown up, and women without a vocational qualification.

In 1978, the proportion of women taking part in ESF projects in the European Community was only 31% (European average).[22]

Through the reform of the European Social Fund in 1989, the EC Commission introduced an equality of opportunity clause by way of the planning instrument, »community promotional concepts«.[22]Since then, all ESF activities must put into practice the community right of equal opportunities between men and women.

In 1989, the proportion of women in ESF activities rose in Luxembourg, for example, to 25.3%, in Italy to 37.7%, in Germany to 47.6%, and in Denmark to 55%, reaching a European average of 41.35%.[24]

In 1990, the proportion of women in ESF activities in the EC rose to a European average of 42.1%.[25]



Proportion of women in relation to the total number of beneficiaries of activities co-funded by the ESF — 1986, 1989 and 1990

Source: Commission of the European Communities (ed.): Social Europe, Equality of opportunities for women and men. Luxembourg, vol. 3, 1991, p. 43.

In 1991, an ESF promotional programme specifically for women was established under the third EU action programme for equality of men and women: the Community initiative »NOW« (»New opportunities for women«).[26] A new Community Initiative was approved under the further reform of the ESF in 1994, »Employment and development of human resources«, which embraces the fields of activity of »Employment NOW», »Employment HORIZON« and »Employment YOUTHSTART» and replaces the Community initiatives »NOW«, »HORIZON« and »YOUTHSTART«, which had expired.[27] Through transnational projects, »Employment NOW« offers EU Member States the possibility of co-funding activities aiming at:

- »development ... of appropriate training, guidance, counselling and employment systems...[28]
- delivery ... of training...[29]
- job creation and support ... for the start-up of small businesses and cooperatives by women[30] and
- information dissemination and awareness actions relating to the promotion of women«.[31]

The concept of vocational training underlying the Community initiative »Employment NOW« includes the orientation, counselling and pre-training of women and the development of the necessary child-care infrastructure.

The ESF Community initiative »Employment HORIZON« is mentioned here since a disproportionate number of women take part in it, for example disadvantaged women, single women responsible for families, migrants from Central and Eastern Europe, and foreign women.[32] The aim of HORIZON is to integrate disabled, disad-

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vantaged and migrant women into employment.[33] Community adult education centres in Munich, and in Muenster, Rheingau / Taunus, Papenburg and Goettingen are conducting HORIZON projects.[34]

The non-vocational promotion of women in the European Union

The EC general education programmes, ERASMUS, LINGUA, ARION, and the educational information network EURYDICE, were also reformed in 1994.[35]

The ERASMUS programme was restricted to European cooperation in higher education.

ARION promoted European cooperation between education specialists in schools and vocational colleges. Only LINGUA was concerned with a part of adult education through support for multipliers of language training. There was no EC programme supporting European cooperation between adult education specialists.

Since 75% of participants in adult education are women, an education programme which extended throughout the EU could systematically promote equality of status.

At the beginning of 1994, the EU Commission drew up a programme proposal for the reform of the promotion of general education in the Union and brought together the programmes mentioned above, ERASMUS, LINGUA, ARION and EURYDICE, in a new programme, SOCRATES, which is also to run for the period 1995-1999.[36]

The Commission's original programme proposal mentioned adult education in passing, but in practice made no provision for the funding of support.[37]

For years, the Culture, Youth, Education and Media Committee of the European Parliament has been insisting that »Europe must not become a two thirds society, particularly in education... The Community must keep in view the social dimension of education in its promotional activities.«[38]

If the social dimension of education is to be reflected in practice, EU measures specifically for the promotion of women are necessary. Women have to be given preferential treatment until they reach a truly equal status, in accordance with the Maastricht agreement on social policy.[39] We need EU measures for the promotion of women, embracing political, intercultural and language promotion, health and environmental education of relevance to women, and support for work with older women and foreign women. These EU measures for the promotion of women should be integrated in a EU adult education equal opportunities programme in all social fields.

This could not be attained in the reform of EU support for general education in 1994.[40]

By intense lobbying, the DVV did achieve a decision by the European Parliament to include in SOCRATES the line of action »Promotion of adult education and open and distance education«. This line of action provides in Point 1 for »Promotion of the European dimension of adult education«, including »exchange of experience in general, political and cultural adult education for particular target groups, e.g., women...«.[41]

Unfortunately, the EU Council of Ministers of Education disregarded the decision of the European Parliament and approved the SOCRATES programme without a line of action for adult education, only mentioning adult education in »Action 3, Promotion of information and the exchange of experience» under Point 5, »Other measures«.[42]

The wording under »Other measures» is:

»A: Promotion of the European dimension in adult education
The European dimension is to be reinforced in all areas of adult education (general, cultural and social), by means of transnational cooperation and exchange of experience between adult education organizations and institutions.

Community financial aid may be allocated to the above-mentioned organizations and institutions, for the following transnational activities:

- Projects for developing and stregthening the European dimension of adult education, particularly with a view to disseminating knowledge about cultures and traditions in the Member States and the languages of the European Union, and for developing adult education courses which contribute to the understanding of political, economic and administrative affairs in the European Union;
- Projects promoting the exchange of experience and making best practice more widely available in the field of adult education;...«[43]

The »promotion of the European dimension in adult education» is indeed allocated minimal funding, but initially only allows, for example, for non-vocational promotion of women.

Through the co-decision procedure, the EU Parliament will make a final judgment on the Decision of the EU Council of Ministers of Education, which proposes a financial allocation to SOCRATES of a total of 760 million ECU.

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Michael Samlowski

What comes first and what comes second — or the ability to tell the difference

»The time has come,« the Expert said,
»To talk of urgent things:
Of views-and trips-and wielding fax-
Of congresses-and flings-
And why we all aren't polyglot-
And whether words have wings.«

adapted from Lewis Caroll

In a Latin American adult education centre it is not uncommon to find the following piece of wisdom fashioned in an advanced literacy course or printed on an aphoristic postcard and taped to the wall, perhaps even mounted behind glass and carefully framed:

> May God grant me the strength to change what can be changed, the patience to accept what cannot be changed and the wisdom to know the difference.

Certainly no easy prayer to answer! Who would not want to be endowed with such powers of discernment? As with most clear and simple maxims, however, the complicated part is getting it to work. It may take more than just wisdom to distinguish between what should be changed and what should be accepted. We might also have to sort out for ourselves whether, in end effect, change within the realm of the possible is really necessary, and whether patience is indeed the most appropriate reaction where change seems impossible. There could be situations that we cannot change by ourselves. We may need knowledge, skills, capabilities, access to information, resources, organization and help besides wisdom. And it is obvious that views and interests differ depending on class status.

Making the impossible possible

The highland farmer in Guatemala probably recognizes that his four *cuerdas* of steeply sloping land (1600 square meters), depleted by erosion and without access to water, are not capable of yielding him enough to feed his family or secure the future of his children. He knows that year after year for months at a time he and his eldest sons will have to travel to the plantations along the coast to work as day labourers trying to earn a few extra *quetzals* to be able to afford the barest of necessities. And he knows that with each passing year, things will only get worse. His wife learned in a literacy course that dogs and chickens should not be allowed to run around free in their little hut, that it is not healthy for all her children to sleep together in one bed, that regular bathing is an important part of personal hygiene, that a steady diet of maize is not sufficient for her family, that for nutrition to be balanced, daily meals must include a sensible combination of carbohydrates, protein, fats, vitamins and minerals. Through a billboard on the roadside, the Ministry of Agriculture warns that felling trees for firewood will only accelerate erosion. Over and over the radio tells the family to build latrines, boil their water, wash fresh foods carefully with purified water before eating, or else run the risk of catching typhoid fever or cholera. The parents hear from teachers that not just their sons but also their daughters belong in school. Otherwise they will not learn what they need to know in order to lead a better life.

The need for change in all of these situations is apparent. But is change feasible for the Guatemalan peasant family? Where can they get more land? How can they defend themselves against profiteers out after their meagre earnings? Who will give them money to enlarge or renovate their humble dwelling? How can they afford a more nutritious diet? How are they supposed to boil their water if they can barely manage to cook their soup with the firewood they have to walk so far to find? What else can they use for fuel but wood if petroleum is so scarce and beyond their means when available? How can they send their daughters to school if they are needed to fetch firewood and water, if there is no money for books and notebooks, and if nothing of use for the village is learned at school anyway? On the other hand, if it is not within the power of the family to change any of those things, is there really no other alternative for them but to accept things as they are and practice patience?

The list is by no means complete. The direction, however, is already clear. There are no simple formulas to right the wrongs of our social systems, and no one can transform society on his own. But it would also be premature to conclude that adverse circumstances make change impossible, for some problems can be solved or at least ameliorated through individual efforts, and others can be worked on together with neighbours or with the help of organizations and institutions. Considering current social conditions in Guatemala, there appears to be no solution to the land distribution problem for the present. Still, small plots can be made more productive. Terracing, use of organic fertilizers, crop rotation, and many other methods familiar to agronomists can lead to the conservation and gradual improvement of the soil. There are many examples of willingness on the part of public authorities and community development organizations to support the construction of strategically located cisterns to collect and store rain water for irrigation systems based on the natural fall of the land. If rural communities coordinate production to meet their own needs and market their surpluses, individual farmers can maximize the use of parcels that would otherwise be too small. By cultivating fruits and vegetables, and raising poultry or small animals in coups or cages, farm families can provide themselves with a more balanced diet. This is an approach that has been successfully adopted by many cooperatives. Numerous projects in appropriate technology have developed stoves that burn fuel more efficiently and devices that make use of solar energy. There are just as many self-help initiatives working on the improvement of housing. Many studies are being conducted to revise basic school curricula and make the content of learning more relevant. Projects

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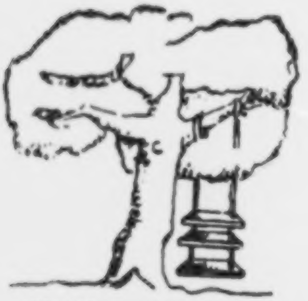
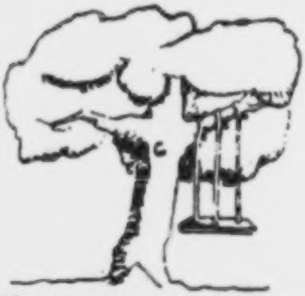
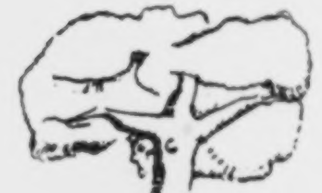


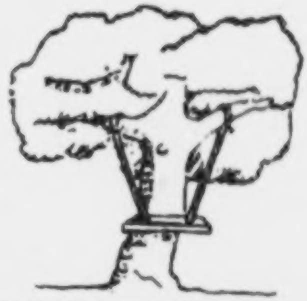
What the experts proposed



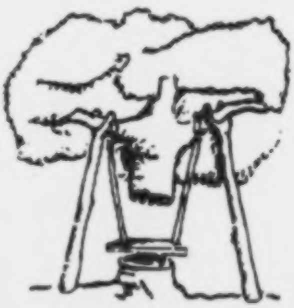
What the government department specified



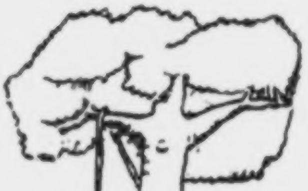
The design after review by an advisory committee



The final compromise design agreed



The system actually installed



What the people really wanted

to build village libraries and produce school textbooks are trying to deal with the lack of books and teaching materials. All this comprises the field of action of development agencies and social welfare institutions, and occupies the full-time attention of thousands of dedicated specialists in developing and industrialized countries alike. Hence, we should be able to discover attempts to solve these and other problems, at least in theory, at least in the minds of development planners and concerned helpers, at least somewhere.

Unfortunately, as experience shows, we seldom see efforts where they are most needed. And those we find are all too often lacking in quality, or are met with resistance because negative experience out of the past has made the farmers sceptical. Or they are undermined by disintegrating community solidarity in the wake of family disagreement or neighbourhood disputes, or they cannot get off the ground because the community's mayor and other decision-makers are busy with election campaigns, or because the agrarian bank does not lend credit without guarantees, and then only to individuals who can provide good security, or because another land slide has claimed the cisterns, or because the area has become a centre of guerrilla and military activity, or..., or..., or...! There are so many obstacles to solutions and factors retarding social change at so many different levels that it would be wrong to be overly optimistic about progress in development through self-help initiatives on the part of interested parties. Maybe it would be more appropriate to hope for resignation in the face of fate.

That, of course, is not an acceptable alternative for dedicated adult educators, and with good reason. They cannot sit by passively in the face of misery, injustice, discrimination, and hopelessness. They must be committed to a continual search for ways to overcome the plights of the socially disadvantaged, and they must work together with those affected to find solutions. They must seek out possibilities for change even where change seems impossible. They should never accept situations as final, and must always be prepared to question patent solutions. They cannot condone circumstances responsible for suffering and inequality, but must try again and again to exert their influence until change occurs for the better. They cannot be creative enough in this endeavour, but at the same time must never lose their foothold on reality.

First and foremost, however, they have to be able to tell the difference between what comes first and what comes second. Secondary matters have a habit of getting in the way. There is no avoiding them. Often they are even beneficial. But they should never be allowed grow out of proportion and make us forget our main concerns!

Unfortunately, to distinguish between what should come first and what second is just as difficult and demands just as much proverbial wisdom as it does to decide what can and should be changed, and what should be accepted as is. That goes for individuals and for helping institutions and organizations as well. Probably the most important key to success in this connection is common sense. And that brings us to the next dilemma: almost everyone claims to be blessed with a good share of common sense. ...

On the ins and outs of personal relations

As part of its programme, an adult education project in a large Latin American city offers courses in carpentry, weaving, and the manufacture of clothing, leather goods, and dolls in a community on the outskirts of the city where there are considerable social problems compounded by higher than average unemployment. The participants pick up on an idea planted by the adult education organization's instructors or advisory staff to combine their skills in a multi-interest production group. They also come to realize that everyone in the community would benefit from the purchase of basic provisions at wholesale prices, and a cooperative grocery becomes a priority project. The cooperative is organized and adult educators supply know-how in commerce, design, industrial manufacture of clothing and cooperativism. Additional initiatives are launched to create a community kitchen and a neighbourhood child-care centre. Finding a market for clothes, dolls and articles of weaving, however, proves to be more difficult than originally expected. Potential customers want to see designs and models first. But no money is available for sample collections. Taking out credit without a guaranteed market is too much of a risk. Purchasing materials and other necessary supplies at discount prices and with payment terms of one to two months is conditional upon a good volume of regular production. Neither the usual raffles and bazaars, nor the inconsistent monthly instalments in the cooperative savings plan can compensate for the lack of capital. There is not enough volunteer help for the community kitchen. They expect to be paid on the basis of minimum wages. Not even associate members patronize the cooperative grocery on a regular basis. The selection of food products, vegetables and fruits is limited. Produce is seldom fresh. Slow turnover makes the purchase of stock expensive and complicated. Electricity, rent and telephone cost more than anticipated. Prices can no longer be kept as low as promised. Products begin to disappear from the shelves, and salespersonnel are accused of stealing. Multi-interest production does not go according to plan. Occasional gripes become more frequent. Rivalries mount. Older members criticize the younger ones who retaliate with complaints and stories of their own. The weavers are not prepared to share any of their profits. The seamstresses jealously guard whatever they earn from an occasional sale. The cooperative's directors fall into disfavour. The members are divided. Many stop attending regular meetings. Hardly anyone is prepared to do anything on a volunteer basis. The supporting organizations are supposed to lend a hand and rescue the undertaking with donations. Their failure to come through triggers resentment. The cooperative finally disbands. Only a few individuals — maybe ten of the more than eighty original members — stay on in small groups and actually manage to run a successful business.

What is more important — the cooperative and its economic success, or harmony within the group? The right answer can only be economic success, for that was the reason the group came together in the first place. In many such situations, however, supporting organizations concentrate on harmony. If a dispute arises between two members of the group, the helpers organize a course in human relations and arrange for private discussions to bring about a reconciliation. Afterwards a party is organized for the sake of good will, and everyone is happy until the next inevitable flare up. No group is immune to conflict. After all, none of us are super-human. We all have our likes and dislikes, our sensitivities and ambitions. But more than training in camaraderie, production groups need guidance to help them improve the quality of their work, organize production as rationally as possible, and effectively market their products. When business is good, personal conflicts may not disappear, but they become less relevant and recede into the background as success sets in. Anyone not willing to participate because of personal grievances is free to leave. While that may be unfortunate, a cooperative is primarily a money-making proposition for the mutual benefit of its members. If it can operate in a spirit of harmony and friendship, so much the better, but mutual sympathy is not a must. The important thing is being able to tell the difference between what ought to come first and what second!

On the necessity of creating an image

Every organization or institution operates within a market. It is a matter of prestige and image, but also of finances. Without contributions, donations, or grants, voluntary agencies could not survive. They need resources to pay the rent and salaries, to purchase and maintain automobiles and office equipment, to conduct seminars, to make evaluations, to finance the printing and distribution of publications, etc. Funds from private or official sources, on the other hand, are limited and subject to the laws of competition. Oganizations have to attract the attention of potential backers. To do so, they need to develop a public profile. Success depends on how well they present themselves, and fund raising is the key — for organizations in the North as well as for those in the South. Costly seminars have been held for international audiences — representatives of non-government adult education and social work organizations seeking to learn the best strategies to mobilize resources. (In last analysis, the seminars generated nothing but expenses. A course in fund raising is no guarantee for success.) Year after year, representatives of organizations from Africa, Asia and Latin America have to pack their suitcases and embark on solicitation tours all over the United States, Canada, Japan and Europe. During the last few years, representatives of organizations from the former socialist countries have joined the already keen competition.

The task is by no means a pleasant one. With so many donor organizations, it is not easy to identify the relevant persons and schedule appointments. Visits are generally regarded as a bother, and the visitors are seldom made to feel welcome. They come unsure of their focuses and priorities. Assuming an air of self confidence and pride in the achievements of their institution, they approach their would-be backers with an attitude of compliant modesty. Their interest, they say, is professional exchange, to become better acquainted. Toward the end of the visit, they reach for their briefcases and produce the plans for projects that need financial backing. Discussions seldom end with a commitment. Instead they evoke reactions of reservation and evasive interest. The representative of the potential donor organization makes vague promises about taking time in the near future to have a closer look at the documents, and gives the usual excuses about tight budgets and reductions in spending. Such fund raising tours involve considerable investments on the part of the organizations from the South, and more recently those from the East as well. The actual trips are expensive enough, but travel preparations are time consuming and costly, too. Handy pamphlets describing the organizations and

> their work have to be prepared and published, where possible with colour photographs and on quality paper. The organizations cannot afford to appear destitute. It helps to be able to demonstrate accomplishments, so besides doing the work, staff members must document their accomplishments in writing in a presentable form. Another compulsory exercize is the drafting of detailed project plans and corresponding budget estimates. Figures have to have an ample margin without appearing excessive. In addition to normal expenses, it is not unusual for soliciting organizations to go to the trouble of making videos of their work in action, trusting in the compatibility of video systems, with the hope hope that someone at the donor organizations will take time to view them. Sizeable investments in time and money are required for such undertakings, all of which, needless to say, are lost to the actual work of the organizations with rural and urban communities. On the other hand, such investments are imperative considering how impossible it is for non-government organizations in the South to survive on their own by charging for their services or taking on official assignments within their own countries.

The situation should be somewhat easier in the North. Ministries for cooperation and assistance depend on NGOs for budget spending. And with all the civil wars, natural disasters and hunger crises in recent times, readiness has grown to help out with private donations. If a non-government organization has established a relationship of mutual trust with a ministry and has a minimum of political backing besides, its existence and work are practically guaranteed. Naturally there are conditions: It has to maintain close contact with the ministry, comply with all regulations, set high standards for its projects, manage its resources well, and submit adequate reports.

None the less, funding conditions change. At present we are witnessing a shift in public responsibility and public finances from the national domain to the European Union. This has implications for organizations of the North. Formerly, when we at IIZ/DVV were asked for publications on our organization and its work, we were always able to point out that our project work takes precedence over documentation and publicity. However, with the European Commission's new responsibilities towards our partner countries, we must now compete for funds in Brussels, and that requires us to devote more attention to public relations. Multi-lingual documents must be prepared to describe our activities, and declarations and manifestos must be published to explain our philosophy. The question arises, however, whether our new obligations will leave us with enough time and energy to contemplate strategies for responding to the apocalyptic atrocities of Africa; or to develop alternative income-generating activities with the coffee pickers in Brazil who face years of unemployment as a result of the severe frosts that took such a heavy toll on coffee plantations in extended regions of the country; or to work on impulses for a gradual process of change in India, Thailand or Indonesia where AIDS has reached epidemic proportions because of existing conditions and behaviour patterns?

According to experience, the most effective way for NGOs to promote their image is to maintain high standards of professional competence, integrity and dependability; to conduct their partnerships in an atmosphere of openness; to work with untiring dedication in the service of the popular majorities; to aid them in their struggle against hunger, squalor, sickness and tyranny that disregards their values, denies their rights and keeps them in ignorance instead of helping them to learn what they need to know to be able to organize their lives with some small measure of colour and dignity. Publicity campaigns are important, but when do they begin to undermine the substance of organizations in North, South or East? When do they start to conflict with the work in the interest of disadvantaged members of society? We have to keep our priorities straight! First things first!

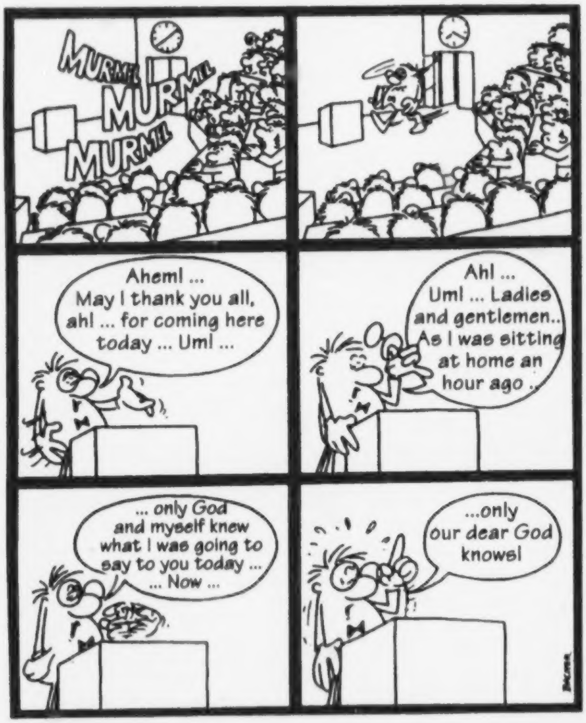
On the tendency to talk about acting instead of acting rather than talking

The human capacity for performance in exceptional situations is truly astonishing. It is something we regularly experience when it comes to international adult education congresses — how willingly adult educators take it upon themselves to sit in aeroplanes in cramped conditions for hours on end so they can fly clear across continents and oceans; how capable they are to live from suitcases in crowded hotel rooms for days and even weeks at a time; how much patience they can muster while waiting in endless lines in front of registration desks, at distribution counters to pick up seminar papers and congress material, outside of central offices to reconfirm, reschedule or reroute their return flights, in cafeterias, at photocopiers and fax machines. And then there are the endless amounts of documents and statements that have to be handed out or collected from fellow participants, even though everybody knows that such documents and statements generally wind up in a corner somewhere without being read; or the endless hours that have to be spent on uncomfortable chairs at the unpleasant task of listening, a chore most of us find particularly difficult when it comes to those agonizing welcome addresses and long-winded introductory presentations.

After surviving the relatively differentiated analyses in carefully prepared introductory expositions, participants are required to suffer an almost inevitable breakdown in the process of thought during the next point on the agenda when the important aspects of the central theme are more often than not forced into as many compartmentalized subtopics as are needed to match the number of discussion groups into which the main group can then be conveniently subdivided. After regrouping and the ritual of introductions, when everyone has had a chance to express his or her lofty expectations, when the ice has been broken through party games reminiscent of childhood birthday parties and school trips, each participant must try to remain as inconspicuous as possible so as to avoid the burden of being designated recording secretary and having to take minutes and face the plenary session in an attempt to recapitulate and make some sense out of all that was said. Then comes the ever recurrent exercise of brainstorming in which everyone feels obliged to produce ostensibly intelligent and novel contributions to inspire and advance discussion on situations about which they possess mere second-hand and superficial information outside of any relevant social context. After that, the participants all have to stand by and watch as their own personal experiences are reduced by someone else to simplified generalizations under the narrow aspect of the working group's assigned subtopic. No one seems concerned whether conclusions are authentic, logical or relevant, particularly in cases where new discussion techniques are supposed to ensure equality in a pseudo-democratic approach, and situations, ideas and statements are degenerated to catch phrases encircled on worksheets tacked to the wall. The next distortion takes place at the plenary session where the results of the different discussion groups are gathered for further generalizations and simplifications until nothing remains but pat statements almost completely divorced from the reality beyond the world of seminars and conferences — the reality, namely, of our practical work with its problems and challenges.

To be able to endure all this may be remarkable, but even more astounding is the capacity for participants, once sessions and meetings are over, to find new vitality to socialize far into the night as if mind and body never grow tired — the ability to function without any trouble for days at a time on three or four hours of sleep. It cannot be much more than that for many participants. The brief and fitful moments of dozing off during the speeches of their colleagues are too guarded and interrupted by their own compulsory turn at the podium to substitute for a solid night of rest. And then there is the pressure of finding at least a few hours for the obligatory sightseeing trip to Machu Picchu or the pyramids of Giza, and the shopping tour to be able to bring home a few souvenirs for the family as tangible evidence of still another place where spouse or parent was away on duty leaving partner or children on their own.

After so much stress and strain and doing without, it is all the more amazing to see how the seminar or congress always manages to be rated a complete success, how everyone always seems to bring away new realizations and impulses for his or her future work, and how unfortunate it always is that time was so short. Everyone agrees on the need to get together again for new seminars and congresses at every level so as to continue analysis and advance the discussion. Documenting the event is a must. Copies have to be printed and sent out to participants and other interested parties. Every conference has its follow-up, every seminar is one link in a chain, one meeting leads to another. Who of us has not complained about having to attend still another seminar at which our presence is requested. But all too often we lack the strength to say no.


MURMIL
MURMIL
MURMIL
Ahem! ... May I thank you all, ah! ... for coming here today ... Um! ...
Ah! ... Um! ... Ladies and gentlemen.. As I was sitting at home an hour ago ..
... only God and myself knew what I was going to say to you today ... ... Now ...
...only our dear God knows!
Bocena

When it comes to analyzing complex problems, however, is it not true that a private office away from interruptions or distractions is more appropriate as a workplace than a plenary session? And when it comes to intensive dialogue, is not a small team more likely to be productive than a large discussion group? Time pressure can stimulate thought process, but a hectic atmosphere is detrimental. Scepticism is in order when it comes to judging the relevance of seminar results. Seminars may be a source of ideas, but they are not the place to ponder complex problems. Group work is like a chain: its strength as a whole depends on the strength of the weakest link. Four hundred eyes cannot really see more than two or twenty, and the more viewers there are, the more diffuse the picture becomes. In each of our own situations, we can only profit to a very limited degree from the experience of others. The so-called »multiplier effect«, invoked so often in connection with seminars, turns out to be more myth than reality in practice. If the goals of conferences themselves were to be used as a yardstick, it is doubtful whether many would stand the test of a serious profit analysis. Without a doubt, however, they are a boon for airlines, hotels and restaurants.

Seminars and conferences do serve a purpose, of course. They relieve the monotony of our everyday routines. They are a source of stimulus. Meeting with colleagues is always an enriching experience, especially for those of us who are rather isolated in our work. They offer time outside working sessions for conversations and planning. Such side effects are almost always more valuable than the actual event. Conferences can issue declarations valuable for lobby purposes due to the combined influence of the signing organizations. Such declarations, of course, should be prepared before the conferences. Spontaneous results left to chance should not be trusted. Associations have the statutory obligation to hold general assemblies where resolutions are passed and officers are elected. Here, too, it is the preparation beforehand that counts. Other seminars are held for the sake of education. In concentrated periods of training, participants learn to use new material and methods valuable for their work.

The real value of all the rest, however, is questionable. And the more international an event is, the more its validity should be questioned. Often enough a single convention costs as much as it takes for IIZ/DVV to finance an entire project. For months at a time congresses siphon off considerable energy from the organizations and institutions in charge of their preparation and follow-up, while taking many staff members away from their actual duties. This refers particularly to those colleagues in our field who race from one seminar to another — today Nairobi, tomorrow Madrid, next week Rio and from there on to Bangkok — in order to speak about how closely they work with the »grassroots« sector, how much they have learned from the rich store of popular knowledge of different peoples, and how participatory their approach always is.

What is the real motive? Is it the improvement of basic conditions and opportunities for disadvantaged members of society, the group to which adult education is committed? Or is it self-fulfilment and a chance to be on display in an interesting and attractive atmosphere, hopefully with press conferences and radio or television interviews in the company of interesting and attractive personalities from the conference jet set? What comes first and what comes second? If only we could tell the difference!

On losing sight of our purpose in our drive to exist

Every respectable person belongs to a club or society, and every respectable club or society belongs to an association on a local, national, continental and world level. In every association there are working groups and committees. The board of directors, frequently represented by its secretary general or executive director, has to be consulted on all relevant questions pertaining to the work of the society or association. Every society and every association belongs to national and regional groups and task forces. Needless to say, each of these separate bodies requires a speaker and a board. Members meet at general assemblies according to need — monthly, quarterly, once every semester, or at least once a year. Enough reports and minutes to devour entire forests have to be prepared for every committee meeting, working group session, and assembly. Articles of association need to be revised, activity reports need to be delivered, position papers must be issued. All this paper work has to be sent out on time to all participants — and that includes not only actual but also would-be participants — so that it can be carefully studied before the relevant meeting takes place. In addition, new developments pertaining to the society or association have to be printed up for distribution in regular bulletins. But the real calling card of any society or association is the journal it publishes on a semi-annual, or better still on a quarterly basis, where higher goals are discussed and presented with intellectual finesse. Theoretically they are for purchase. Prices for single copies and subscription rates are listed. But the market demand for such journals is so minimal that in most cases they are distributed without charge. Anyone who has ever had anything to do with such publications knows how much distribution alone can cost.

Running a society or association is a highly involved matter. It functions according to self-imposed rules with its own set of complex dynamics that demand considerable time and energy. And as far as expense is concerned, the amount covered by membership fees is virtually negligible. As a rule, of course, the articles of association state a philanthropic purpose, the good intentions of the founders are beyond question, and, last not least, tax immunity is at stake. In a variation on Parkinson's Law, however, one might say that the demands of maintaining a society have a tendency to supplant the purpose for which the society was originally founded. Perhaps the articles of association ought to specify what the whole thing is really all about: The purpose of the society is the society itself. There is a word for this in German: »Vereinsmeierei«, a fanatical sort of »clubism«.

Yes, indeed! The finger is also pointing at adult education — at our membership and involvement in the commission on basic principles, the commission on international cooperation, the committee for continuing education, the ecology network, the women's network, the political education network, the human rights network, the interest group for the promotion of adult education in institutes of higher learning, the national NGO cooperative, the subregional association, the continental association, the world association; at our advisory status at UNESCO, our society bulletins, our monthly adult education newsletters, the woman's voice, the athenaeum of continuing education... What self-respecting adult education organization does not see itself caught up in a similar list of such commitments? Admittedly, the names are invented, but the resemblance to real organizations and working groups is by no means accidental. Is it clubism? Even though the matter at hand concerns education, basic training, continuing education, further education, political education, general education, basic general education and all the subtle nuances in educational concepts that vary from country to country and speaker to speaker? Even though we are talking about vocational qualifications, multicultural qualifications, social competence, educational policy, latitude, participation, strategies, key questions, challenges? Even though all those topics are so important as to require highly differentiated and qualified deliberation and action, always — nota bene — in the interest of the target groups we are supposed to be serving? It may not be clubism of the type one might see in a bowling league or a federation of pigeon breeders where being on the executive board or attending committee meetings can become a surrogate for professional success. But to allow the peripheral apparatus of organization to develop into all-consuming self-propelled activities that are alien to the purpose of the organization and keep us from what we really should be doing most certainly does constitute a very grave danger:

> »From small beginnings, highly motivated and willing to confront difficult situations, there is a danger that NGOs may reach a stage of conservatism, complacency and bureaucratisation. ... It seems indeed that in certain cases NGOs do not age well, and that relatively secure resources and perhaps also growth in size beyond a certain threshold endangers such essential features as the willingness to innovate, and to stay close to the poor. ... How can large and financially secure NGOs avoid turning into something similar to parastatal organisations, losing touch with their constituencies and with the original purpose for which they were set up?...«

OECD, Voluntary Aid for Development; The Role of Non-Governmantal Organisations, Paris, 1988, S. 32

Our time on committee and subcommittee work is time lost to our work with rural and urban communities. It is time and energy that could otherwise be spent on careful planning and monitoring of projects, on stepping back to reflect on concepts that need to be revised and improved for future use. It shrinks the »time budget« that we hear so often about today (it sounds so technical and planned), and leaves less space for the original purpose of the society. As an inevitable result, the professional quality of our work suffers. Also lost to the stated purpose of the society are the funds in our budgets that are required for meetings, trips, days of work, production and distribution of documents — all cost-consuming items.

The purpose here is not to imply that organization and institutionalization are superfluous to the work and dedication of adult educators and social workers. On the contrary, without organizational and institutional structures, our work could not progress beyond the stage of isolated programmes based on individual and arbitrary criteria. The most common forms of institutional organization all over the world, besides the private foundation established for a philanthropic purpose, are the society and the association. There is no question about the necessity of regulatory and control mechanisms. There is no doubt that a society or association can increase its sphere of influence and relevance by joining together with others. How else should interests be represented and asserted on the level of national and international decision-makers? The main thing, once again, is the ability to discern what is important and what is not, the capacity to recognize at what point unimportant things start to become detrimental. When are organizational activities and national and international links beneficial to the purpose of the organization, when do they strengthen its work in a professional and political sense, when do they increase its capacity to act, and when do they begin to tax its energy and use up its funds. What comes first and what comes second?

On the magic of symbolic activities

In a solemn atmosphere of artificial fog, colourfully attired attendants ceremoniously strode to the podium bearing a four-handled portable frame upon which lay a precious book containing a dedication penned in by a royal hand, but otherwise empty pages. For every continent a select personality representing his or her region swore a pledge that in the coming international year of literacy no effort would be spared to advance the cause of the word. The book was now supposed to multiply, to travel from country to country and be filled with visible testimony of the power of literacy and the grief resulting from its denial as well as the joy accompanying its acquisition in the face of great odds. At the end of the year it was supposed to be gathered together into a single volume and formally presented to the Secretary General of the United Nations — a legacy of the people of the world to the organization representing the world's peoples: »Words are what I've got...« Book Voyage, El Libro Viajero...

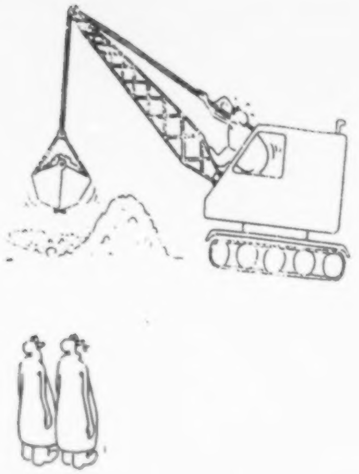
Emotional silence filled the atmosphere and then gave way to jubilant applause as cluster after cluster of colourful balloons rose into the evening sky, one for each continent, each bearing a portentous message on the power of the word, each promulgating the universal right to be able to read and write. The messages floated on their way, borne by the four winds, carried over the seven seas to each of the six continents, while everyone lit a candle in a petal-shaped paper candle holder, and the dancing began. The work of a world assembly of adult educators was consummated.

Highly qualified staff from the national NGO scene travel to the city that is still the seat of government of a fairly important industrialized nation in order to undertake a 20 kilometre walk. To be sure, hiking has tradition in Germany and is probably even healthy. The word »wanderlust« has found its way into Webster's Dictionary of American English and even English-speaking people know the song about »the Happy Wanderer«. Everyone seems to recognize the value of mild physical exercise. But why such a long trip? Why not a hike in the country instead of a walk around a city? Because it is not a walk for the sake of a walk. The object of the exercise is to remind our governing bodies and decision makers that a group of alert and dedicated citizens are keeping a critical eye on all their wheelings and dealings. They had better not do anything undemocratic, or be misguided by false interests! And to prevent any false impression that the group might be on an office outing, it has to have a name to rule out any misunderstanding about its elevated purpose: The German Walk! Now everything has become clear! Nothing with a title like that can be anything but a progressive political initiative!

Financed with subsidies from European sources, a special train departs for a tour of Europe. The itinerary includes Berlin, Warsaw, Vienna, Budapest... Stops are made at various stations along the route so that people can assemble to hear speeches, take part in discussions and participate in accompanying cultural events. The rest of the time is spent in sleeping and dining cars. The passengers are adult educators from various European countries, those of the former Soviet bloc included. They ride the tracks through the night because they want to meet colleagues and forge new contacts, exchange experiences and learn from one another, all in the spirit of mutual enrichment. It is not just an ordinary train ride whose only motive is to travel from one place to another as comfortably as possible. It is a special trip. What counts is the trip itself, and therefore it needs a special name with a symbolic touch, descriptive and at the same time with a subtle play on words: Euro-Train! Besides evoking a picture of the common house and rapprochement among peoples separated from one another for so long, it calls to mind the concept of »training« with all its implications for adult educators.

Human beings have been accustomed to embellishing their acts with symbols from the time our first ancestors conjured up the success of their hunt for caribou and mammoths through cave paintings. Every significant task, every relevant aspect of private and community life from the sowing of seeds to bringing in the harvest, from becoming an adult to mating, from birth to death was, and in many societies still is accompanied from start to finish by symbolic acts and rituals. Symbolic acts and rituals are designed to produce rain in the right amount and at the right time. They ensure the fertility of man and beast, or help communities protect themselves and destroy their enemies. Sticking pins into a doll fashioned into the effigy of an adversary is a way to bring him pain or even death over long distances. Symbolic acts and rituals are by no means restricted to so-called primitive cultures. The Christian celebration of the Eucharist is just as much an example as the tearing of the bridal veil at a wedding ceremony. Symbols exist in the form of habits and customs handed down from the world of superstition. Superstitions still have a place in modern technological societies, even though they are not really believed.

Rituals and symbols are something we more or less respect as long as they concern cultures of the past or some other society. They are the stuff of research for anthropologists, cultural historians or theologians. In general, however, they are alien to progressive ways of thinking and acting. We let ourselves cross our fingers, knock on wood, or take a step backwards as long as it does not cost any time or effort. All the



>>We only wanted spades and shovels, but the experts insisted on an excavator<<

rest tends to be bothersome and conflicts with our sense of efficiency and rationality. The days are over when spells, dances or gestures were considered beneficial or even necessary for the realization of private or community desires, goals or undertakings.

With this in mind, it is all the more astonishing the way enlightened adult educators have managed to conserve their propensity for such behaviour. Maybe the whole group should be declared a rare species and become the focus of anthropological research. Not only do they initiate or embellish their work with such activities. At times they invest more energy in creating symbols than in doing the work for which the symbols are supposed to stand. Often enough the symbols become a substitute for their work. The »Book Voyage« was a costly project. Countless hours of coordinating and joint planning went into the production of a thin volume printed on high quality paper with quotes and photos documenting literacy work. Whether it really favoured the promotion of literacy is doubtful. It was probably not instrumental in helping anyone to learn how to read and write, and it can hardly have accomplished much in the way of shaping educational policy. The balloons burst after a few miles. The adult educators were happy to be home again after so many days on the rails. Surely more communicative places can be found for meetings and encounters than crowded train compartments. There is little chance that the people who wield political power in Germany would allow themselves to be influenced by a group of wandering adult educators. Controlling representatives in parliamentary committees and working through the media to shape public opinion offers a lot more promise.

Why is there so much of this kind of makeshift activity that eats away at time and resources so vital to our main purpose. Is it like the competitive urge that we so often see among intellectuals, a sort of compulsion to outdo one another in creativity and originality? Or are the essential tasks too difficult, too strenuous, too hopeless, or too trivial? Might it be that we need a public display of symbolic gestures to hide feelings of resignation from ourselves and others? Are we simply avoiding the real confrontation and removing ourselves to the safety of sideshows where we can keep up the appearance of success without hurting anyone? Maybe it is just the pleasure of being able to indulge in creativity that we seem to miss in our common, ordinary, everyday routine with urban and rural communities, minority groups, unemployed persons, women, indigenous peoples? Or have we forgotten that creativity is something our work desperately needs? True, not the up-in-the-clouds kind, but the kind geared to the needs of our target groups — the kind that is an instrument rather than a substitute for action! Up to what point are publicity campaigns necessary and beneficial for organizations to realize their work, to promote consciousness, to shape opinions, to win support? And when do they begin to weaken that work by diverting energy and funds away from the actual purpose? Once again we find ourselves in a grey zone where we have to be able to distinguish between what is important and what is secondary!

On the world in which we live

Progressive degradation of the earth's environment poses a threat to its very existence. Unlike our grandparents, we have too much ozone where it does us harm, and too little in the stratosphere where it shields us. Large forest belts are disappearing, and not just in the South, as a result of massive timbering and an increasing instance of forest fires. Farmers are finding it more and more difficult to cultivate what is left because of spreading erosion, accelerating exhaustion of the soil, and a sinking water table. Even lay people are beginning to notice a decrease in the variety and frequency of birds, butterflies or wild flowers. In Germany, for example, the sight of bats and fireflies, or the sound of crickets on a summer evening are becoming increasingly rare. Stork nests are remaining empty. Freak weather is no longer out of the ordinary. Snow in winter is just a memory for many people. During recent summers temperatures have risen to equal those in Africa. Heavy rains regularly flood our cities, while mountainous regions are being hit more often by landslides and mudslides. In autumn and spring there is a greater occurrence of storms with hurricane force winds. In Latin America it has become more common to hear remarks about the unpredictability of rainy and dry seasons whose rhythm used to be so dependable. And the intervals are becoming shorter between floods in Bangladesh.

True, former generations also experienced hot summers and mild winters, forest fires and floods, as we so often hear from conservatives who dismiss the relevance of human intervention in the environment. But basically we realize what is happening, and we only have to compare photos of glaciers today with those taken a few decades ago to see the extent to which they are receding.

We pretty much know who and what is responsible for the destruction of our environment, even though in certain cases much still remains to be researched and explained. It is likewise clear how urgent it is for us to stop the destruction process by drastically changing our customary ways of behaviour both on a macro as well as a micro scale. We must save energy not only in industry but also in the private sphere, develop natural and renewable sources of energy, avoid the production of harmful emissions and wastes, provide for safe disposal of toxic substances, conserve nature where still possible, stop depleting our resources, recycle them in every feasible way, promote organic instead of chemical farming, and use water sparingly. If we do not begin now to take measures like these and many more, we will be guilty of neglecting our responsibility towards our children and grandchildren and leave them with a world not fit to live in. Even though we are aware of this, we continue to permit the destruction of the world's rain forests; we continue to build highways and space-consuming one-family houses, sealing off the earth under extensive layers of asphalt and concrete; we persist in using private cars instead of taking advantage of public transportation, and we even open up new automobile markets in Eastern Europe; we keep wasting ground water on the Spanish isles and in Sri Lanka for luxury-class tourist hotels; we keep destroying nature in mountainous regions with mountain bikes, cross-country vehicles and skiing; we pile up so much atomic waste that we no longer know what to do with it; we empty our oceans of fish with miles of dragnets; we allow whales to be killed off — allegedly for the sake of science; we stand by and watch our taxes subsidize the production of chemically fertilized monocultural surpluses on land treated with pesticides and herbicides; we use up valuable acreage to cultivate grain for livestock reared in confined quarters and fattened with growth hormones to develop hog cholera and mad-cow disease.

The urgency for adult education in this connection is unparalleled. It is a subject that affects every single area of life and every field of activity. As such it requires a holistic approach. Research must be conducted. Theoretical concepts must be developed. Political awareness must be awakened. Practical steps must be taken. And the obstacles are virtually insuperable considering that the phalanx of economic interests, politics, doctrines of economic growth and private standards is hard as rock. But there must be a beginning. We must tackle the problem, modify our ideals and values, seek alternative solutions and demonstrate their practicability and benefits. What can be done about the problem of settlers on nature preserves who clear-cut and over-farm one plot of land after another within a few years' time because they have no notion of soil conservation? How can poor land be gradually improved to keep it productive for generations so that it can satisfy the needs of its inhabitants and yield marketable surpluses? What techniques can be developed to prepare new crops so that at planting time the skies are not grey with smoke from burning fields? How can the farmers become familiar with the techniques so they can see the benefits of using them in the future? These are some of the problems we have to work on.

Instead we continue to develop and publish declarations. We continue to hold expensive seminars and conferences for people who have already been won over, and at best need further training. A huge function like the Rio Earth Summit ties up the energy of thousands of non-government organizations for preparation and follow-up for a year — until the next gala affair comes along. Attendance is important. Alternative voices must be heard in public. Protest, declarations, exerting political influence are all important tasks. But even more important are the practical efforts towards change at the individual level, and that means here as well as in Africa, Asia or Latin America. That is our main job: the daily work with ordinary people in areas they can influence. First things first!

On the art of marvelling over miracles

Not long ago, at an act over which the German Chancellor personally presided, a new chip factory was opened with a lot of publicity in one of the new German states, creating more than a thousand jobs. An astonishing investment of no less than two and a half billion deutsche marks! We see that nothing is too expensive for our private enterprise and our government when it comes to the welfare of the unemployed and a region in ruins! Two and a half million marks worth of investment per job — an enormous sum with a truly impressive balance towards structural change.

Did an alternative calculation ever occur to anyone? What if the two and a half million marks per job had not been invested in a chip factory, but had been given directly to the people for whom jobs were created? Two and a half billion marks in so many hands would create a tremendous economic potential with manifold implications for the region. A thousand millionaires in such a small area — a ratio similar to that in Switzerland. Even at a modest 5% interest, that would yield 125 million marks worth of disposable income year after year without touching the original capital. A most comfortable annual income of 125,000 marks for each of the thousand job candidates, more even than what a school director earns or the head of a customs office. It would be easy to consider doubling the beneficiaries and still permanently secure a solid material existence for all of them, whereas the positions in the highly competitive chip field might not be so permanently secure. There would be a massive demand for products and services. Hundreds of business undertakings could develop. Alternative models could be realized for structural development not geared to the needs of a large corporation. Even an inexperienced person can marvel at the opportunities. Just imagine what potential there would be with the expertise of economists and alternative creativity. Who should foot the bill? Who paid the two and a half billion marks for the chip factory? Precisely!

Once again it is a matter of what should come first and what second. Supposedly we are talking about jobs and the social welfare of a region. Or is the real concern the private profit of big industry financed with tax subsidies? Is our attention supposed to be diverted from the fact that 30,000 people lost their jobs in the same region where a thousand new jobs were created?

Does this have anything to do with adult education? Indeed it does! We must have a solid foundation of convictions to decide what has to be done and define our topics and fields of activity. We must know the conditions affecting our work, and we must form our own opinions about them. We must recognize the nature of the interests behind information directed to influence public opinion, and at the same time we must not forget the interests that adult education represents. We must bear in mind the principles set forth in our guidelines and remember our commitment to direct our efforts to the interests of the target groups we serve. The ability to set our own priorities and form our own judgements will make it easier for us to distance ourselves from fashionable topics so that instead of striving to be »in« and doing what is convenient, we can direct our attention to the ongoing needs of people less fortunate than ourselves, people who require our help.

Let us remain open for alternative thinking and problem solving and not just be swept along in the mainstream of politics and public opinion! Not all is bad that is condemned, just as not all is good that enjoys public sanction! The situation in Cuba is not only a product of Castro and his regime, but also of decades of policies of isolation and embargo! The privatization of public responsibility is not a panacea for lack of efficiency and insufficient coverage! The reason for its widespread acclaim has something to do with the economic interests of those who want to take over the lucrative public services sectors. Otherwise it would make sense to privatize the army. Leaving the economy to the laws of supply and demand, allegedly the key to economic growth, will not reverse the trend of mass unemployment nor solve the problems of our ailing environment! Soldiers are not the best solution in refugee and hunger crises! Whether or not to supply UN troops is not the most urgent topic in German politics! Communicative and horizontal teaching techniques are not the only didactic methods that produce learning! Our own experiences and knowledge, ideas and values are not automatically the best for everyone? Germany is not the hub of the world! We should not give first place to secondary concerns!...

On the final word of wisdom

The twenty-fifth anniversary of the Institute for International Cooperation of the German Adult Education Association is an occasion for us to take stock of our contributions to the field of adult education during the last quarter of a century. At an early stage in our existence we recognized that we could not simply leave our work to chance, that we would have to define the principles on which to base our efforts. Accordingly we drafted a list of guidelines that we examine and revise periodically to help us select and direct our projects. The currently valid version contains the following provisions:

> *»Adult education must cater to individual and collective needs and interests and must adopt a dynamic approach in responding to each specific situation. What it achieves is expressed less in terms of diplomas or certificates than in increased competence on the part of adult members of a community to assume responsibility for improving the economic, social, political and cultural conditions which have a direct bearing on their lives. It should directly serve the interests of the underprivileged populations, and in doing so clearly takes on emancipatory character. ... Adult education is required by a great number of adults, in many of our partner countries by the majority of their populations. The demand continues to grow, considering that particularly in Africa, Asia and Latin America the persistent weaknesses in the formal education systems hinder technical, economic, cultural*

> and political transformation and development. Low rates of school enrolment and lack of efficiency and relevance in the education systems are indicative of a form of external control, the roots of which go back to the colonial period. Continued political and economic dependence would seem to perpetuate rather than successfully overcome these obstacles. This lends an added compensatory and complementary dimension to adult education. ...
> As a professional adult education association in a large industrial country, and aware of the moral foundation for its solidarity, DVV offers its assistance and cooperation to adult education organizations in its partner countries.«

Over the course of the past twenty-five years we have tried to abide by our stated purpose. Some of our undertakings were more successful than others. There are some things that we would do differently today, but there are other things in which we can take pride. We have made our share of mistakes, but we also learned a lot. Generally speaking, there is no need for us to hide our accomplishments.

Acting on firm principles is not an easy matter and it does not come naturally. Wherever we look, we see how views change from day to day. At the risk of sounding trite, it gives us a sense of security that we need for our work to take sides with the poor, the underprivileged, the oppressed, the groups on the fringe of society, the people who are disadvantaged. Their interests are the criterion for our decisions. Our choices must be determined by what benefits them. If we cease to recognize any connection between what we do and this simple goal that is so difficult to realize, we know that we have confused our priorities. Let us cultivate our ability to tell the difference between what comes first and what comes second!

Which education?

Gone is our varied African education,
varied and relevant education.
Now we ape ways surpassing our understanding,
this unfit indiscriminate education,
to us it brought no solution.

Exotic education from foreign lands,
has not acclimatized to our lands.
Yet in form of foreign aids,
has come to make our children maids,
that sit and nurse a foreign child.
Where is our African relevant education?
Chales Kichwen, Kenia

Bettina Strewe

Adult education in transition in Central Europe, the CIS and the Baltic States

1. Introduction

Five years after the fall of the Berlin Wall, much has changed in the countries of Central Europe, the Commonwealth of Independent States (CIS) and the Baltic.[1] Before 1989, these countries were run in an extremely monolithic fashion, while in the last five years, their development has been marked by a mixture of the old method of doing things, and new trends.

It is noticeable that each of these countries is going its own way in many fields today, in line with local conditions. But even though they are pursuing their own way and are stressing their own culture, economy, politics, mentality, etc., they all have to wrestle with a similar inheritance, the effects of which have left them with problems of a similar nature that are still felt in all areas of life. It may be for each country to solve these in its own manner, but in the period of transition from one form of society to another, it is evident that similar approaches are being adopted in the states of the region to analysing the problems and to seeking solutions, and that similar trends of development are discernible. This applies in political, economic and social fields, as well as in education.

Against such a background of commonality between socialist countries resulting from the last 40-70 years, this contribution sets out to describe the effects on the people, the consequences for training and continuing education, and the associated problems up to the present date. Not everything that will be said applies in the same measure and to the same degree to each country, but the cause of current defects is to be found in the former imposition of identical structures. The intention is to enable the developments and issues associated with adult education in transition in Central Europe, the CIS and the Baltic States to be better understood, and its proper functioning to be assisted.

2. The Soviet model of education

Even though individual scholars and philosophers preached education for all in earlier centuries in the region in question (Comenius in Bohemia, Štúr in Slovakia, Yorga in Romania, Konstantinov in Bulgaria, L. Tolstoy in Russia, etc.), their work remained at the level of isolated experiments, and although an education system had been established in some Central European countries in the 19th century,[2] there was an educated class only in the major cities and national capitals. At the beginning of the century, therefore, the essential educational challenge in the countries of Central Europe and the former Soviet Union (FSU) was the nationwide struggle against **illiteracy** on behalf of all citizens.

Adults were expressly drawn into the educational process. Huge efforts were made to set up a nationwide state network of education for children and adults, and reading rooms, libraries, palaces of culture, theatres, museums, sports halls, workshops, culture parks and popular colleges, Sunday and evening schools, and people's universities were instituted free of charge.

Special target groups among adults were, on the one hand, peasants who had moved into towns in search of work in industries, and on the other, people of various ethnic groups who had been resettled in the wake of the policy of nationalities in alien areas where they had to adapt to strange languages and scripts (e.g., Tartars in Russia and Serbs in Slovenia); lastly, there were peoples who had become minorities in different states as a result of the redrawing of borders (Hungarians in Czechoslovakia, Germans in Romania, etc.).

Adults attended the same classes as children and learnt the same things from the same schoolbooks by the same methods.[3] No distinction was made between adults and children in either content or method.

A second priority field of education was **polytechnic education**, the necessity of which derived principally from the effort to raise the level of industrialization of the economy. This meant technical and vocational adult education for increased productivity and — of particular importance in large countries such as the FSU — for improved logistics.

Target groups were people in or about to enter productive employment in a general or specialist capacity, who were generally sent on further and continuing education courses by the enterprises or received training in the further education departments attached to these.

The striving for ideal values, which was accorded the highest place in communist ideology, went under the name of **political enlightenment** and was also one of the main aims of education, for the purpose of preparing people for the communist society.

The communist parties took the leading role in free state education and introduced a centralized school system, in which from Cracow to Kattowice, from Tallinn to Tbilisi, the identical general knowledge and range of subjects were taught with the aim of creating the new socialist person who would consciously help to build communism.

In this context, the target groups were especially the so-called »cadres«, i.e., experts in positions of leadership, specialists in politics and education who were able to spread knowledge directly or as multipliers. They were regularly sent to lectures on themes of so-called »enlightenment» by their enterprises, schools, universities and institutes.

The importance of education as a socialist achievement becomes clear if one examines the available exact statistics of the chronological development of museums, libraries, theatres, artistic associations and cinemas, and of patterns of attendance, which are listed by country.[4] The purpose of these statistics was to demonstrate the high value placed on education as a cultural good. Foreigners who were shown round these countries were taken especially to museums and theatres, and their attention was drawn to achievements in education and culture.

Among the domestic population, adult and continuing education had a far less positive image for the following reasons:

1. **Centralization** had the effect of making content, teaching methods and materials, and curricula monotonous and one-sided, giving little motivation to learn; there was no variation or breadth in content and method.

2. Target groups were **closed** (workers in one enterprise, students from one year group), so that there was no external stimulation; other points of view and opinions were only heard informally among family and friends.

3. The **information policy** of channelling knowledge meant that nothing new was transmitted, only what was well-known and prescribed; really new achievements and developments were only communicated to a small group of people classed as having access to secret information and therefore not permitted to pass on their knowledge.

4. There was no notion of learning for oneself rather than for a **qualification.**[5]. People learnt to gain a certificate, a piece of paper, in order to apply what they had learnt in their work. It was unnecessary to know about further development, as this did not happen in the workplace. The words lifelong learning therefore only had limited relevance, as there was no intellectual, financial or individual stimulus to further education. Adults who went to school, some for the first time, had much to

catch up with: the rural peasant population, for example, learning to read and write together with children, people from the southern republics of Yugoslavia taking a school-leaving qualification in the north alongside young people, or Transylvanian Saxons learning Romanian. It is therefore not surprising that it was not thought worth the effort or deserving of praise to learn as an adult, as it showed that one lacked certain knowledge.[6]

5. For the reasons stated, the acquisition of knowledge was not permitted to contain any component of personality development, let alone anything avant garde. In consequence, socialist countries became ever further removed from the general state of knowledge in the First World. The imbalance between knowledge in the »Eastern Bloc« and that in the »West« became ever larger, so that while the exclusive transmission of traditional and basic knowledge (18th and 19th century literature, the principles of natural science and liberal arts, political and cultural propaganda) acquired and still retains an excellent reputation for quality throughout the world, the chance was missed to keep up with applicable modern world knowledge. This contributed to the growing isolation and was an important factor in the collapse of the system. It was not without good reason that the so-called intelligentsia of these countries had abandoned their homelands.

The AE institutions, for their part, had tasks prescribed by the State, were funded accordingly and were not permitted to explore or to teach new areas of knowledge.

What was missing was thus an education which would allow people to develop independent personalities able to shape their own lives and living environments. Initiative and critical ability were not held to be of positive worth, and were indeed penalized and repressed. Opinions could not be formed on the basis of a range of information. School uniform, frontal teaching, conformity, belief in authority and the omnipotence of the State hindered the development of the individual into a creative person capable of democratic thought and independent responsibility. Learners were brought up to be members of socialist society, in which they were directed to further or higher education, and to employment wherever the State had need of them — as turner in Košice or doctor in Prague. This was the price of free state education.

A simplified schematic representation will show the linear, single-track arrangement of the continuing education system:

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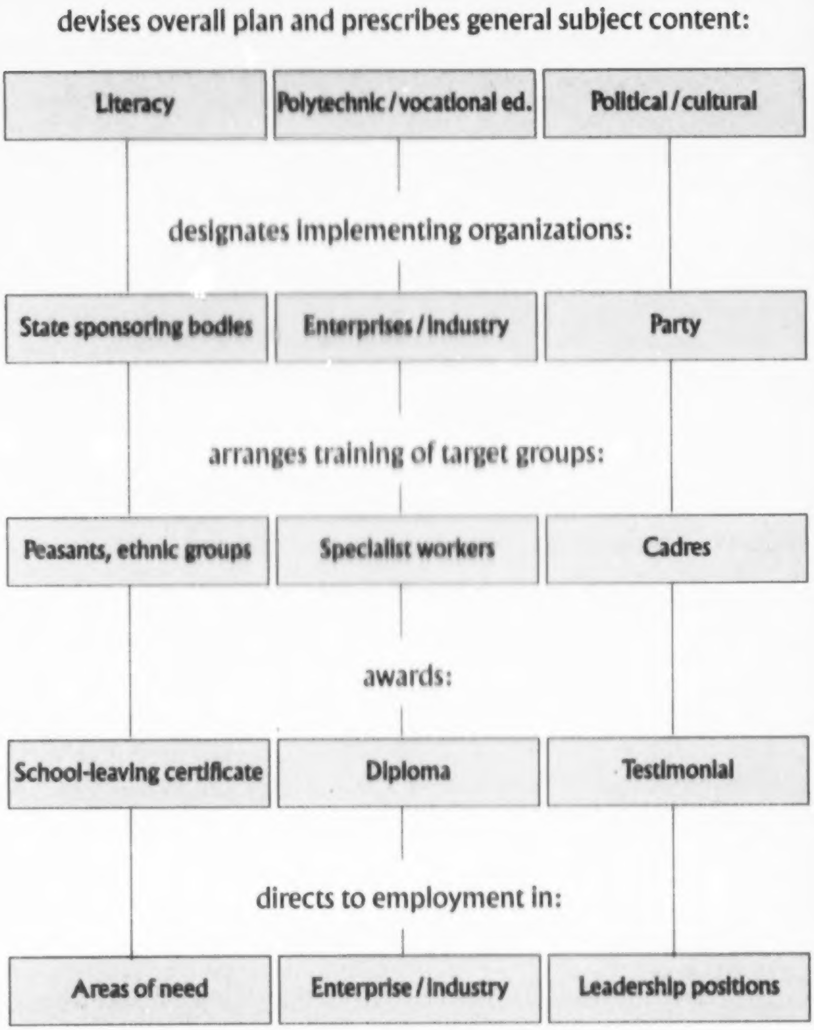
The State



devises overall plan and prescribes general subject content:	Literacy	Polytechnic / vocational ed.	Political / cultural
designates implementing organizations:	State sponsoring bodies	Enterprises / industry	Party
arranges training of target groups:	Peasants, ethnic groups	Specialist workers	Cadres
awards:	School-leaving certificate	Diploma	Testimonial
directs to employment in:	Areas of need	Enterprise / industry	Leadership positions

Among the »state sponsors of education«, the organizations supported by the State or the Party which provided continuing education in these countries under a variety of names, were, for example, the Workers' or People's Universities (Romania, Yugoslavia), the Societies for the Spread of (Scientific) Knowledge (Soviet Union, Hungary, Poland, Bulgaria), and Socialist or Educational Academies (Czechoslovakia). The universities were responsible for the further education of teachers and provided the teaching staff for these courses. The organizations named above also took care of political education, but there were in addition special »cadre schools« run by the Party and cadre departments in enterprises.

3. The changes

In this section, we shall consider by way of example some key elements of politics, the economy and society which are having structural and systemic effects on the societies undergoing transformation, and which have been the subject of rethinking.

From centralization to decentralization

Under the one-party systems established in the FSU after the Revolution of 1917, and in its sphere of interest after the Second World War, economic and political affairs, and cultural and social life, were directed centrally from the capital cities and determined for the country in question. Every matter concerning domestic and foreign policy passed through the national centre, and sometimes through Moscow. The right to higher education, the distribution of jobs, and the planning of harvesting, production, logistics, the educational curriculum and legislation were laid down or guided at the highest levels and passed down to lower executive levels for implementation. For the citizens of a given country, this meant that they did not become accustomed to taking — or that they declined to take — any responsible part in decision-making and creative thinking. Suggestions and criticism were not tolerated; opposition was suppressed.

Present-day developments are leading to the establishment of multi-party systems, the separation of powers, functioning community structures, independent management of smaller political units and regional levels of decision-making, consolidation of civil rights, etc.

While the entire active population was directed into centrally planned fields of work under socialism, being assured of bread and work in return, it is now important to develop mobility and initiative, independence of action and readiness to take risks in order to survive and to find or secure a job. The same is true of health awareness and environmental consciousness, and one's own surroundings.

From planned economy to market economy

The monopoly economy system, already introduced in the 19th century, was perfected under Stalin, and the »friendly states« were drawn in. All states in the Comecon system were interlinked: Uzbekistan produced cotton which was processed in the Baltic States, Hungary manufactured buses that were to be found on the streets of the whole of Eastern Europe, the GDR processed raw materials delivered from Russia and Kazakhstan, Bulgaria and the Caucasian Republics provided fruit and vegetables for all, the Ukraine was the granary, and so forth. All depended on each other. Enterprises were their own living units, with schools, kindergartens, food supplies, rest homes, etc. Everyone who had a job was given security by these networks, together with his or her family.

Today, each country is trying to build up its own economy with a greater or lesser degree of independence. Demonopolization and denationalization of the economy are the key features. Enterprises have to pay their way, leading to the destruction of jobs and the social construct. Education once more has to be paid for. It has become an investment in the future to be funded by the individual and thus — as under the Kaiser and the Tsar — not accessible to all.

The management of supply and demand has to be learnt, as have the marketing of new products, the handling of new technologies, calculation and book-keeping, independent methods of working, responsibility for land and property, and much else besides. State subventions have fallen away, and old AE organizations must look for new sources of income and are thus in competition with providers of continuing education that have newly entered the market. They have to build up a range of provision which responds to social demand, and to find clients who can pay.

From the closed to the open society

Power and knowledge used to be concentrated in a few hands in each country, while the citizenry was cut off from the so-called »capitalist« world outside and from different ways of thinking. Propaganda was used deliberately, while access to unsifted information and neutral knowledge was limited and not open to all. The »nomenklatura« censored the media, publishers and all printed matter.

Today, these countries are inundated by a flood of information of very variable quality and significance. Contact with the West is frequently sought uncritically, and Western models of life are adopted, often as untried ideals.

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It is necessary to learn how to deal with information, to use knowledge critically, and to test, apply and disseminate its content; practice is needed in handling and accommodating varied opinions. Education has to be available to all, and yet information must be tailored to the relevant target group. Retraining for new occupations has to be undertaken by those who have lost their jobs in academic disciplines, by specialists from munitions plants and by members of the armed forces withdrawn from the former friendly countries, who have first to find their bearings in changed everyday circumstances and whose military and specialist vocational training cannot be used for the time being, even though it is often of high quality. Special, targeted approaches to teaching and learning have to be developed for them, and appropriate contents and methods filtered out of the vast array of information.

From a family of peoples to separate nations

In the same vein as economic integration, there was a mixing of ethnic groups and nationalities. This was particularly marked in the »Soviet nation«, where people of varied mother tongues and traditions, religions and customs, had been living in their own areas for centuries. Through compulsory resettlement they had to accustom themselves to new surroundings, customs, climates, languages, etc. Russians were settled with their families, as soldiers and senior officials, throughout the Soviet Union and the friendly countries, while people moved from the Caucasus to White Russia, from Yugoslavia to Siberia, from Turkmenistan to Hungary in connection with work. Members of the Turkish and Macedonian minorities in Bulgaria were »Bulgarianized«, and Transylvanian Germans, the Danube Swabians, the Volga and Sudeten Germans were split up and moved away.

What is now happening is that there is a recollection of »pre-socialist« history and traditions, and a return of various religions and mother tongues. Nationality is a particularly important factor of identity among the smaller peoples such as Letts, Bulgarians, Abkhazians, Slovaks, Tartars, the ethnic groups of the former Yugoslavia, etc., but also among the larger peoples who have achieved a new state identity such as in Ukraine, Uzbekistan or Kazakhstan.

Tolerance and respect for other peoples and cultures, understanding of one's own and other ways of life, and multicultural, peaceful coexistence have to be learnt. There has to be recognition of the validity and equality of borders, languages and the customs of others.

The adjustment to new developments is made more difficult for people partly by the speed with which these are occurring, and also by the fact that people are still in their own home countries. In other words, they have not moved from one country to another, so that they need to accustom themselves to new surroundings marked externally by changes in geography, in climate and perhaps in language. Rather, external circumstances have at first remained the same and yet, everyone has to adapt to new conditions of life, and even take part in shaping these, which is all far harder.[7] What is needed in order to do so is a flexible approach to life and — following the abandonment of between 40 and 70 years of accepted ideological values with its concomitant intellectual and existential disorientation and perhaps the loss of social and material status — a reconsideration of previous ideological norms and of new and different lines of thinking.

4. The situation of AE today

In the present situation of economic and political transformation, Lunačarskij's slogan of 1918, »All of life is adult education«,[8] under which illiteracy and hence economic and technical problems were to be vanquished, has once more become unexpectedly topical. Within a short time, adult education has become a priority and is making an essential contribution to overcoming the economic crisis.

In the present transition, the entire landscape of education, what is meant by education, and its curricula, are in a process of radical change. Systems and structures are moving away from central direction by the State to provision for target groups and basic education by state, private and non-profit making sponsoring bodies at the price of restricting access so that not everyone can still take advantage of a complete and thorough education and training. In this process of transforming adult education structures, there is still great uncertainty over the range and nature of varying forms of organization and what they provide. The role of the State and of sponsoring bodies, and the importance of individual initiative, have to be recognised and redefined.

Nonetheless, phases of change and restructuring have been noticeable within AE since the revolution. These may have affected the different countries to varying degrees, but they have followed the same general line of development. The phases may be summarized as follows:

I. Creation of a new educational landscape

In 1990-92, following the refounding of some states and the upheaval in institutions, political parties and other structures, educational associations and sponsoring bodies were also newly created or refounded in order to bring stability to individual organizations, including their own institutions. New national associations and umbrella organizations were also established in most countries, especially in Central Europe and the Baltic States. Many AE organizations now belong to these, in order to have educational interests represented at national level vis-à-vis the state authorities, and abroad, and to set common aims for education. It is noticeable that no such national association has yet been established in a member state of the CIS: scepticism towards centralized structures is not yet overcome, and the general process of creating a structure of education not yet completed.

II. Efficient structuring of AE organizations

Individual AE organizations had first to ensure their own survival by introducing a new financial structure and seeking funds from outside, and they also carried out internal restructuring, of which the most important aspects were the shedding or redeployment of staff, in some cases the sale of property, and the concentration on a few areas of provision which were either new or for which there had become a demand. Accordingly, provision has today to be planned for particular purposes and participants, learners have to be solicited, and information has to be disseminated. The AE organizations are trying to be competitive, to recover costs, and to streamline working procedures. One consequence is, however, that departments or member organizations have been forced to close as a result of these measures, or even that entire educational organizations have not survived.

This phase has lasted since 1991 and is not yet fully completed, depending on the country, local conditions, and the staff of the organizations themselves. The organizations which have been newly founded have had the advantage of an unfettered new beginning, but have also suffered from the disadvantage of a lack of skills, whereas those which have been re-launched have been held back by their earlier negative image and also by the sometimes weighty apparatus of bureaucracy and old ways of thinking. The states of Central Europe could to a degree build on pre-socialist traditions and undertake rapid restructuring and expansion.

III. Establishment of information structures for AE

In 1993, AE organizations in Poland, Bulgaria and Romania launched AE journals for the first time, in Slovenia a specialist journal is in preparation, and the Baltic AE institutions publish various forms of information and reports. The provision of information

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ranges from publicity about the organization and the announcement of its programme and provision, to specialist information about particular subjects and commentaries on content, and discussion of concepts and approaches in the future educational system of the country in question.

IV. Safeguarding AE through legal principles

This is also a priority of AE to be found in the education process. Some AE organizations (in the Czech Republic, the Baltic States and Slovenia) are strongly urging legal regulation and are drafting proposals, and in Poland and Hungary there are moves in this direction. So far, however, Estonia is the only state with an operative AE law. It appears to be important in this connection that specialists from both AE organizations and the relevant ministry come together, and that the safeguarding of AE through appropriate legal principles is seen as a state obligation on behalf of its citizens without, however, renewed centralized prescription.

V. Development planning

This work must also be undertaken by the AE organizations themselves, as they have to observe and analyse AE demands and needs for the future in order to be able to react with the appropriate provision. Weaknesses in AE structures have also to be evaluated before they can be reformed, main features of content and methods have to be determined, curricula to be developed, teaching materials to be designed and distributed, and AE specialists to be trained to meet future demands.

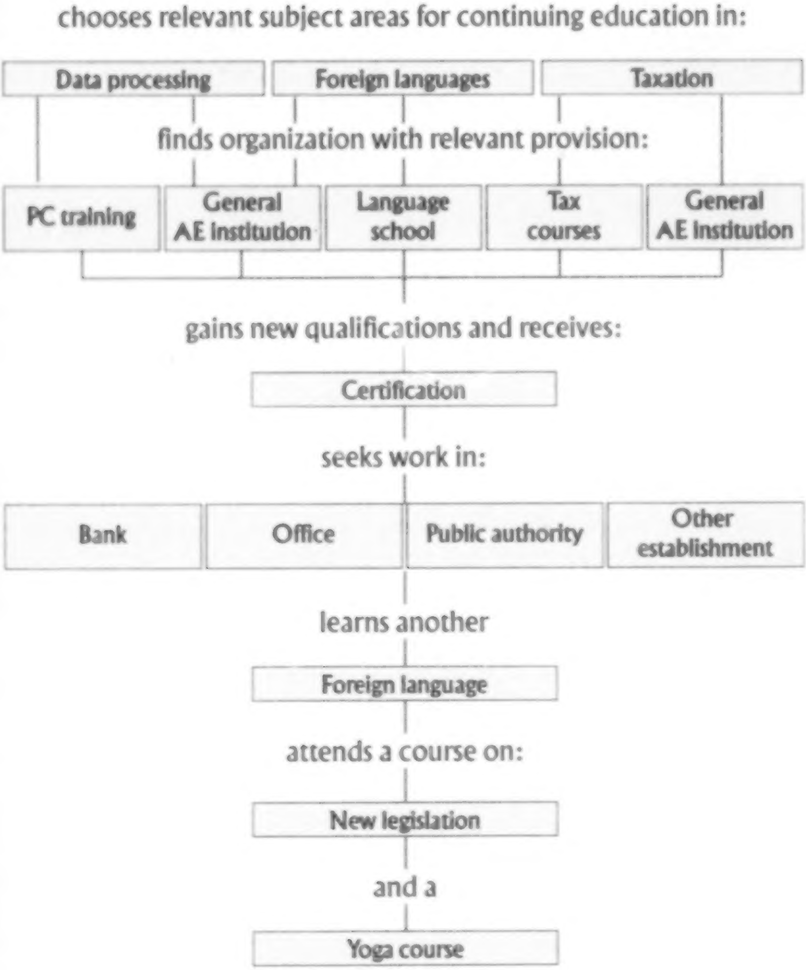
VI. Individual initiative

The initiative to seek further qualifications has also to be taken by those citizens who wish to continue their education, and who wish to understand, to live with and to help to shape the demands of the present day. They need to take the following steps:

1. Check one's own qualifications: What have I learnt, what do I know about?

2. Compare one's own qualifications against current demands: Are my skills needed, if so, which, and how do I apply them?

The citizen


chooses relevant subject areas for continuing education in:
Data processing
Foreign languages
Taxation
finds organization with relevant provision:
PC training
General AE institution
Language school
Tax courses
General AE institution
gains new qualifications and receives:
Certification
seeks work in:
Bank
Office
Public authority
Other establishment
learns another
Foreign language
attends a course on:
New legislation
and a
Yoga course

The figure could be continued.

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3. Define one's own aims in the light of one's interests and field of work: What new or additional qualifications must and will I acquire, what do I need in order to find (new or better) work or for personal development?

4. Find one's way round what is provided by the organizations in the market place: What courses or other activities meet my needs on grounds of content, cost, time, seriousness, etc.?

5. Requalify or take additional qualifications: Take an active part in continuing education, involve one's own interests and goals, and accept new content and methods.

6. Apply the new knowledge at work, in the search for a job or for one's personal development.

From the point of view of the interests of the citizen, the order of continuing education might look something like the schematic figure on p. 299.

5. Prospects

Seventy years ago, Lenin's prescription of *Učit'sja, učit'sja, i ešče raz učit'sja* (learn, learn and learn again) was propagated. Today, a Bulgarian AE journal advertises using the slogan *Uča, za da bada svoboden i nezavisim* (learn in order to be free and independent).[9]

It is the task of all those concerned with AE not only to express this idea but also to adopt it and apply it: both the State and the relevant authorities, the providing organizations, and the individual, so that all citizens become able and willing to appreciate new ways of arranging one's life, to develop further, and to make their modest contribution to new perceptions of knowledge, to the shaping of education and to the building of a society in which they can live in freedom and independence.

Notes

1 Particular consideration is given here to those countries with which IIZ / DVV is cooperating in the field of AE, i.e. in Central Europe, Bulgaria, the Czech Republic, Hungary, Poland, Romania, the Slovak Republic and Slovenia; and among the countries of the CIS (Kazakhstan, the Russian Federation, Ukraine) and the Baltic (Estonia, Latvia, Lithuania).

2 Jug, J.: 75 Jahre der Volkshochschulen in Slowenien. Volkshochschulen als Träger neuer Ideen in der Gesellschaft und Erwachsenenbildung. In: 5th International Conference on the History of Adult Education. Brdo, 10-13 July 1994, Slovenia.

Kalnicky, J.: The Comparison of the Historical View and Current Situation on the Slovak Adult Education. In: 5th International Conference on the History of Adult Education. Brdo, 10-13 July 1994, Slovenia. Kulich, J.: The Role of Adult Education of the Post-Communist Era Reconstruction and Restructuring in the Countries of Central and Eastern Europe. Mimeo, 1992.

3 Magyar, E.: Ungarische Erwachsenenbildung als ein entscheidender Faktor der Ökonomie. In: GdWZ, V, 3, p. 131.

4 Narodnoe chozjajstvo SSSR v 1988 g. Statističeskij ežegodnik. Moskva 1989, p. 205ff.

5 Gerganov, E.: The Attitude of the Bulgarians to Continuous Education and the Role of the Non Governmental Educational Institutions in the Transition to Democracy. In: The Role of Non Governmental Organisations in the Transition to a Democratic Society. Sofia: Council of Europe / Federation of Spread and Knowledge, 1993.

6 The identity problems of ethnic groups from centuries-old, highly developed cultures such as those of the Caucasus, the Baltic, Central Asia, etc., are not discussed here. These were supplanted after the Revolution by an alien, younger, Russian-Soviet culture.

7 Jelenc, Z.: Adult Education Research Trends in Central and Eastern European Countries. Ljubljana: Slovene Adult Education Centre, 1994, p. 5.

8 Lunatscharski, A. W.: Was ist Bildung? (Address at the opening of training courses of adult education instructors, 1918) In: Über die Volksbildung. Cologne: Pahl-Rugenstein, 1973.

9 Gerganov, E.: Uča, za da bada svoboden i nezavisim. In: Fakt, 1993, p. 53.

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SAMPAN-DRAHARAHAN'NY FIARAHA-MIASA IRAISAM-PIRENENA
FIKAMBANANA ALEMANA MISAHANA NY FANABEAZANA OLON-DEHIBE
TATITRA ISAN-TAONA · TATITRA ISAN-TAONA · TATITRA ISAN-TAONA · TATITRA ISAN-TAONA · TATITRA ISAN-TAONA
國際合作部 德國成人教育協會
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INTERNATIONAL PERSPECTIVES

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INSTITUTE FOR INTERNATIONAL COOPERATION
OF THE GERMAN ADULT EDUCATION ASSOCIATION
ИНСТИТУТ ПО МЕЖДУНАРОДНОМУ СОТРУДНИЧЕСТВУ
НЕМЕЦКОЙ АССОЦИАЦИИ НАРОДНЫХ УНИВЕРСИТЕТОВ
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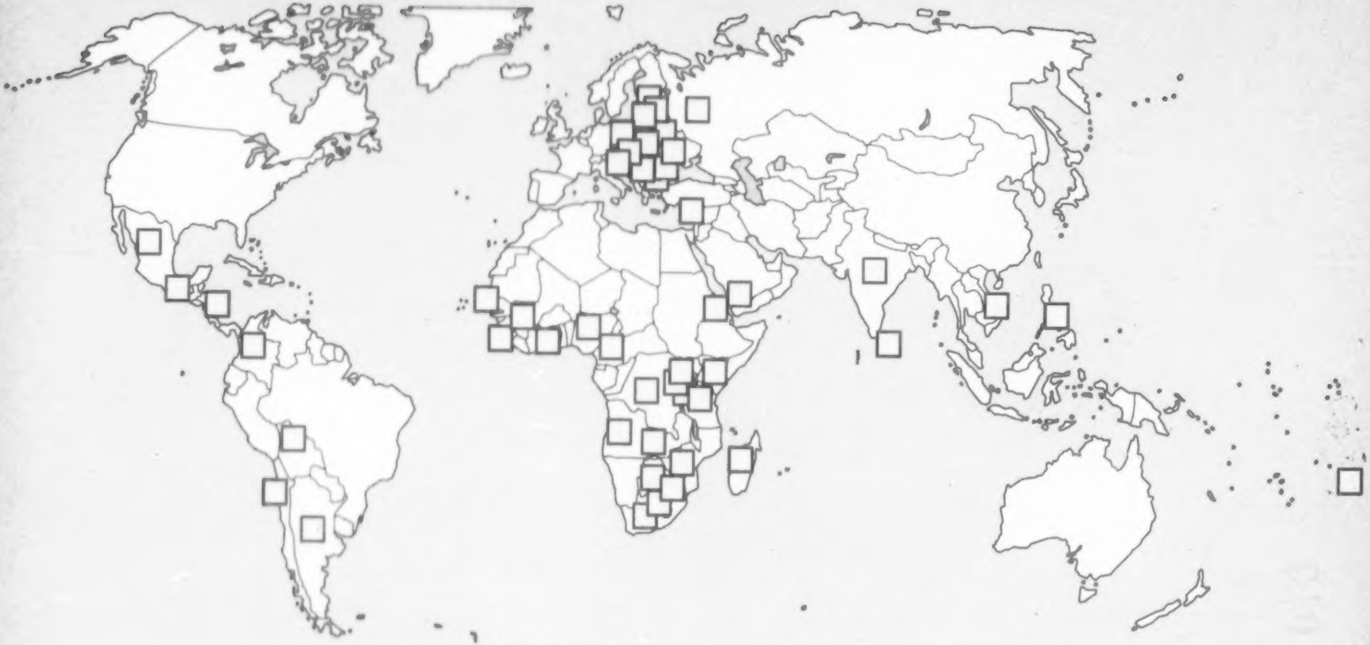

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Chris Duke

Trends in the development of adult education as a profession

What have we achieved in twenty-five years of growth as an »adult education profession«? Where are we coming from? What are we moving to and what are we aspiring to? What are our chances of getting there? What grounds do we have for pride — a sense of achievement?; for hope — that the world is becoming a better place and that we in adult education are contributing to this improvement?; or perhaps for loss of confidence in any shared enterprise to contribute to building a better future?

What, specifically, has DVV achieved through its international work, and where might this be leading in the coming years? What is the importance, and what are the prospects, for internationalism itself in the coming years as we approach the 21st century?

These are the kinds of questions I will try to address in reviewing and reflecting on what I see as trends in the development of adult education as an area of social activity, and specifically and especially as a profession, in the recent past.

In attempting to do this I found it useful to read again the special commemorative issue whereby the International Council for Adult Education (ICAE) celebrated twenty-five years and volumes of the publication of CONVERGENCE[1] in 1992. This number provided an opportunity for review and reflection both of the leading international adult education nongovernmental organisation or NGO, ICAE, but also of ICAE's journal. CONVERGENCE is a companion if not a twin to DVV's ADULT EDUCATION AND DEVELOPMENT (AED) which I see as an important service and medium for the international adult education community of practitioners North and especially South.

Living and working in a changing world

The past twenty-five years have seen huge changes on the international scene. In the late sixties (when I moved to Australia) there was the Bomb, Vietnam, and the Cold War. The sixties were also, in the West and North, an era of great optimism, hedonism, and often deeply felt political commitment and action, with student activism seeing the decade out on many campuses.

When ICAE was created in the wake of the Third UNESCO International Adult Education Conference in Tokyo, it marked the emergence onto a more public stage of

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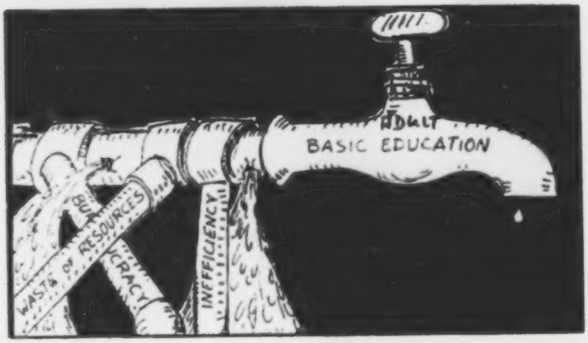
a politically informed and committed, purposeful, international adult education (AE) movement. Four years later, UNESCO produced its Recommendation on the Development of Adult Education, and ICAE saw its first, immensely exhilarating and essentially optimistic International Assembly at Dar es Salaam opened by President Nyerere, perhaps the only Head of State to be called teacher and a great advocate of adult education.

Yet during that decade, the optimism of the sixties and early seventies seems to have ebbed away as, at least in the North, popular and government faith in education faded, and unemployment and oil prices rose — the last of these at greater cost still to the economies of the South. The next UNESCO International AE Conference, in Paris in 1985, was marred by Cold War politicking, as Arthur Stock ruefully recalls in the special issue of CONVERGENCE[2] mentioned above.

Internationally, and within many countries where the relevant economic data were made known, it became evident that the progressive reduction of the gap between the richest and the poorest was being reversed. Instead of closing further the gap widened again, sometimes obscenely and obviously so, with leading rich nations practising economic selfishness internationally, and allowing or encouraging sometimes obscenely large rises in income for the most successful in the »selfish yuppie decade«. Against »New Right« liberal free market policies the efforts of social reformers concerned for equity and for international cooperation looked futile, and many no doubt lost heart.

The changing world of the eighties however saw new hopes as well as much disillusion. On one hand the international scene seemed more and more bleak, not just because of these economic forces and trends — and the »globalisation» of local economies and cultures under the pressure of international financial stock markets and mass media production. New awareness of the global scale of environmental degradation and the exploitation of finite natural resources triggered off new single-issue people's political movements, environmentalism finding a place along-



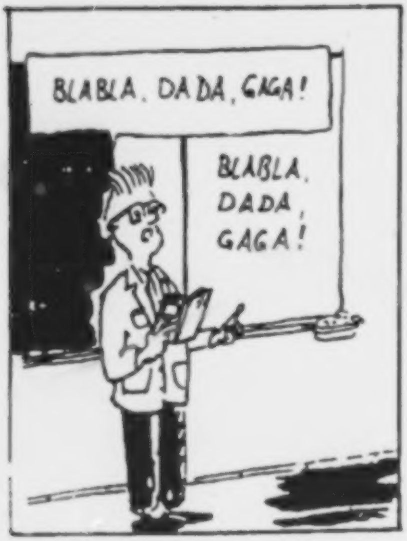
side feminist and peace movements. On the one hand massification, globalisation, and bureaucratisation — the loss of Schumacher's vision that »small is beautiful«. On the other hand new energies — popular adult education under another name — were born out of a reaction to life-destroying trends and taking a place alongside the other political »popular education« in, for example, Latin America.

The new hope — a sense of a new millenium born early? — came at the end of the decade with the fall of the Berlin wall, and the collapse of apartheid in South Africa, culminating, remarkably and still after the event unbelievably, in Nelson Mandela's relatively peaceful transposition from prisoner exile to Head of State. The reunification of — formally speaking — a democratically founded Europe continues to be painful for many of the citizens of central and eastern Europe, and fraught with difficulty. But the euphoria of 1989 is not easily forgotten.

The relatively peaceful transformation in South Africa is incomparable, yet not unique: look at Chile, Malawi, Palestine. At the same time if you are a pessimist, or perhaps just an accurate observer and witness, looking at Somalia or Kampuchea, Iraq and Afghanistan, Bosnia and lately Rwanda, you might counsel not optimism but despair. The end of the Cold War is not the end of nuclear threat. Calling 1989 the end of the Great (or First World) War is a partial, not to say ethnocentric, vision, since there have been Third World Wars in abundance since the Second World War finished. For every new peace, it seems, there is a new war.

Working as an adult educator in this frighteningly uncertain, fast-changing world, it is easy to suffer a sickness of the soul. Adult education in any large and purposeful sense — I mean anything more than being paid to provide training to unmotivated and unwilling trainees — needs a sense of hope and demands a sense of commitment and social purpose. If you do not believe in the possibility of a better future it is hard to keep going, since »adult education« in the sense that it is known and practised in DVV circles, is more than just a job.

By sickness of the soul I mean a loss of confidence and purpose. The first article in the current number of the International Journal of Lifelong Education[3] is about »the middle ground«, praxis and ideology; the second is entitled »tales from the dark side...«. I have just taken part in an annual conference of adult educator professionals and researchers where the phrase »the enemy within« crossed my mind. Not because any of those who took part were other than decent, well-intentioned people, but because so much of the discourse was in that dominant postmodernist vein of doubt and relativism in which there can be no certainties and so, it is easy to see, no sense of


BLABLA. DADA, GAGA!
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>The lecture method of teaching is the best way to transfer the teacher's notes to the students' notebooks without ever passing through their minds.<

Kobis

direction, confidence, purpose or ultimately professional commitment — except to the intellectual pursuit of ultimate uncertainty!

I hope I can be rudely and robustly optimistic in calling this a temporary intellectual fashion — a fin de siècle phase which will pass but which perhaps deserves the label used about Europe's 1848 intellectual (non-)revolutionaries — »la trahison des clercs«[4]. Whether indulgent, infectious or self-inflicted, it is a sickness of the soul which can corrode the sense of purpose and the possibly naive hope and faith in people if not in »progress«, which adult educators need to keep them going.

There are huge challenges for adult education in the nineties as change (social and cultural, economic, political and technological) appears to run ever faster and further out of control. Loss of confidence and purpose is however perhaps the greatest challenge of all.

Adult education in the »new world order«

There are two points to be made here.

First, globalisation is one of the »new realities«, whatever shape world politics and economics after the Cold War take. DVV has been among the leading »adult education internationalists« in recent decades. To be effective in the new »global village« adult educators must understand, engage with, and respond to the political and economic internationalism which appears irreversible. Let us return to the purposes, characteristics and difficulties associated with internationalism in adult education in a moment.

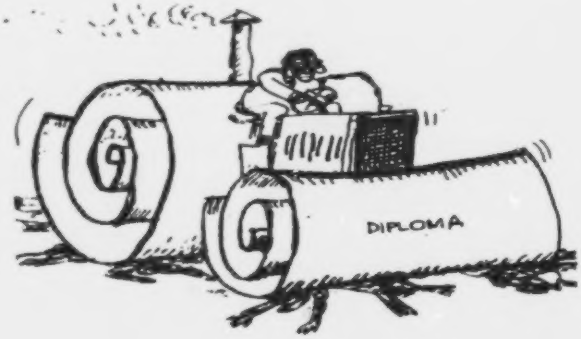
Secondly, adult education at whatever level, local or broader, needs to engage with the context and the social realities of its location.

The dominant shared purpose of adult education has always been »ameliorative«. It has been intended to enhance individuals' life opportunities; to widen their horizons; to empower them; to alter the nature of the society of which they are or become an active part. It is not, generally, seen as an end in itself.

This means that it only makes sense to develop and provide adult education which is relevant to the context in which particular learners find themselves, and preferably in collaborative partnership with them as well as in response to their felt needs. Without this we will have passive, unmotivated, unsuccessful students or trainees, going through classroom motions, rather than active, energised learners with an appetite and a purpose.

Policies, programmes and particular courses therefore need to be informed by particular circumstances and needs, and planned in a context of social and economic development. Many development plans and infrastructure investments have failed for want of an AE component: such investments are often only as good as the people who use and maintain them. Similarly literacy programmes and targets set by remote governments, or by still more remote international agencies, are almost certain to fail. Unless they connect with people's felt and pressing needs, and their local realities and resources, there will be no motivation and little attainment — or at best the lapse of many neo-literates back into illiteracy, since the naming which they learned was not a naming of the world they knew.

Let us connect these two issues — trends towards globalisation and internationalism on the one hand, the relevance or rootedness in specific circumstances of useful adult education on the other. How healthy does internationalism in AE look today? How success-



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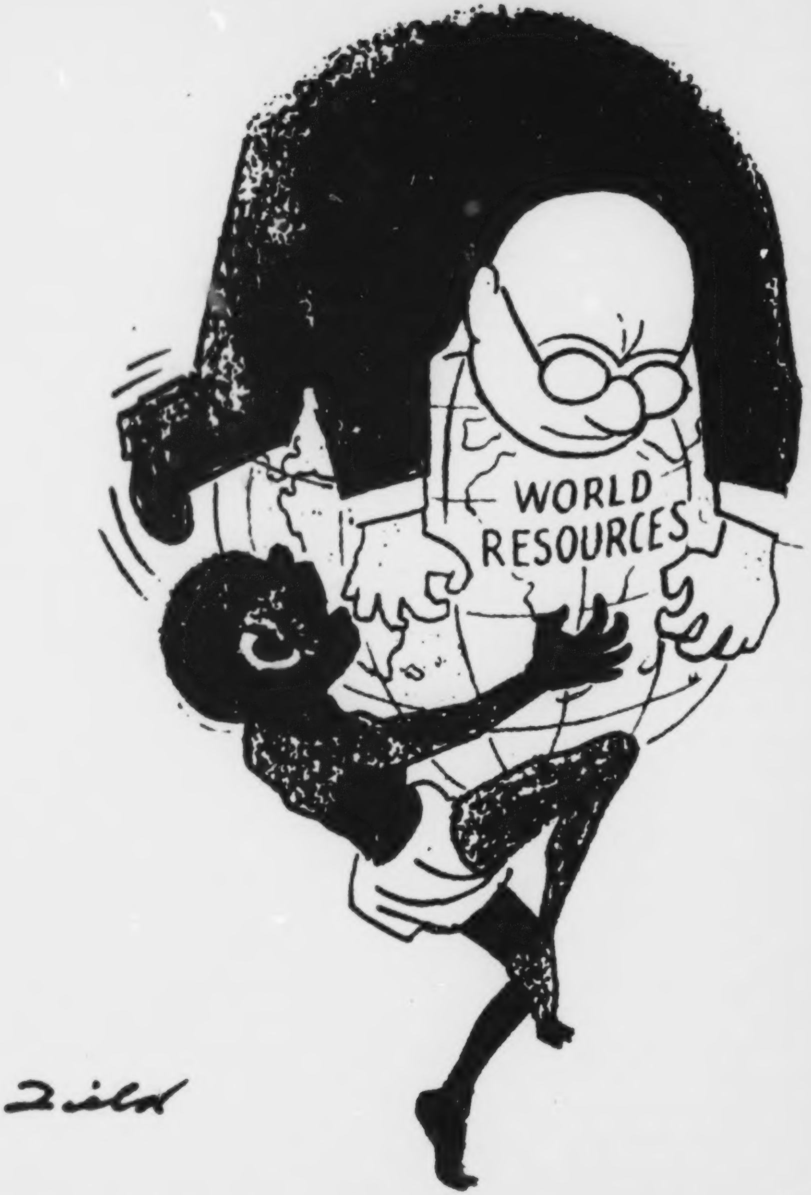
WORLD RESOURCES

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fully does it foster partnership, mutual help, the exchange of good practice, to reduce poverty, exploitation and inequality?

Given the huge difficulties of cooperating internationally in a fast-changing world it would not be surprising if problems and failures seem to be more common than successes. Insofar as internationalism is led, and dominated, by the wealthy northern »donor societies«, the swing to the political Right (»Reaganomics« and »Thatcherism«) and to selfish individualism in the eighties has weakened the aid base of internationalism. On the other hand, if we take the view that aid is inherently selfish, and that it causes dependency rather than growth, could this be a disguised blessing?

Summing up these points: There is an inherent difficulty about internationalism and international aid for adult education which needs to be very specific to a local context and to belong to the local learners; the relatively benevolent, caring climate (primed by Cold War competition?) which created much post-1945 internationalism (NGOs and IGOs) has given way to the selfish »realism« of the »new economics« (without the threat of Cold War to force northern nations to compete to win the South). This brings us back to the difficulties of sustaining an international adult education movement, even without these other factors.

The picture is not an encouraging one. UNESCO, the obvious IGO for educational cooperation, has been greatly weakened. Adult education within its programmes is now modest indeed. In the NGO (non-governmental organization) sector, UNESCO's 1972 Tokyo conference was the launch-pad for the most successful international adult education movement we have yet seen, the ICAE.

ICAE within a few years developed informal and then formal relations with existing and new regional organisations, such as ASPBAE in the Asian and Pacific region where I worked for sixteen years, and where I first came into contact, and then into partnership, with DVV. When ICAE's founding Secretary-General, the great visionary and entrepreneur Roby Kidd, stood down he was succeeded by another personification of the »spirit of international adult education«, Budd Hall, who inspired the participatory research (PR) movement which became a hallmark of committed, action-oriented research in adult education.

For some years ICAE held together, fuelled especially by North American grants (CIDA, Kellogg etc.) for its network-building and representational (lobbying) activities. Adult education was put firmly on the international map. The Fourth UNESCO International Conference, at UNESCO Headquarters in Paris in 1985, marked perhaps the the zenith of ICAE's success but also a significant turning point.

Many adult educators who took part in that Conference felt doubts about working with governments in so politically charged an environment. And yet Paris 1985 through ICAE produced the inspirational »Right to Learn« resolution. Here was one of the inherent tensions — and threats — to the »adult education movement«, which is visionary, inspirational, but innately »agin those in power«. There has always been a struggle, open or covert, between the »idealist« and the »realist« wings of the international AE movement. This can easily get translated into a polarity between the visionaries, or people's educators, and the compromisers or pragmatists who wish to bureaucratize, to work with government and »get results« rather than to serve the revolution.

The key-word, a signal of trouble round the corner, is »ideological« as distinct from idealistic. A close reading of the 1992 CONVERGENCE commemorative volume reveals this. You will find terms there like »pluralistic ideology« (Gayfer quoting the wise and cunning Roby Kidd) and »anti-ideological« (Charters). Words like vision and values emerge as great uniters. Indeed common values exude from the pages of this publication, as from the pages of CONVERGENCE and ADULT EDUCATION AND DEVELOPMENT year by year.

Ideology is a different matter. It seems to turn idealists into fanatics, sometimes destructive of others or themselves, often seeming arrogant in the conviction of their rightness — and of the wrongness, and even the wickedness, of others who in fact share the same movement values but work in a different but perhaps comparably difficult context.

Somehow ideological commitment seems so easily to slip into self-confidence and moral superiority: not helping the poor to name and own their world, so much as badnaming one's sisters and brothers in other places! It must be said, writing in mid-1994 and looking around AE's international market-place, that the international NGO scene looks a good deal less healthy, collegial, convivial and productive than it appeared to be ten or even five years ago.

True, new bodies arise, certainly at more regional levels. In my present (European) region the European Bureau has been strengthened and ESREA (the European Society for Research in the Education of Adults) formed as a young and vigorous organization. But the fortunes of the two international NGOs for which I worked over many years, ICAE and CAETA (the Commonwealth Association for the Education and Training of Adults), look much less robust than these more local, regional bodies. Are we finding the stresses of unstable globalization too much for our own internationalism to handle?

Or is it simply in the nature of NGOs that they grow fast and wither quickly in a hot sun, while others spring up to take their place?

That may be all very well. But it takes time to build trust among ourselves as adult educators in different traditions and situations, and time to win credibility with those on whom we almost unavoidably have in part to rely — governments and donor agencies. Trust is destroyed quicker than it is built. Credibility is lost faster than it is earned.

If the sketch I have drawn of the state of the »international adult education movement« in the mid-nineties is at all accurate, then the constancy and stability of the work of DVV's Institute for International Cooperation, at least in the time since I came to know and be in touch with it some twenty years ago, is cause for appreciation — and celebration.

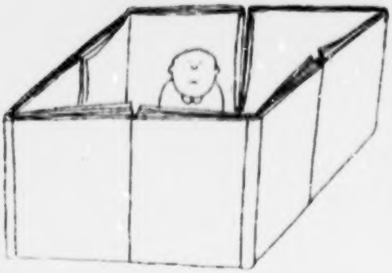
Adult education as a »profession«

Let me make a few personal observations about recent trends and about the issues as I see them.

Participatory research, popular education, and the community development and action end of the AE spectrum are where international movement adult educators tend to congregate most strongly. Yet many, in the South as well as in the North, live, work and get paid in universities or similar formal settings where they are judged, evaluated and rewarded for their success as professionals — often as professional academics. Professions claim esoteric knowledge — special powers and wisdom which makes them scarce, highly valued in their society. Do we really want to be a profession, as distinct from simply behaving professionally?

Marg Gayfer in the 1992 special issue of CONVERGENCE mentions the »blasts of hostility from professional circles«[5] which greeted participatory research. Bernd Pflug, a former staff member of IIZ/DVV, wrote in 1989 »why I am teaching again«: »Reading about adult education today... often means reading about fascinating experiences by people who apparently have a lot of time and money... For this class of adult educators, adult education is a kind of political experiment which allows them to reflect a lot on their work and to come out, later, with the inevitable bundles of nice advice.«[6]

If this is not enough of a warning about being a professional adult educator, note that generally the most successful professionals, the adult education professors and senior



administrators, are not even attempting »a kind of political experiment«. I used the phrase »la trahison des clercs« earlier to refer to post-modernist doubt and loss of conviction among intellectuals. Especially in the United States where academic adult education is most highly developed and professionalized, but not only there, becoming a professional seems also to mean becoming apolitical.

Pflug criticized what I call the jetsetting politically committed ideologists. I share his concern and confess to past crimes! But more serious still may be the »flight into the academy«, where professors write very nice technical articles about the self-directed learner or about instructional technology, but see, and feel, no connection between their academic work and world, and the brutal world of power and poverty outside.

So I feel somewhat out of sorts with the 1992 CONVERGENCE contributor who claims as a virtue that »adult education is a discipline and a social science which is increasingly developing a unique body of knowledge, based on... research«. I experience acute pressure on my own academic department to behave and to be like that, to win social science research grants and respectability, in order to succeed and to see my colleagues promoted. But I do not want to create or contribute to a »science of andragogy« which mystifies ordinary adult teachers and learners; and which exaggerates the differences between younger and older learners, creating artificial barriers between those who teach by learner age categories, which fine teachers like Bernd Pflug naturally and freely cross.

I am much closer here to Jindra Kulich who wrote in the same place about the costs of professionalization:

»Our expectations of the great benefit professionalization was going to bring about did not materialize as we envisaged. In the 1960s we set out to professionalize adult education, without diminishing its social commitment and vitality. By the 1980s many of us realized that, instead, we have institutionalized the field and lost the commitment and vitality of the movement. As the boom in adult education continued in the 1970s, in some instance we have exchanged socially committed adult educators for people seeking careers in the field... With the advent of professionalization and of increasing diversification of interests and provision, the once unified movement

...started in the 1970s started to splinter into specialist organizations.. which have very little contact and interest in each other...«[7]

This was written especially about North America but it is a warning to all of us. When things get tough the flight into academic professionalism is tempting, whichever the country. The university, a natural seedbed and home for much radical thought, if not practice in adult education, can so easily turn away from its community roots and partners. Then it becomes not a powerhouse but a refuge.

DVV, adult education, development and the future?

Finally, what future do I see for adult education globally, and for internationalism such as DVV has long promoted?

In the world of universities, many with their separate adult education departments, colleges with their retraining, access and outreach programmes, and so-called national education systems, the future for our work is bright indeed. Adult educators' work might change but at the least they are not likely to find themselves, like redundant coalminers and steelworkers, for long out of a job!

Institutionally based adult education is likely to become increasingly part of the regular work and lifeblood of educational institutions — which means that it is »mainstreamed« and the particular roles and contributions of adult educators in colleges and universities will change. The danger is that some of the most socially and civically purposeful work will continue to get cut off and squeezed out.

As this happens new social movement based AE efforts will arise, within and alongside movements for peace, women and the environment as well as for human development more generally in its many varied and specific forms — disability rights, antiracism, gay rights etc. There are signs, at least in the country where I now live and work, that some of the anti-social excesses of economic liberalism and social libertarianism of the eighties are giving way to a more balanced, slightly more caring view of the nature of society and the role of the State.

The changes experienced internationally — technological, social, political, cultural, economic, demographic — and globalization itself will increase the necessity for more and more people to be lifelong learners, working in »learning organizations« in a »learning society«. The struggle will be over the direction and character of this learning, rather than about its existence and growth. It will of course be very important who has access to what learning resources, within and between countries. Adult education's quest for equity cannot be put to sleep!

When ASPBAE started to set itself new purposes and new targets in the 1970s, DVV, uniquely of all the potential aid donors of the North, held out promise of being not only a possibly continuing reliable support but also a genuine »committedly professional« partner. The DVV-ASPBAE partnership has been sustained for over fifteen years, allowing a great deal of South-South exchange, learning and development within the region. In addition the partnership has fostered less frequently (as is properly the case, given priorities and limited resources) South-North exchanges, and also the development and exchange of good practice with other regions in the South.

Within this record of generously non-paternalistic, non-neo-colonial partnership sustained over many years and through various changes of personnel among individual players on both sides, DVV's contribution in the area of publications deserves special mention. One strand of the ASPBAE partnership was to support local publication of materials, including the translation of selected materials into the various national and even more local languages of the diverse Asian region, so that not only the English-reading senior bureaucrats and jetsetters but also field-level workers could enjoy access and benefit from what was good from elsewhere.

At the same time IIZ/DVV's journal ADULT EDUCATION AND DEVELOPMENT has consistently provided a vehicle and a forum for adult educators to speak one to another across the world. Its style, format and presentation are deliberately unpretentious, accessible and user-friendly, without the abstraction, pomposity and jargon common to so many academic and professional journals, even in adult education. It gives space and voice to some of what Budd Hall, writing in the 1992 commemorative number of CONVERGENCE, called »the stories of incredible women and men in communities around the world which I have visited and which have never been heard of even in their own capital cities«[8].

These stories speak at two levels of DVV's steady contribution to North-South partnership in the service of adult education for authentic development. DVV has not always been thanked for its insistence on partnership. There are those who would rather »curse the imperialist and take his crust«.

As I see it the true professionalism of DVV, reflected in AED, is manifested in its steadfast adherence to a chosen partnership development road. In this way it has contributed to the more desirable trends in the emergence of a particular, though not the academically dominant, kind of adult education profession. Fittingly, sturdy and honest Pflug (the ploughman), an earlier AED editor, left DVV and migrated against the dominant economic tide to plough his furrow not in the academic groves of the North but in the ricefields of southern India.

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Rita Süssmuth

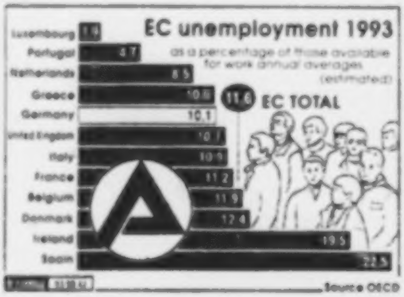
The European dimension of adult education

The threat of a divided society is becoming ever more apparent in Europe. According to the estimates of EU authorities, around 15% of people in Europe are living today below the poverty line, and the number of those who have no part in the general well-being is manifestly growing. We are in deep crisis. Can the European Union find ways out of this difficult situation, or should we rather concentrate on finding a national way of escaping from the crisis? I am of the opinion that we need a European solution.

Europe's economic crisis

There are comparable problems in all the countries of the Europe of the Twelve. Economic research has proved that European integration makes a significant contribution to stability and economic growth. The European Union is one of the richest areas in the world. While only 7% of the world population of working age live in the European Union, this economic area produces 30% of world GNP and has a 45% share in world trade. Our well-being and economic development — which still managed to help create nine million new jobs in the 1980s — have been made possible by the free decisions of sovereign governments expressed in the Treaty of Rome in 1957 and subsequent agreements up to those of Maastricht in 1992, and by the intense negotiations, balancing of interests and peaceful cooperation between the Member States involved. With the hoped-for accession of Finland, Norway and Sweden, following the positive result already given in the referendum in Austria, the largest unified economic area in the world will be created.

In a time of crisis, it now has to be shown whether the European model, the culture of compromise, is also capable of meeting the demands of a difficult future. We cannot ignore the simplistic criticism which, by pointing to the continuing democratic weaknesses of the model, to the costs of the bureaucracy and its overbearing presence, to the lack of transparency and the remoteness from the ordinary citizen, hopes to consign it



to the scrap heap of history and calls for salvation through retrograde national solutions. We have to respond to such criticism: Europe can be improved. The greater the part played by European citizens in this debate, the more quickly we shall make further progress. Since a revision of the Maastricht Treaties is planned for 1996, it is to be hoped that all interest groups will be involved in arriving at a consensus on respecting national differences and the cultural variation of Europe. Such participation and the ability to reach a consensus presuppose, however, that the citizens of the Union are fully informed about the mechanisms of decision-making and about the oversight of the implementation of decisions. Political education and elucidation of the achievements and difficulties of the EU can only contribute to enhancing the consensus. Agreement to Europe cannot be decreed by law. The democratic participation of citizens in making decisions about their Europe, which needs to be increased in the next few years, is a precondition for the realization of the »European vision« and for a true test of the model which has been developed to this end.

Continuing education for Europe

Adult education must play an important part in this process. We know that it is capable of doing so from what has already been achieved, especially in the highly industrialized Member States. It must make Europe a living experience. It must help to ensure that working, living and learning in Europe are accepted as natural by as many people as possible. It must provide critical information about the existing achievements and advantages of cooperation; it must also point out the dangers which we shall not surmount by clinging to national ways of doing things. As an example, I mention here environmental problems, which have never taken any notice of national boundaries. I could also point to the fact that we are increasingly becoming countries of immigration by virtue of demographic developments, and have to learn to deal appropriately with the consequences.

Adult education, despite its wide range of institutions, cannot do this alone, however; it is not a magic formula. Action by politicians is also needed, as is confrontation with the media, which all too often vituperate about the already sufficiently well-known excesses of zealous bureaucratic regulation, and keep on telling us about the Euro-banana, the attack on our German beer and the norms for tractor seats, from which they infer wholesale inefficiency and megalomania, and wastage of taxpayers' money. They are not wrong, much could be done with a lower level of regulation, and these questions will have to be discussed in 1996. But it is not right that all the achievements of European unity should be dismissed by pointing to its faults, which can be corrected.

Such defeatism will only destroy our eagerness to devote our attention to overcoming the deep crisis, which can be done only through concerted action by all Member States of the Union.

I therefore maintain that the people of Europe must be informed about the model of Europe outlined above. Information, transparency, participation and elimination of democratic weaknesses, must be the watchwords of political enlightenment and education, which can be delivered most notably through adult education. The values which adult education must convey are freedom of movement, economic development, maintenance of peace and the cultural variety of the Union.

Investment in continuing education

Adult education has not only a role in political education. It also has a whole range of other functions. Its social function consists of its contribution to overcoming the problem of coexistence, by strengthening solidarity with the weak and by tolerance. It evens out social inequality of opportunity and reduces disadvantage. Its economic function lies in enhancing individual skills through vocational further education and the associated rise in quality of work, and in increasing chances of employment and social and geographical mobility. Moreover, continuing education has a cultural role. Personal and cultural education strengthens the individual and enlarges his or her creativity and independence. Continuing education widens the ability to communicate and cooperate with others, especially with people of other cultures and traditions. Growth and emphasis on quality in the economy, society and culture, depend on investment in continuing education institutions. It is thus that we expressed the function of continuing education at the last General Assembly of the German Adult Education Association through the Schwerin Declaration.

I would now argue that if this is true of the situation of German adult education, then it must be at least equally true of the European context. In other words, there should be elements of a European continuing education policy, so that the role it is expected to play can in fact bear fruit in the struggle to overcome the social and economic crisis. The EU does claim an increased level of competence in educational policy as a result of the Maastricht Treaties. Paragraphs 126 and 127 are the basis for this and refer to the fields of general and vocational education. Unfortunately, the basic Treaties do not as yet contain any explicit mention of adult education; the programmes of the Commission initiatives LEONARDO and SOCRATES, which have been submitted this year in fulfilment of the policies laid down in the paragraphs cited above, have not, in my opinion, given sufficient recognition to the potential of adult education to be a catalyst. It was only through intense lobbying by the European adult education associations that it was at all possible to direct the attention of the decision-makers to the need to take adult education into account in the programmes of the Commission. A small achievement, but by no means enough.

In what follows, I should therefore like to explore a little more fully the social upheavals and economic problems as they have been analysed by committees of the EU. The intention of my investigation of this analysis and the key indicators of crisis is to find a few more arguments, which will, I hope, be convincing, to show that AE has a potential that has so far been totally undervalued by the EU and in consequence lies idle. In Germany, in particular, there is a great reluctance to mention the word crisis at all — it vanishes from our consciousness as soon as there are the first signs of an economic upturn. But however much we try to hide it, we cannot eliminate it. Crises can also lead to productive phases in the lives of societies. They bring matters to a head, so that new decisions have to be taken. The task of European policy must be to seize on all means of overcoming crises, and — together with other policy areas such as social, economic, foreign and educational policy — to make it possible to use the contributions which will result from a restructuring and improvement of national education systems inspired by the ideal of Europe. Adult education is a key element in such a process.

The socio-economic state of Europe

In 1992, the Commission produced a memorandum on vocational continuing education.[1] In June 1993, the European Council meeting in Copenhagen instructed the Commission to prepare a white paper on »Growth, competitiveness, employment«,[2] and in July of this year the reactions of Member States were finally collated in a white paper under the title »European social policy — A way forward for the Union«.[3] In these three important documents, as well as in the Maastricht Treaties, we find the elements that make clear to us the directions to be taken by the European Union in the future with respect to educational and social policy.

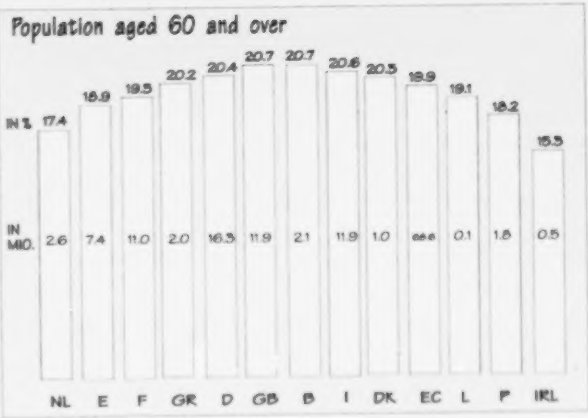
In their analysis of the socio-economic situation in the Member States of the EU, observers agree that the leading position of the European economy is under threat. In many fields, Europe is losing its competitive advantage over its main competitors in the world market. Europe has, in the last 15 years, created fewer new jobs than its competitors. Between 1960 and 1990, average annual growth in the EU was only half that of Japan. In the 1980s, the EU lost 3.7% of its market share abroad. In more than half the European countries, over 30% of men aged between 55 and 59 leave active employment.

In the EU, for every 100 persons in active employment, there are 124 persons not so engaged (compared with 98 in the USA and 89 in Japan). In the EU, there are presently over 17 million people unemployed, and more than half of these have been so for over a year; 1.5 million graduates of higher education are without work. In many Member States, unemployment among young people is as high as 40%. Alongside these startling figures, there is a noticeable lack of qualified workers, so that the supply of skilled workers does not meet the demand.

In the white paper (on growth and employment), drastic reforms of the educational and training systems are demanded. If these are to be realized, they require general and vocational education to play a key role in changing our societies and developing a spirit of openness, plurality and cooperation with countries outside the Community.

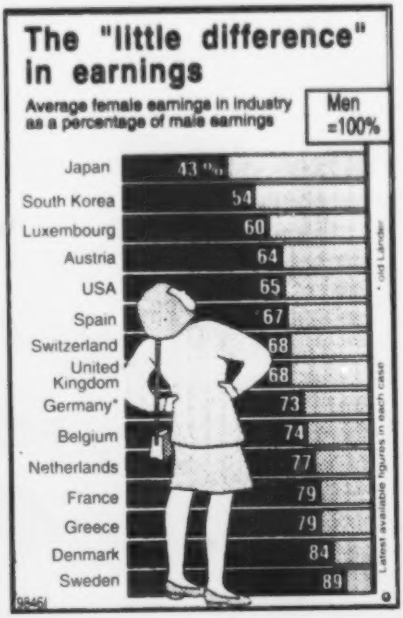
A passage in the white paper of particular importance for adult education expresses the view that general and vocational education must be restructured so that they become a component part of the life cycle of every citizen. Access to permanent continuing education throughout working life is the key to an educational policy that will make a noticeable improvement to the competitiveness of enterprises and increase the flexibility of the labour market. The efficiency and quality of educational systems are thus seen in the white paper as key factors which will determine whether we meet the demands of worldwide competition, are able to guarantee lasting development, and can use the potential of innovations and new scientific discoveries and develop the cultural values of the Union and active civic awareness. These challenges arise from the profound changes in our everyday life which are the result of the creation of a computer-based information society: the economic and social situation will be marked by uncertainties to a rapidly advancing degree in the next few years, so that it will become yet more important to handle flexibly the ever more varied demands and the growing plethora of information. The society of the 21st century will be conditioned not so much by the exchange of goods as by the production, transmission and exchange of knowledge, and by access to theoretical and practical specialist knowledge, in other words, by investment in human resources. The changing and adaptation of qualifications will occupy an extremely important place during this transformation.

The essential question which Europe is asking itself is, how to achieve economic growth which will be reflected in a perceptible rise in employment figures. In the en-



from: Yearbook of Population Statistics, 1991 figures

vironmental and services sectors, especially in health services, it is expected that it will be possible to create new jobs through labour-intensive technologies. For this to succeed, transverse key skills will be required. Among these are autonomous decision-making, capacity to innovate, team spirit and ability to cooperate in networks, pursuit of quality, analytical capability, the ability to »learn to learn« and to pass on skills acquired, and technological and general knowledge. Only if these key skills can be transmitted in growing quantities in a European educational environment, shall we be able to give an adequate response to the urgent questions posed in social and economic policy.



Another important factor should not be overlooked: that of demographic development in Europe. This is typified by an ageing of the population and its effects on the safety net of social security, on future patterns of employment, and on the shifting relationship between those in active employment and those who are not. It is also marked by migratory movements within the EU and by immigration from outside the EU and changes in family structures. Over a quarter of all women in the EU are heads of households with sole responsibility for bringing up children, and over half are pursuing paid employment at least part-time. Numerous barriers still remain, denying women equal participation in occupational and social life.

This concludes the analysis of the present state of affairs, which must provide a basis for our determination of the role of continuing education.

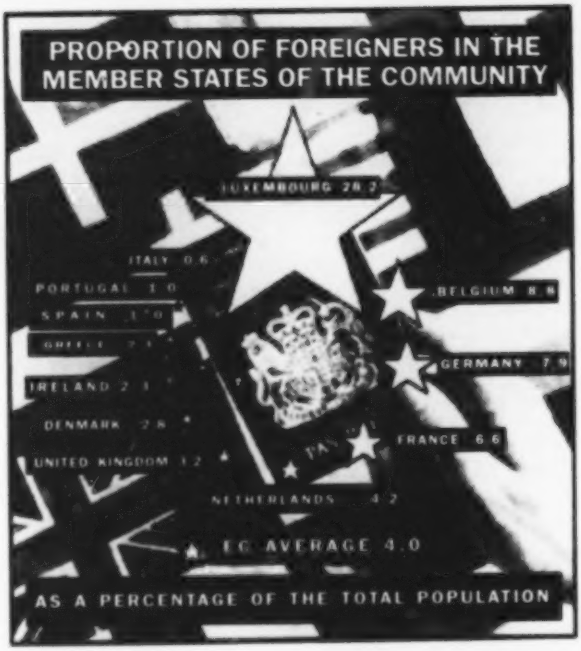
Non-subject specific continuing education — key skills

In all analyses of the development of industrial production processes and the world of work, it is pointed out that technical knowledge is losing its currency at an increasing rate. Besides the need to counter this rapid obsolescence by ever more frequent continuing education and the provision of new knowledge, it is becoming ever clearer that knowledge alone is not enough in order to penetrate and have a share in the interwoven complex of relationships in the information society. Vocational and general continuing education must therefore address themselves to providing key qualifications in a hitherto unknown manner, and this will call into question the rigid division between general and vocational education. Increased demands will be placed on the ability of the individual to master everyday occupational, personal and social life. These demands do not exist in isolation from one another but are closely intermingled.

This has to be reflected in continuing education provision, and already such is increasingly the case. Social, economic and technological developments also require more exacting knowledge and skills of increasing quality, particularly in the labour market. They can no longer be served by purely technical skills. Analytical thinking, problem-solving, forward planning, ability to learn, creativity and mobility are called for. In addition, technological and ecological competence, efficient use of time, processing of information and the ability to discriminate between right and wrong are also required. All this is happening in adult education, and is gaining in importance in the many activities of continuing education.

Nonetheless, we have to recognise that it is precisely those people who are unused to learning and are socially disadvantaged, and whose life story has been one of failure, who will face great difficulties in such forms of continuing education. Special forms of continuing education, adapted to these target groups, are necessary in order to reintegrate those affected by social exclusion into the world of work and employment

— and this, together with the question of how jobs can be created by a concerted push of European investment into future-oriented technologies, is the theme of the white paper.



from: EU Information, No. 1, January 1994

Institutions of adult education, and particularly the community adult education centres, are predestined to fulfil this role. They have an enormous fund of experience in this field. They cover the country and are decentralized. They are aware of the varied learning habits and difficulties of those threatened by social exclusion, the long-term unemployed, the illiterate, the foreign fellow citizen, and other disadvantaged target groups. They offer individualized advisory and counselling services in addition to the content of the training. Their work is guided by the participants and their demands, and they are flexible in framing the conditions under which provision is offered. Their aim is to prevent the definitive detachment of the target groups from the market of paid employment, and to give participants realistic prospects of qualification and employment.

This urgent task is described by the use of the term »employability«[4] on the part of our British and French adult education colleagues, which in fact opens up a dilemma: adult education institutions in Europe can only react to the situation faced by those concerned, and the changes which are taking place in their lives, and can prepare people for new demands at work and in society, but they cannot themselves create the jobs for which those participants who are seeking work are potentially being prepared.

Overcoming old dichotomies

This heading refers to another context in which there is already discussion of the functions of adult education. We must not only help to adapt human resources to the labour market, but must also take a very active part in a new debate on the relationship between free time (both leisure time and time involuntarily free of paid work) and working time, between paid work and socially necessary work, and on the fluid transition between initial vocational training and continuing education. We have also to discuss the increasing flexibility of working hours, and the creation of new meanings and relationships in society. At the European level, we must help to remove the old dichotomies between worker and machine, general and vocational education, school and employment. These must be replaced by a serious consideration of the new realities of teamwork in enterprises and the needs of the whole of society, of the reality of the wholeness of the human being and the growing challenge of lifelong learning. This means more than concentrating on technology, computer science or foreign languages. Continuing education institutions have to offer the chance of recombining fragmented phenomena. The fact that they can do so is shown by what they are already doing every day: they are the yeast, the catalyst, the glue and the workshop for the future.

The question is, whether the continuing education institutions can do enough of this, given the social responsibility which they are expected to shoulder. Have they the security to make this change? The current debate on the privatization of social services in the Federal Republic seems to be leading to a quid pro quo. Responsibility for continuing education is being shifted to the sponsoring bodies, so that they will reach a decentralized, local balance between cost-covering courses and those for the socially less well endowed, the fringes of society. In principle, there is no objection to this. But if this shift of responsibility leads to the withdrawal of the public purse from the promotion of continuing education — and this danger appears to be growing, given empty treasuries — then a central task of the State, the Laender and the communes will have been suspended: namely, their joint responsibility for the education of their citizens. Then the tax-payer will be entitled to ask what he or she is paying taxes for if the public purse is no longer able to ensure an even distribution. I can only repeat here that education is not a private amusement, even though it increases participants' competence, creativity and ability to manage everyday life, thereby raising the quality of life of those individuals who take part in continuing education.

Education and continuing education have to be available to society as a whole. Education is a civil right and must not depend on the income of those who want it. Otherwise, the same thing will happen to continuing education that is already happening in kindergartens. There is something wrong if kindergartens can in future only be accessible to those receiving social security benefits and to the better-off. They will then no longer be for everyone. If it is said that we must fund child care for the socially disadvantaged and single parents, then those on high incomes will establish private facilities, and the average earners will keep their children at home because they can no longer afford child care. They will then take even less part in continuing education.

If the task of creating social equality is devolved on to continuing education institutions, then the open provision which is asked for cannot be guaranteed in the community adult education centres. We shall then no longer have adult education centres for the community, but only education centres for the socially better-placed, and emergency dispensaries for those who have already been thrown off the social merry-go-round.

However successful individual efforts to ensure social equality may be on the part of continuing education providers, they cannot take on the task of bringing equality to the whole of society. It will not work. The social policy of redistribution via the public purse cannot be privatized. I should like to stress by this example that although continuing education has a social responsibility, it costs money to fulfil it, and that such a burden cannot be borne by the providers of continuing education alone.

The social costs of a failed educational policy, which does not give continuing education the place it deserves, will be far greater than the loose change saved by intended budget cuts. The social peace, the lauded European model of cultural achievement and readiness to reach a consensus, would itself be threatened by such neglect.

Using the potential of adult education for Europe

This brings us once more to the discussion of European educational policy. Only one per cent of educational expenditure is devoted to adult education in the Federal Republic. Without taking into consideration the wide regional differences in the Union, which call for different promotional policies in the various countries, it must be assumed that the figure for the whole of Europe is even lower. On the other hand, in Germany alone, six million people take part each year in VHS courses, and four million in individual events; the many other activities provided by enterprises, the churches, the political parties and the social partners must be added to these.

A study by the European Adult Education Association[5] has shown from calculations that in the European Union, one million adult educators are engaged in continuing education, serving 40 million people through their work. By comparison, the Task Force Human Resources, Education, Training and Youth of the EU Commission speaks of 70 million pupils and 4 million teachers in school education,[6] which consumes an average of 20% of the entire gross domestic product (GDP) within the EU. I realize that these figures are not fully comparable, but they do symbolize the scale of the potential of adult education, which has so far been insufficiently appreciated by educational policy-makers at a European level. The not very successful attempts by the European adult education lobby to intervene in the decision-making process over SOCRATES, which I have already mentioned, is striking proof that much remains to be done to increase awareness so that adult education receives European recognition and support. Only if these are granted can it produce the evidence of what ten million adult educators and thousands of adult education institutions are capable of, once their conditions of work and operation are noticeably improved. European support programmes should concentrate on research, international exchange of adult education experience in Europe, conduct of pilot programmes and encouragement of Europe-wide networks, and above all on the raising of the quality of continuing education by ensuring that adult educators are themselves qualified. This should not set aside the principle of subsidiarity and the implicit chief responsibility of Member States for education.

I should like to return in conclusion to the Commission's white paper. A wide range of measures to reduce unemployment are put forward in this, with the aim of lowering it to six to seven per cent again by the year 2000. What is the first priority for action by Member States? Education, training and continuing education. Only by creating a European model of education and continuing education which displays solidarity shall we be able effectively to meet the challenges of the 21st century.

Notes

1 Commission of the European Communities: Proposal for a recommendation of the Council on access to vocational education. COM (92) 487. Brussels: EU Commission, Nov. 1992.

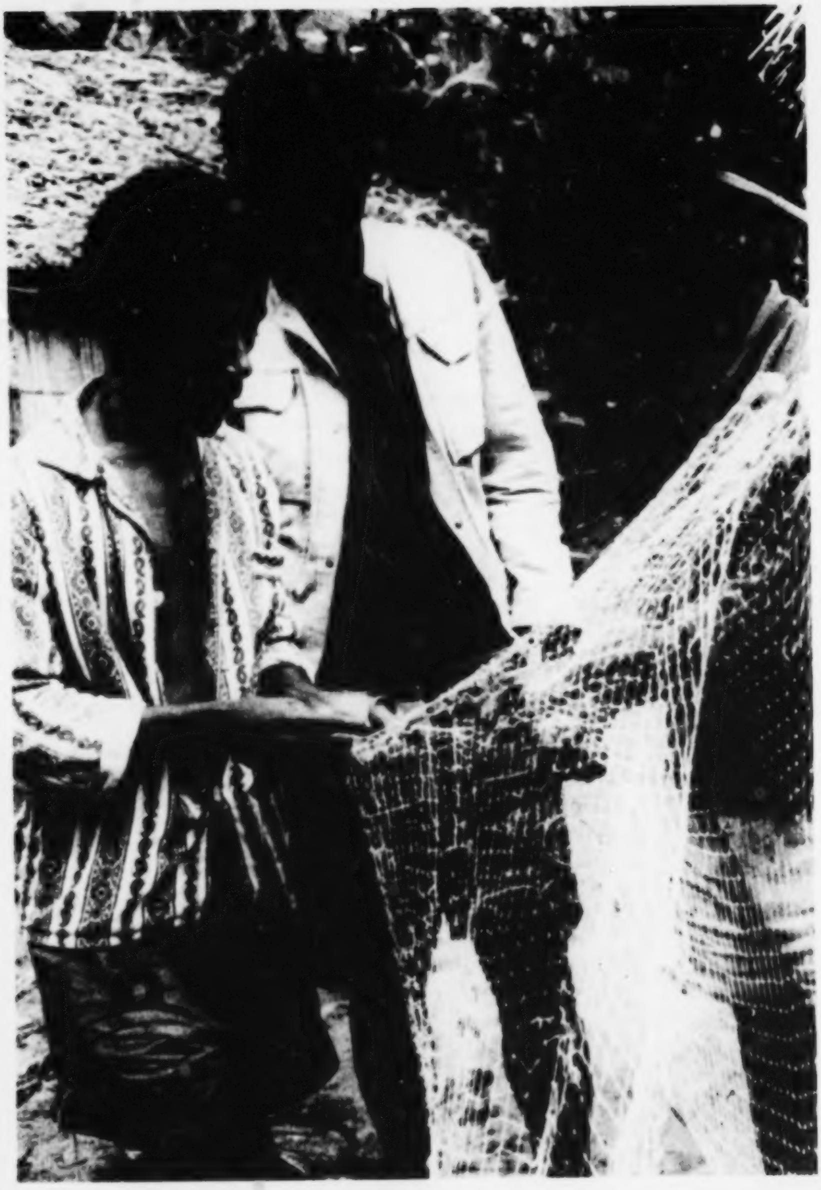
2 Commission of the European Communities: Growth, competitiveness, employment. White paper. CM-81-93-284. Luxembourg: Office for Official Publications of the EC, 1994.

3 Commission of the European Communities: European social policy. Pointers for the European Union. COM (93) 551 Brussels: EU Commission, 1993; European social policy. A way forward for the Union. White paper. COM (94) 333. Brussels: EU Commission, 1993.

4 Bogard, G.: Investir dans l'éducation et la formation permanente des adultes. Paris: AFPA, 1994, p. 72ff.

5 European Adult Education Association: Adult education organizations in the countries of the European Community. Notes for a directory. Barcelona: EAEA, 1993.

6 European Commission, Task Force Human Resources, Education, Training and Youth. Le Magazine. No. 1. Brussels: EU Commission, spring 1994, p. 8ff.



Rajesh Tandon

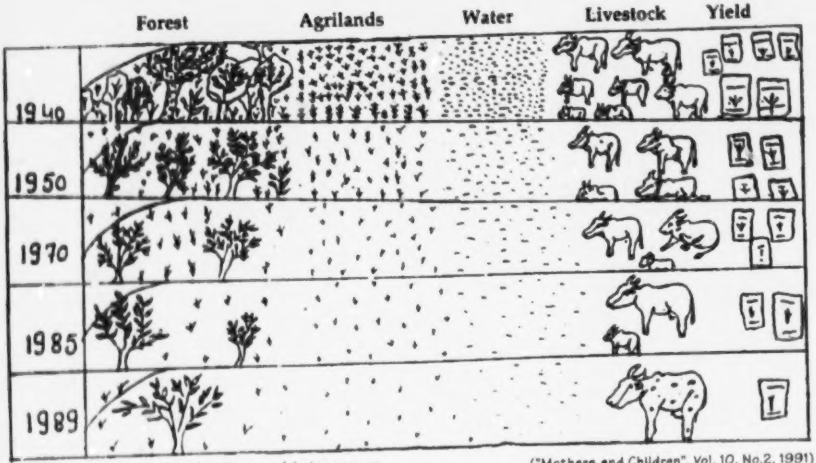
Learning in civil society — Adult education in the reality

Changing context

The context of the practice of adult education in India and in other regions of the world has been largely influenced by the macro socio-economic and political context. A quick review of the history since the Second World War could highlight this important relationship.

Immediately after the Second World War, major reconstruction of economies and nations began to take place. Many regions of the world were economically re-organized to promote industrial development. A new concept of »nation-state« was created based on the experiences of Europe and imposed as an alien form on truly independent and created countries of the South. New nations emerged within a decade of the Second World War, many of them liberated from their colonial rule lasting several centuries preceding World War II. In different regions of the world, the state took political and moral responsibility for the development of their society. At this period, literacy and basic skills of education acquired significance as industrial development necessitated the growth of trained, literate and skilled manpower. The concept of »nation-state« required a new ruling elite in its administrative and development functions. This witnessed a rise in specialized education »to fuel the fire of development« led by the creation of new nation-states.

Within two decades it became obvious that certain aspects of human endeavour and certain segments of each society were being left behind in this state-led pursuit of development. By mid 1960s, it became obvious that a vast majority of the population in »developing countries« of the South was living in the rural areas dependent on subsistence agriculture. Poverty, marginalization and hunger were closely linked to the stagnation of rural economy and agricultural development. The quest for rapid industrial development had resulted in ignoring the potential of the vast base of agricultural economy in these societies. The second outcome of this period towards late 70s and early 80s was the realization that growth per se was not an answer to human misery. Narrow pursuit of economic growth as the only indicator of development resulted in wide-spread degradation of environment and destruction of natural resource bases. Concerns for improvement in the lives of the people in a manner that is consistent with the »carrying« capacity of the natural environment resulted in the critique of this growth strategy of development and articulation of new perspectives on



History of resources drawn by villagers of Ardanarypura.

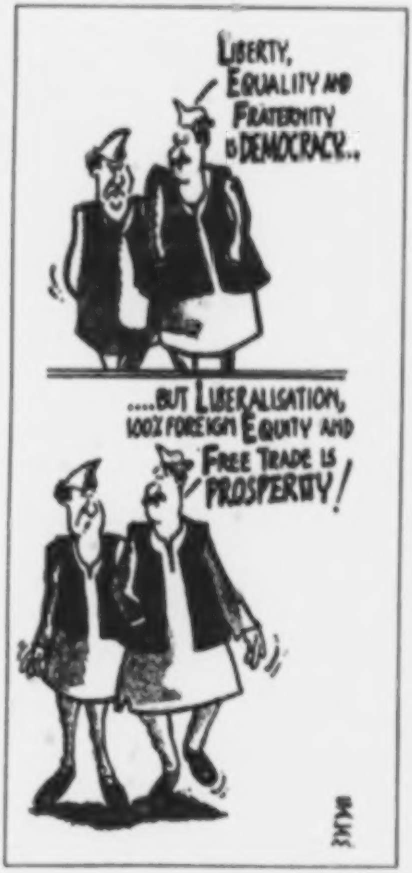
("Mothers and Children", Vol. 10, No.2, 1991)

sustainable development. Likewise, it became obvious that several sections of human society were systematically by-passed in that strategy of development. Tribal and indigenous people were clearly one such category in many countries like India. Much of economic development and modernization had taken heavy toll of tribal culture and economy in the Indian context. Another segment of society that was systematically marginalized and ignored in this framework of development was women.

By mid eighties, it also became obvious that the concept that the State represented the »will of the people« and was accountable to them in its actions was belied in practice in many countries of the South (India perhaps is its most potent illustration). Towards the end of eighties this became evident in Eastern and Central Europe as well. International aid began to question the inefficiency and inability of the governments to improve the lives of their people. The critique of the state-led model of development simultaneously began to emerge from the practice of voluntary development initiatives in many countries of the South. This was also the period when many »nation-states« became highly indebted in the global context and were defaulting on their loan payments. Macro-economic adjustments in the policies and strategies were »necessitated« and Structural Adjustment Programmes initiated at the behest of the World Bank and IMF in many countries of the South. As other social services (which were hitherto provided by the State at no or nominal cost to its citizens) began to be curtailed in the framework of structural adjustment programmes, education was the direct casualty. Subdidies, resources and policies in support of universal primary education began to suffer world-wide.

New reality

In the contemporary context, new forces have come into play. We are living in a truly global society. Integration of country, society and community has acquired both economic and socio-cultural dimension. Globalization in its make brings new opportunities as well, supported by the new information order; but it also destroys local practices, capacities and cultures. There is emerging a wide-spread consensus that the »state-led model« of development has failed to deliver the goods, in particular in the countries of the South and those of Eastern and Central Europe. In this specific scenario, proponents of liberal economics have been vehemently arguing for »free market economy«, proclaiming that the »market-led model« of development will solve all problems of poverty and under-development. However, the experience of »free market economy« in countries where it has been intensively practiced for more than a century (like Britain, Western Europe, North America, etc.) does not bear out this promise. Ecological degradation, discrimination, illiteracy, violence, poverty are all the phenomena being re-discovered in these countries. It has become increasingly important to look at an alternative paradigm of development which is neither exclusively »state-led« nor »solely market-determined« but rests on the trinity of the state, the market and the civil society.


LIBERTY, EQUALITY AND FRATERNITY IS DEMOCRACY..
....BUT LIBERALISATION, 100% FOREIGN EQUITY AND FREE TRADE IS PROSPERITY!

Civil society

The notion of civil society needs to be introduced here. What is civil society? The references to the construct of civil society have varied in the theory of politics and governance. Historically, civil society was the arena for organizing governance, material activities, and intellectual, moral and cultural aspects of communities. However, with the presence of the modern state (in whatever form) in the contemporary context, it is difficult to understand civil society without a simultaneous reference to the state. Following the Gramscian perspective, the state can be seen to represent the »politics of domination«, as civil society represents the »politics of consent«. Thus, the State and civil society are both simultaneously needed to complete the process of governance of society. The State represents the structures of governance and civil society creates the values and normative framework for governance.

The civil society as an expression of the collective will of the people, their local and communitarian initiatives, their associational life, their communitarian networks, etc. has begun to be an important player in influencing strategies and policies for development, not only in the countries of the South but world-wide. Voluntary organizations, citizen groups, consumer associations, NGOs and other actors »reside« in the civil society and draw their inspiration from that. Thus, a balanced model of development requires a balanced inter-dynamic and inter-play between the state, the market and the civil society.

Historical excursus

The historical predominance of the State went along with the dismantling of civil society. Historically rooted associations, neighbourhood organizations, citizen initiatives, voluntary organizations disappeared systematically. They were viewed as »obstacles« to progress, or »enemies« of the State, and were slowly replaced by various agencies and departments of the State intending to perform similar functions.

Where the power of the State and its reach did not go up to the grass-roots, the associational life of poor, distant rural communities continued to survive and thrive, as can be seen in many countries of the South (in tribal and rural areas and remote mountain regions). One consequence of establishing the dominance and the pre-eminence of the State was the de-legitimization or de-recognition of old institutions of civil society, which once played similar functions now being performed by the agencies of the State. Thus, wherever institutions within civil society continued to play the role of providing education or health care or governance, these institutions were questioned and delegitimized by the newly emerging institutions and actors under the sponsorship of the State.

In one way or the other, traditional education practices, historically-rooted health care practices within communities, institutions of local self-governance, etc. were de-legitimized and de-recognized.

Another consequence of this was to »homogenize« policies, structures, practices, approaches, perspectives and solutions while institutions of civil society responded to the unique social, cultural, political, economic, geographic and ecological milieu of their communities.

One of the major consequences of this homogenization has been the de-recognition, de-legitimization and dismantling of social diversity and pluralism from our societies. Biodiversity is essential to the survival of the life on this planet; social diversity and pluralism are critical elements in the survival of vibrant societies and communities of human beings.

Homogenization of educational approaches, of health programmes, of economic models, of dress, language, music, etc. led to a steady decline of social diversity. This has significantly undermined the capacities of communities and societies to deal with diverse situations and contexts.

Furthermore, the ordinary citizens began to be viewed as, and became, mere »consumers«. Instead of continuing their role as citizens, with engagement in governance and community life, with being actors in and producers of culture, economy, society, people became mere »consumers« of culture, products and policies. The active citizen was socialized into a passive consumer and lost the civic and political role of citizenship. The State bureaucracy then treats citizens as »clients«, passively receiving development produced by the State.

New challenges

It is in this context that the challenge for the contemporary practice of adult education is the re-emerging of education as a vehicle for strengthening the role of civil society. If individuals, groups and communities have to cope with the new realities, if citizenship has to be the basic force of civil society, then considerable new challenges and opportunities of learning emerge.

Against this background several types of educational interventions practiced over the past decade acquire new salience. In order for actors and institutions of the civil society to proclaim and undertake their rightful roles in each society, they require fresh capacities, insights and institutional mechanisms. Education and learning for strengthening these actors of the civil society need to be systematically undertaken. This educational thrust calls for a model of learning which is distinct from the top-down and class-room-oriented education practiced otherwise. Participatory learning perspective entails learning in the context of doing and practice and results in the design of learning for empowerment. Empowerment of the actors of the civil society is precondition for them to be able to relate to the agencies of the State and institutions of the market on an equal footing with responsibility and accountability. Various methodologies have been innovated over the past twenty years by voluntary organizations, adult educators and community organizers which have looked at the question of participatory learning from this perspective of empowerment. People-centred and people-controlled development is the perspective which actors of the civil society have been practicing and advocating for. This perspective requires the use of knowledge for empowerment. This is where the principles of participatory research have found new importance because they emphasize the role of knowledge as an instrument of power and control. Participatory research attempts to legitimize and articulate indigenous knowledge and indigenous ways of gathering, disseminating and utilizing knowledge. The use of folk methods in learning and education, the access to elements of folk culture as sources of knowledge (in areas like health care, afforestation, agriculture, community organization, etc.) have acquired new relevance in this framework. Participatory learning for empowerment has in practice utilized the rootedness of people's cultures as methods and sources of knowledge. The entire movement for sustainable ecological development rests on the premise that there is a sense of balance between nature and humanity and that this relationship is mutually reinforcing. The knowledge of indigenous communities about ecological sustainability has found new supporters and sympathizers in the ecology movement and challenge some modern concepts of science and technology in this process.

A new and perhaps most long-term role of education in this context is to prepare people's capacity to take responsibility for their own development. »State-led models« of development in many societies resulted in passive, apathetic, dependent citizenship. People dependent on governments for their well-being for decades neither took initiatives nor responded pro-actively to deal with their own problems, with their own capacities and resources. The »market-led model« of development treats human beings as singular economistic actors, without the moral, cultural or social capacity. Therefore, the strengthening of the civil society has the most profound requirement of changing the »mind-set« and attitudes of large numbers of citizens to take on their rightful role as citizens of the new democratic order. This calls for socially conscious and morally committed citizens to engage themselves collectively in pursuit of their common good. To move from a sense of passivity, apathy and dependence to a confident posture of pro-active, enthusiastic and committed actors is a major challenge facing adult education in the contemporary context.

Many voluntary development organizations at the grass-root level have generated practices from which important principles in support of this new challenge can be derived. Many support organizations and training institutions worldwide have articulated these principles and developed learning strategy in support of them. PRIA's (Society for Participatory Research in Asia) own work for the last 13 years has been premised on these principles of participatory learning for empowerment and has attempted to evolve a methodology of people-centred and people-controlled learning. In the contemporary context, the initiatives for creating new methodology, new materials, new capacities for promoting participating learning for empowerment have to also contend the new technology and modern information order. New information technology can be harnessed in support of the learning for empowerment of the actors of the civil society. It opens up enormous possibilities of access to global trends and experiences.

Global alliance

In the context of increasing globalization it has become very important to look at international linkages and support mechanisms in pursuit of local empowerment and grass-root development. The growing global inter-connectedness between systems of economics and politics (institutions of the market and the State) requires the evolution of mechanisms for global civil society. PRIA's own history is a reflection of this trend. PRIA was created and nurtured through a set of relationships which extended beyond the boundaries of India and built on fraternal solidarity with key actors in the regions of Africa, Latin America, Europe and North America. The regional linkages within the Asia-Pacific region evolved at the same time as other international relations were emerging.

With roots in ongoing practice in India, with networks of cooperation and exchange in countries of the Asia-Pacific, PRIA gained enormously through the moral, intellectual and material support it received through its partners like International Council for Adult Education (Toronto), Institute for Development Research (Boston), IIZ/DVV (Bonn), etc. These relationships were built around joint practices and initiatives. These are practical and professional relationships, not merely ideological and personal. As a result, in the course of PRIA's history of evolution and growth, it could draw on these relationships for solidarity, challenge and support.

A similar experience can be narrated with respect to the Asian-South Pacific Bureau of Adult Education. ASPBAE has evolved its leadership roles in the practice of adult education through a long and sustained relationship with several international partners (IIZ/DVV in particular). These relationships provided professional and material support networks so critical for continuous renewal and revitalization of the institutions.

Many voluntary actors in countries of the North have played an active role in support of such capacity and leadership building in countries of the South. The IIZ/DVV has made important contributions in this regard by actively identifying and supporting like-minded partners in joint pursuits of improving the quality and impact of adult education practice. Many innovations have been shared in this partnership from the South and the North. Many links have been established as a consequence of this relationship and many modifications have been undertaken in the conceptualization and practice of adult education world-wide as a result of this partnership.

In the contemporary context, such long-term relationships need to be re-assessed and re-valued. It is not common to find examples of cross-cultural, international, South-North partnerships which survive several decades and still provide space for mutual respect and autonomy. It is in this sense that the 25 years of the history of International Cooperation by DVV becomes an occasion for critical reflection and sincere visioning for the future. Global Aid Flows are witnessing important changes in their direction, volume and priority. We are living in a period where global alliances are experiencing vulnerability and the fragile base of many institutions of the civil society getting increasingly eroded. Therefore, this is an occasion for rejoicing in the warmth of our long partnerships over the past decades and for resolving to work together for a shared desirable future in the coming period.

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FIKAMBANANA ALEMANA MISAHANA NY FANABEAZANA OLON-DEHIBE

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國際合作部 德國成人教育協會

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VĀCIJAS TAUTAS AUGSTSKOLU SAVIENĪBA

अंतर्राष्ट्रीय सहयोग विभाग जर्मन प्रौढ़ शिक्षण संस्थान

LEFAPHA LA TSEBELISANO MACHABENG
MOKHATLO OA THUTO BAHOLO OA JEREMANE

INSTYTUT WSPÓŁPRACY MIĘDZYNARODOWEJ
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INSTITUTE FOR INTERNATIONAL COOPERATION
OF THE GERMAN ADULT EDUCATION ASSOCIATION

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ИНСТИТУТ ПО МЕЖДУНАРОДНОМУ СОТРУДНИЧЕСТВУ
НЕМЕЦКОЙ АССОЦИАЦИИ НАРОДНЫХ УНИВЕРСИТЕТОВ

INSTITUT DE COOPERATION INTERNATIONALE
DE LA CONFEDERATION ALLEMANDE POUR L'EDUCATION DES ADULTES

INSTITUTO DE COOPERACIÓN INTERNACIONAL
DE LA ASOCIACIÓN ALEMANA PARA EDUCACIÓN DE ADULTOS

ДЕПАРТАМЕНТ ЗА МЕЖДУНАРОДНО СЪТРУДНИЧЕСТВО
ГЕРМАНСКО ОБЩЕСТВО НА ВИСШИТЕ НАРОДНИ УЧИЛИЩА

EKITEBE EKIKULU EYA ENKOLAGANA WAKATI WAMAWANGA
EKIBIINA KYA ABADIRIMAANI EKIKOLA KU KUSOMA KWA ABAKULU

NEMZETKÖZI EGYÜTTMŰKÖDÉSI SZAKOSZTÁLY
NÉMET NÉPFŐISKOLAI SZÖVETSÉG

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UNESCO

Declaration of the Montreal Conference on Adult Education

The destruction of mankind and the conquest of space have both become technological possibilities to our present generation. These are the most dramatic forms of technological development, but they are not the only ones. New industrial methods, new means of communication are affecting all parts of the world, and industrialization and urbanization are overtaking areas that twenty years ago were rural and agricultural. Nor are the changes which are going to fashion the pattern of our lives during the remainder of this century only in technology. In great areas of the world the population is increasing fast, new national States are emerging, and much of the world has become divided, within the last few years, into rival camps. Every generation has its own problems; in sober fact no previous generation has been faced with the extent and rapidity of change which faces and challenges us.

Our first problem is to survive. It is not a question of the survival of the fittest; either we survive together, or we perish together. Survival requires that the countries of the world must learn to live together in peace. »Learn« is the operative word. Mutual respect, understanding, sympathy are qualities that are destroyed by ignorance, and fostered by knowledge. In the field of international understanding, adult education in today's divided world takes on a new importance. Provided that man learns to survive, he has in front of him opportunities for social development and personal well-being such as have never been open to him before.

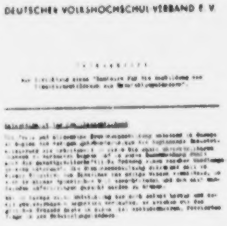
The rapidly developing countries in Asia, Africa and Latin America have their own special problems. For them, adult education, including education for literacy, is an immediate need, a need so overpowering that here and now we must help adult men and women to acquire the knowledge and the skills that they need for the new patterns of community living into which they are moving. These developing countries have few immediately available resources, and great demands on them.

The countries which are better off have an opportunity of helping those which are poorer; they have the opportunity of performing such an act of wisdom, justice and generosity as could seize the imagination of the whole world. With their help illiteracy could be eradicated within a few years, if, preferably through the United Nations and its agencies, a resolute, comprehensive and soundly planned campaign were undertaken. We believe profoundly that this is an opportunity which ought to be seized.

But it is not only in the developing countries that adult education is needed. In the developed countries the need for vocational and technical training is increasingly accepted, but that is not enough. Healthy societies are composed of men and women, not of animated robots, and there is a danger, particularly in the developed countries, that the education of adults may get out of balance by emphasizing too much vocational needs and technical skills. Man is a many-sided being with many needs. They must not be met piecemeal and in adult education programmes they must all be reflected. Those powers of mind and those qualities of spirit which have given to mankind an abiding heritage of values and judgement must continue everywhere to find, in our changing patterns of day-to-day living, full scope for maturing and flowering in an enriched culture. This and nothing less is the goal of adult education.

We believe that adult education has become of such importance for man's survival and happiness that a new attitude towards it is needed. Nothing less will suffice than that people everywhere should come to accept adult education as a normal, and that governments should treat it as a necessary, part of the educational provision of every country.

Source: UNESCO, ED/177, Paris: 17 November 1960, pp. 8-9. (Excerpt)


DEUTSCHER VOLKSHOCHSCHUL VERBAND E. V.

1962

German Adult Education Association

Memorandum

On the creation of a training institute for adult educators from developing countries

The need for adult education

The concept of free adult education for everyone was introduced in Europe at the start of the last century as the first stages of industrialization began to alter the working world on an unprecedented scale, precipitating a rapid process of change in every realm of social order. Adult education, then as now, is intended to provide people with the knowledge they need to manage their lives in a dynamic world, and to live up to ever-changing demands.

The idea grew out of the situation itself in Europe so that its development was more or less natural. In the various developing countries, however, the same process is being forced at a much faster pace. ...

Material and technical assistance will be useless in the promotion of development ... without simultaneous provision of practical training and education to prepare people to work with new material resources and technology, and help them understand and cope with social tensions and changes that are bound to accompany the process of development. This realization seems to have become generally accepted throughout the world.

It follows that adult education must be fostered within the scope of development assistance, for the jobs being created in the course of development will require a trained workforce long before today's generation of children in developing countries can attain the necessary qualifications.

Fundamental education and citizen education

Most developing countries have gained their political independence by now, but for as long as they were subject to colonial rule, educational efforts on the part of the colonial powers concentrated on raising the standard of living and teaching colonial subjects how to read and write in the language of the mother country. Adult education of this type was either individual-oriented fundamental education, or community development. In this connection, fundamental education and community development mainly involve supplementary measures to remedy deficiencies still existing in the various school systems. In a more or less distant future their functions will be assumed by regular education.

Already in 1956, however, the 9th Session of the General Conference of UNESCO gave fundamental education a broader definition by stating that it is supposed to help people who have not been prepared by regular institutions of learning to cope with the problems of their environment or to understand their human and civic rights and duties. To comprehend the socio-political situation of the individual as well as local or national society in the world of today and tomorrow is also the goal of our socio-political or citizen education that is not just a stopgap for deficits in formal education, but a field in its own right.

This type of citizen education is considered to be indispensable in nations that have only recently acquired their independence. Unlike fundamental education, the branch of adult education in question here is specifically geared to those members of society who have already completed their formal schooling. ...

However, this type of civic education can and must also address those people in the target countries who are not versed in the skills of reading and writing. Literacy is not an absolute requirement considering that group dialogue for the purpose of instruction can be conducted in the local dialect of the people concerned. Moreover, once the educational potential of this type of instruction has been exhausted, the newly acquired knowledge might provide an incentive to learn to speak and write in the official language.

The assistance potential of German adult education

There is a general shortage in Germany of adult educators with experience in the field of fundamental education and community development. Providing expertise in that sector will therefore only be possible in isolated cases, and advisory services on the part of specialists will be limited to existing projects or those undergoing expansion. Instead of producing additional efforts of an unsatisfactory nature, such existing arrangements will provide a favourable frame of reference for individual specialists to familiarize themselves with foreign conditions and will lead to genuine partnerships and mutual cooperation not only with native colleagues but also with development workers from other countries. ...

...

There is not enough sufficiently qualified personnel in developing countries to build up effective systems of adult education. Adult education as hitherto provided in the sense of fundamental education has customarily taken its teachers from the formal school system. Education for adults and formal schooling for children, however, are two entirely different fields. Moreover, good school teachers do not automatically make good adult educators. This is particularly the case in developing countries where training for school teachers is often deficient, and where methods of school teaching are often too formal and rigid for work with adults.

In order to train adult educators, established training institutes can, of course, be staffed with qualified teaching personnel. But in many cases there are no such institutes or too few of them. There is also the alternative to offer future adult educators from developing countries the chance to become directly acquainted with the various possibilities for adult education in all its different forms in a modern, developed society. Such an arrangement would provide them with important and interesting opportunities to gather new impulses and ideas. With this purpose in mind, the first students from Africa have already come to the Federal Republic of Germany on scholarships.

Suitable training centres with systematic training programmes are needed if such study trips are to be truly productive. Short courses of an informative nature or observation arrangements alone do not suffice for the purpose. They can only be considered for colleagues with substantial experience in their own countries, but not for aspiring adult educators.

Creating an institute for adult education

The foregoing considerations and experience suggest the advisability of establishing a training centre for adult education in the Federal Republic of Germany for us to be able to contribute towards development assistance in the field of adult education. Various considerations follow regarding the form of such an institute:

1. **Participants:** In view of the considerable structural differences among developing countries, it would appear advisable to begin by inviting participants from one of the larger developing regions. ...

   German students aspiring to teach in developing countries might be included in short-term courses. ... To maintain an intensive training situation, the total number of participants should not exceed 20 to 25 persons.

2. **Training time:** The training should not be so long as to require participants to remain away from home for extended periods. One year would appear to be an appropriate scholarship term...

   ...

   b) The actual course of study leading up to an exam and certification so important for recognition in the participant's country of origin should last 5 1/2 months.

c) **A period of 2 1/2 months should be planned for observation and in-service training in blocks of two to three weeks (at district *Volkshochschulen*, residential *Volkshochschulen* in rural areas, centres for encounter such as *Heim der offenen Tür* etc.)**

(German matriculants should, of course, only participate in the actual courses of study.)

3. **Curriculum:** Considering the required background of participants, the intention is not to train specialists for specific jobs. The goal is rather to train people involved in the organization of adult education (group workers in adult education — *animateurs de l'éducation populaire*)...

   a) Transmission of basic information...

   b) Methodology of adult education...

   c) Artistic and leisure-time activities. ...

4. **Facilities:** The facilities for the institute should not be overly extravagant or luxurious. That would only serve to distort standards and make it difficult for participants to readjust to conditions in their native countries. A residential *Volkshochschule* would offer the best conditions to maintain close contact with adult education in practice while providing opportunities for observation and subsequent in-service training. ...

   The residential *Volkshochschule* in Göhrde, whose director has an extensive background of international experience, offers the ideal framework for the work in question. It would satisfy the stated requirements, and has already accumulated relevant experience during the developmental phase of adult education in Germany. Moreover, it has maintained international interests since its inception, and has a long-established programme on issues of European unity that for some time already has also been dealing with problems of associated regions. Over the past two years, it has had several occasions to host African guests and practice teachers...

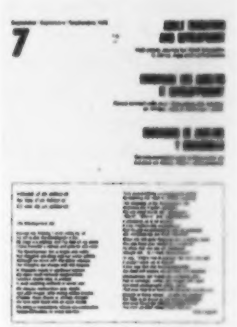
5. **Initiation of the first course of study:** The scholarship programme has begun, and the first African practice teachers have already arrived in Germany. More scholarship applications are pending. Consequently, action should be taken as soon as possible. Even then, 1 April 1963 would be the earliest possible date to initiate the first course of studies. ...

Source: Bonn: DVV, 1962, pp. 1-7. (Excerpts)

1966

Hellmut Becker

Worldwide adult education — New dimensions in education and training



»Where is hell?« — »Why aren't there house doves for domestic disputes?« — »If our government knows how to make money, why doesn't it make enough so it doesn't have to borrow from other countries« — »How can an aeroplane get off the ground despite its weight? Is it engine power, or is there some other kind of power involved?« — »How do stones multiply? The rivers are filled with them and every day there are more.« — »I want to know how many religions there are in the world and which was the first that God preached.« — »If an Eskimo dies in winter, how and where do they bury him?« ...

These are some of the questions that the Central American Institute for Adult Education in San José, Costa Rica receives from its radio audience and answers in its broadcasts. The German Adult Education Association (DVV) was able to help in the development of the Institute, which operates under the direction of Graf Thun. DVV monitored a research project on conditions for adult education in Latin America when the Institute first initiated activities, and continues to be one of the Institute's chief supporters today.

Twenty-two radio stations broadcast the answers to these and similar questions. The programmes in which they are answered are an important vehicle of adult education in Costa Rica and neighbouring South American countries. The questions come from people who have learned how to write, but the radio audience also includes a large number of illiterates. No doubt there are many people here in Germany who would like to ask the same questions — not only in rural villages, but right in the middle of metropolitan Frankfurt. Modern adult education must go to the people to hear their questions! The frankness demonstrated by the Costa Rican radio audience is something we as adult educators can envy. If only such candour were possible once again in our country.

Such questions, of course, come from a pre-rational, pre-scientific world, but how much do we know about the intellectual level of the people we serve? Many of our own compatriots also live in a pre-rational, pre-scientific world, or lack sufficient preparation to comprehend our rapidly changing society. Our failure to seek out their questions will leave them with frustrations of the kind found at the base of all political inhibitions. We have been able to provide a small measure of assistance in Latin America, but we can also learn from our efforts to support education in developing countries. The list of questions put together for us by the Institute in Costa Rica, for example — from the simple quiz type, to inquiries for general orientation, and even requests for success formulas — demonstrates a kind of naiveté and intensity that constitutes the optimal condition for learning — not just where DVV's work in developing countries is concerned, but also wherever educational planning takes place. Educational planners have received important impulses from educational work in developing countries, and it is precisely in the industrialized world where education has become intrinsic to political order. The situations in developing countries, as a kind of a tabula rasa, have helped us to see the links between social, economic and pedagogical factors, and the interdependance between education and economic growth. As a consequence, traditional education systems in highly industrialized states are being subjected to re-evaluation taking into account the requirements of modern social policies.

Perhaps many of you are surprised at the choice of our topic: »Worldwide Adult Education — new dimensions in Education and Training«. Our immediate concerns, of course, would also have been an important subject for discussion. ...

By focusing on adult education in a world context, we are not seeking to tackle macro perspectives in an attempt to avoid the micro problems that remain to be solved at home. On the contrary, it is our conviction that modern education can only be understood in an international context. It will not be long before the educational niveau of a nation will play a greater role in determining the balance of power among nations than national military strength. The growing importance attributed to division of labour in every sector of the world's economy will not stop at our education systems. Every country of the modern world is dependent on what goes on in other countries, and this interdependence also applies where education is concerned. Development in industrialized society creates similar problems all over the world. Whether they live in Baku, Kansas City, Stockholm or Nancy, adult educators of the future will all be contending with the same issues. ...

Even in the case of children it is evident how learning a foreign language for the first time provides an opportunity to see oneself through the eyes of another. Where adults are concerned, reflecting on otherness is just as important as the simultaneous perception of similarities. In this sense, just as international exchange has long been beneficial in the promotion of scientific progress, it helps to ensure the effectivity of adult education in today's world. Today, the international language of science is taken for granted and used among scientists to communicate with colleagues everywhere — from Moscow to New York, or from Ghana to Norway. In the same manner, adult education is on the threshhold of acquiring its own universal language.

The German Adult Education Association has heeded the warning repeated by Gottfried Hausmann during his presentation at this convention to avoid the »watering can principle« where educational assistance in developing countries is concerned. Our efforts concentrate on a limited number of key priority areas, the most important of which are basic and further training in the form of seminars for popular adult educators from African countries, and orientation for high government officials in the area of adult education, likewise through seminars. In our work in Latin America, too, we have restricted ourselves to a limited number of focal points. For DVV, cooperation with highly industrialized countries is no less important than development assistance. We naturally participate at seminars and congresses on adult education sponsored by the Council of Europe and UNESCO. We maintain intensive exchange relationships with organizations in 34 different countries through DVV sponsored exposure visits for groups of adult educators at different levels and colleagues from the academic sphere. We are pleased to note that during the past few years we have also been able to expand our cooperation in a number of Eastern European countries despite the absence of diplomatic relations. All this diverse cooperation which requires so much diplomacy would have been too difficult a task for any one *Volkshochschule* to take on alone. That accomplishment is in large part due to the work of Helmuth Dolff and his colleagues. The coverage of the *Volkshochschulen* reaches every level of society in the Federal Republic of Germany. This guarantees that international connections are not experienced by only a small group, but by the the public in general. To my mind, international linkages in education are an effective deterrent to the development of blind nationalism, and have direct bearing on the maintanence of peace. ...

In this connection, we should also look at the issue of nationalism in view of indications that tendencies in that direction are reappearing in Germany. Nationalism is on the rise today, particularly in developing countries struggling to liberate themselves from colonial domination. The road to freedom will necessarily lead many nations through a phase of nationalism and military dictatorship. However, there is also a noticeable but distinct surge of nationalism against completely different historical backgrounds in France, the Soviet Union and the United States. I believe that one of the main reasons behind this new trend towards nationalism is the difficulty people have in understanding how factors in the modern world are related to one another. When theory conflicts with practice, human beings tend to become frustrated and react with their emotions. We know how dangerous that is. Even at the world conference on adult education sponsored by UNESCO in Montreal in 1960, general agreement on the wording of a common statement was only possible after equal weight had been given to the chief motivating factors of the modern world, viz. the strength of nationalism, the indivisible unity of mankind, and the interdependence among nations that has found expression in the creation of new international organizations. With our own past tainted by nationalistic excesses and crimes against humanity, we Germans must now seek to stabilize the combination of democracy and world orientation.

Where international cooperation in the area of cultural policy is concerned, it is necessary to keep abreast of important developments in other countries. After the war, the term »éducation permanente« came to us from France. At first we did not really grasp the full implications of that philosophy of lifelong learning. Today we know it is a key concept of modern adult education. ...

Recent research in the area of adult education — and here at this conference, our Swedish colleague, Torsten Husén, the father of school reform in Sweden, gave an impressive report on studies carried out abroad; the list in Germany is headed by the new comprehensive study conducted by Strzelewicz, Raapke and Schulenberg on »Education and Social Consciousness« — all this recent research clearly indicates that educational needs increase proportionately with educational level. Accordingly, it is wrong to assume that more education is sought by those who receive too little; on the contrary, every research study conducted on education during the past few years clearly shows that the more we eat, so to speak, the hungrier we get. Therefore, before we can build up our continuing education system in the form of the *Volkshochschulen*, we will have to restructure our formal school system. In logical consequence of this, all over the world the years of compulsory school attendance should increase and broad-based general education should be developed for everyone. A system of lifelong education can only be built up around the incentives created during an extended period of basic education, which, in most cases, also makes it possible to shorten the first phase of vocational training. As long as the process of restructuring is not complete in our formal school system, however, the *Volkshochschule* will have to lend a helping hand to the many school leavers who should have finished their education but did not, primarily because they were never confronted with the chance of higher learning.

Last year I had the opportunity to see a dedication to learning in the Soviet Union that I have not encountered anywhere else in the world. And the ambition to learn is by no means confined to a narrow definition of vocational training. Already some time ago, I had experienced the astonishing drive to learn exhibited by the people of the U.S.A. — a society of affluence where the spirit of lifelong learning is nurtured in a differentiated system of comprehensive schools. Under prevailing social norms in our own country, there is still not enough emphasis on the development of rational human powers. However, if we intend to solve the problems of our times, we will have to create a mobile and educated society. We cannot expect our efforts in that direction to succeed unless we democratize our rational potentials, and the process of doing so will require us to plan for the freedom we need to foster our personal development. To this end we need lifelong education, and the *Volkshochschule* should become its institutional backbone.

Source: German Adult Education Association (DVV) ed., Weltweite Erwachsenenbildung — Bildung und Erziehung in neuen Dimensionen, VI. Deutscher Volkshochschultag, 1966, Frankfurt/Main, Grundfragen zur Volkshochschularbeit, 17, Bonn: DVV, 1967, pp. 110-126. (Excerpts)

1969

Helmuth Dolff

Volkshochschulen and their international work

Helmuth Dolff
Die deutschen Volkshochschulen

Awareness of the interdependence among nations is growing faster in the field of adult education than in any other sphere of our education system. The importance of international relationships is becoming more and more widely recognized, and interest to establish them is rapidly increasing all over the world, not only in the highly industrialized regions of Europe and North America, but also specifically in developing countries. Adult education does not take on any firmly established or universally valid design comparable to formal schooling or the university. It must be much more closely oriented to the individual societies where it takes place, and must correspond in style and form to the unique social and economic conditions existing there. In this connection the German *Volkshochschulen* serve an important function in the international sphere. Following World War II, they developed new and modern methods, didactic approaches, and models of organization for their main institutional structures, the evening and residential adult education centres that have won the respect of our European and American allies. What is more, they are experiencing a steady increase in appeals for assistance from developing countries.

The *Volkshochschulen* have always considered their obligation in this respect as part of their overall educational function and their broader political responsibility. In an evaluation entitled »The situation and function of German adult education«, the »German Commission« aptly formulated its motives as follows: »This (political) reality is by no means restricted to the Federal Republic of Germany or Europe. The very fact that the world's inhabitants have become interrelated to such a degree has made worldwide political tensions all the more acute and dangerous. Everyone is in the same boat, and every essential circumstance, development and force in the world is related to our own existence in the integral and mutual web of interdependence in which humanity lives. Hence no real political education can ignore the issues raised in connection with subjects such as colonialism, the awakening nations of Asia and Africa, our solidarity with developing countries, or the intellectual and religious changes in the ancient cultures that have been absorbed by technological civilization.«

These issues constitute a wealth of opportunities for adult education, which normally addresses mature people with a capacity for critical thinking. Nevertheless, there is often a lack of disposition and insufficient preparation to deal with them in the *Volkshochschulen*. It is still painfully apparent that international experience exchange was not possible during the Nazi era, and that as a result we no longer have recourse to personal contacts that would enable us to re-establish, intensify or renew our international relationships. Moreover, the fact that German is not considered a world language often makes it necessary for us to present our contributions in a foreign language, mainly in English or French. Just as in former times, the *Volkshochschulen* continue to be virtually dependent on their own initiatives in this respect. They have practically no access to financial assistance that has come to be provided as a matter of course in other areas of the educational system, whether that be the university sector, the school sector, technical institutes or youth work. This might explain the tendency over the last years for the *Volkshochschulen* to have remained outside the public spotlight with their constant and increasingly intensive international exchange, for which reason in some cases they have received more attention and recognition abroad than here in the Federal Republic. Our *Volkshochschulen* see dialogue based on mutual confidence in reference to work-related problems and concerns as the key to the lasting and continually growing friendships which they have built up with other institutions in long years of professional contact. This type of work is neither spectacular nor something to be documented on film. It does not operate with thousands or tens of thousands of »exchange scholarships« that so often influence policy regarding subsidies. But it builds bridges on the level of educators, specialists in pedagogy, and administrators. And through such a network of mutual understanding, the *Volkshochschulen* can foster understanding among millions of people for whom they feel responsible ...

The *Volkshochschulen* were present at the international conference in Helsingör, Denmark in 1949 when UNESCO sought to bring some light into its view of this new and rapidly developing type of »adult education«. At that time, only a relatively limited catalogue of issues relating to pedagogic approaches and methodology confronted a largely European audience, whereas in 1960 at the second world conference on adult education in Montreal, Canada, the young countries of Asia, Africa and Latin America came forward to talk about their overpowering problems, to learn, to present their demands and make their pleas. They sensed the implicit willingness to help and cooperate in the efforts exerted by highly developed countries to build up their own adult education systems, and recognized the vital role played by adult education in industrial societies, too.

Since that time, Montreal has remained the most prominent example of constantly growing solidarity among adult educators all over the world. It might even rightly be considered the beginning of a worldwide fellowship of professionals dedicated to a single cause by bonds that are put to the test everywhere in the course of their daily work and especially in the arena of the *Volkshochschulen*.

In 1962, DVV worked together with the German UNESCO Commission and a number of other providers to conduct a regional UNESCO conference in Hamburg for European adult educators around the theme »education and training in industrialized society« in which 29 countries and non-government organizations were represented. It would be interesting to trace the many impulses spawned by this conference under the direction of Professor Hellmut Becker to see how they have influenced the work in our field both in the East and in the West.

Then, in 1963, a conference on independent facilities for adult education was organized in cooperation with the European Council under the sponsorship of the Federal Government of Germany. Representatives from fifteen member states attended that conference. Since then, more than 100 professionals from all over the world have visited the Federal Republic to see how the *Volkshochschulen* and related institutes have designed and constructed their facilities.

Non-government bodies may not be as financially potent as those in the government sector, but they can organize their cooperation without having to contend with the difficulties described for the government sector, and are able to make better use of the chances they have for their work. This applies to groups like the European and Asian-South Pacific Bureau for Adult Education, the World Confederation of Organizations of the Teaching Profession, the International Congress for University Adult Education as well as many others. Thanks to their contributions in the field, the *Volkshochschulen* are highly regarded in their role by all these organizations. ...

Right after the war, the process of exchanging experience and learning from one another was set in motion with our European neighbours and Africa. Quite of few German *Volkshochschulen* came into existence at the order of the occupying powers, and were built up with the friendly support of colleagues and institutions in France, Great Britain, America, Scandinavia and Switzerland. In those times the *Volkshochschulen* were eager to bridge the experience gap between Germany and those countries where adult education has enjoyed an unbroken tradition. At the same time, however, they felt obliged to come up with their own new solutions suited to German reality. The results of their efforts have occasionally enabled them to reciprocate in part for what they received.

In is not the intention here to describe the many activities organized by our local *Volkshochschulen*. As a regular component of their programmes, they serve to provide the general public with objective and unprejudiced information about the world beyond our borders, and help to acquaint the outside world with life in modern Germany. They must be a constant factor in the endeavour of each and every *Volkshochschule*, along with all of their staff, to keep pace with world developments. They provide the concrete and objective groundwork that is absolutely vital to the national representation of the German *Volkshochschule* system and for its work in the international sphere which concentrates on:

- the provision of advisory services for the *Volkshochschulen* and their international endeavours,
- the organization of study trips to foreign countries to give German experts opportunities to acquaint themselves with the latest developments in their fields,
- the maintenance of contacts with adult education organizations in other countries as well as the various German embassies and their cultural sections,
- the planning and implementation of guided programmes in Germany for visiting groups of foreign experts,
- the organization and realization of international conferences and meetings, and, to an increasing degree during recent years, the provision of assistance to build up systems of adult education in developing countries.

Measures range from conferences on adult education for ministers and undersecretaries from various African countries to scholarships for students of adult education at the institute for social sciences in Tampere, Finland; from the German-Scandinavian »summer schools«, which function on a regular basis, to a mobile exhibit of *Volkshochschule* facilities on tour throughout the world; from the European conference on socio-cultural planning to a study opportunity in Czechoslovakia for a *Volkshochschu-*

le employee to learn about distance education; from the British-German instructor conference to lecture tours in India and Pakistan.

The links that the *Volkshochschulen* have formed with organizations abroad are just as varied as their programmes. By now they maintain continual bilateral contacts, partly based on longterm agreements, with adult education organizations in some 50 countries around the world. ...

What about the work of the *Volkshochschule* in the area generally described as educational assistance for developing countries? The very name already involves a mistaken notion. We may be the donors in a material sense, but our work in this complex brings us so many new realizations and so much valuable experience for our own situation that cooperation in the development of adult education would seem to be a more appropriate designation.

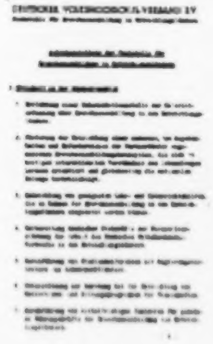
After years of trying to work out a suitable concept for development assistance, the Federal Republic of Germany is still at the very beginning. Development is a process encompassing the entire world. For the most part, its dimensions and future still remain beyond the scope of our comprehension. If this is true already in the area of technology and economy, it applies all the more where educational assistance is concerned. Still, education is inseparably linked to each and every social or economic development. Indeed, it might rightly be called an essential prerequisite to development. Measurable success in this field usually takes decades, and tends to go unnoticed in our fast-moving times. For that reason decision-makers have often succumbed to the temptation to neglect this area in favour of eye-catching projects where results are easy to demonstrate and quantify. The blame for this — if we can speak of blame, considering the complexity of the problem — lies on the side of both donor and recipient countries. Growing disenchantment on the part of everyone involved, however, has brought about the gradual realization that interdependency of the various areas of development makes interdisciplinary planning necessary while lending special priority to matters of education. This requires the *Volkshochschulen* — which are not yet in their final form in their own country — to constantly revise their thinking and systematically seek new forms, methods and didactic approaches viable for confronting the conditions in developing countries, too.

Already before the term »developing countries« came into use, it would have been difficult to find a *Volkshochschule* whose programme did not have a wide selection of offerings related to the new rising nations and peoples of Asia, Africa and Latin America. The *Volkshochschulen* were very early to enter the discussion on all kinds of issues — whether economic, political, cultural or racial in nature. Meanwhile, this area has become a fixed part of their programme, and representatives from developing countries themselves are increasingly being involved in carrying out the functions.

In like manner, it has become a natural part of the work of *Volkshochschulen* to conduct ongoing training programmes for popular adult educators from Africa and Latin America, to participate in building up adult education institutes in various developing countries of the Third World, and to develop methods and didactic material for developing countries.

The awareness growing in this connection in our *Volkshochschulen* can be summarized as follows: Regardless of whether we pursue our work in adult education in a highly developed industrialized country or in a developing nation, whether in the democratic societies of the West or the socialist countries of the East, the problems we are confronting today are becoming more and more similar in nature. The purposes and goals may be different, but the factors determining the methods and didactics of the work are becoming more and more alike. And that is our chance.

Source: Helmuth Dolff (ed.): Die deutschen Volkshochschulen — Ihre Rechtsstellung, Aufgaben und Organisation. Bonn: Boldt Verlag, 1969, pp. 43-51. (Excerpts)



1971

German Adult Education Association
Department for Adult Education in Developing Countries

Purposes of the Department for Adult Education in Developing Countries

I. Activities in the Federal Republic

1. Establishment of a documentation centre to collect material on adult education in the developing countries.

2. Promotion of a modern concept of adult education which meets the conditions and requirements of partner countries, and which is guided by the current international understanding of lifelong learning and takes account of national needs.

3. Development of appropriate teaching aids which can be used in adult education in developing countries.

4. Preparation of German specialists to strengthen the staffing of German Adult Education Association operations in developing countries.

5. Conduct of study conferences with government representatives of target countries.

6. Support and counselling in the development of motivational and educational programmes by the mass media.

7. Conduct of mid-term training courses for senior administrators of adult education from developing countries.

8. Conduct of long-term further training courses for middle-level staff.

9. Conduct of courses on adult education for students from developing countries who are studying in the Federal Republic of Germany.

10. Collaboration in the training of German development workers and industrial specialists preparing to work in developing countries.

11. Provision of public information to promote better public understanding in the Federal Republic of the development aid given by the Federal Government.

II. Activities in the developing countries

1. Cooperation with the sponsors of adult education in developing countries in all matters concerned with out-of-school youth and adult education.

2. Conduct of study conferences for government representatives from the field of adult education in developing countries.

3. Conduct of initial and further training courses for adult education staff in the partner countries.

4. Academic work on basic principles in cooperation with universities and research institutions in the developing countries and the Federal Republic.

5. Assistance in the establishment of central research centres and training colleges for youth education and adult education in selected target countries, and counselling in the establishment of regional training centres.
6. Conduct of missions to select bursars and to follow up former participants in DVV training courses.
7. Maintenance of continued contact with former bursars through regular publications and follow-up seminars.
8. Financial support for the preparation and provision of appropriate teaching materials and aids to be used in developing countries.
9. Participation and collaboration in international conferences and exhibitions on adult education.
10. Cooperation with international adult education organizations.

Source: DVV, Department for Adult Education in Developing Countries, 1971

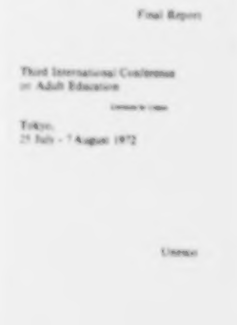
1972

UNESCO

Third International Conference on Adult Education

Development of adult education through international cooperation

Importance of international cooperation in adult education



Final Report

Third International Conference
on Adult Education

Tokyo,
25 July - 7 August 1972

Unesco

1. There was no doubt that, since the Montreal Conference, the part played by adult education in international cooperation had increased, but its share remained patently inadequate. Results showed primarily an expansion in activities of the traditional type but hardly any instances of innovation. Obviously, if adult education had remained marginal at the national level, the same was all the more true on the international level too. The Commission considered that everything possible should be done to ensure its expansion in a spirit of cooperation leading to a pooling of efforts, so as to create a new spirit between the donor countries and the recipient countries.

The conceptual bases of international cooperation

2. Cooperation was not to be confused with a process of »westernizing« the whole of mankind; the developing countries, in trying to find a means of projecting their own historical identity, must offer alternative ways of life and new scales of values.

3. Such a radical change in policies was particularly urgent in view of the fact that the developing countries acknowledged that their attempts to modernize their societies has failed and that their own ways of life and traditions had been irretrievably lost.

4. With this prior determination to maintain political sovereignty and with the dangers of economic and cultural neocolonialism in mind, each country was responsible for determining its various priorities.

5. Similarly, as a prior condition for ensuring the fullest possible mobilization of its own human and material resources, each country needed to stimulate the awareness of its citizens.

6. It was essential that the national adult education forces themselves demand that their governments commit themselves to cooperation in the specific field of adult education, so that the governments of the developed countries paid attention to this type of activity, the claims of which had hitherto been too seldom stated. The part to be played by cooperation and the volume of such cooperation depended on the precise wishes expressed by the beneficiary countries.

7. Special assistance should be concentrated on specific projects which were likely to have lasting effects. It should pay more attention to the creation of infrastructures and to the training of people to train others than to direct intervention. In no circumstances should it result in a brain-drain to the developed countries.

8. Some speakers strongly emphasized the need to define the very expression international cooperation in the field of adult education, since the rich countries used it as a kind of euphemism to avoid having to talk about assistance and charity. Such countries received more than they gave; it was impossible to regard as the accomplishment of a humanitarian duty a policy which consisted of maintaining the structures of economic dependence and allowing private monopolies to fix the prices of raw materials. Only when the bases of economic collaboration had been put right would it be possible to talk about cooperation to ensure the progress of free men towards a more humane and more meaningful life.

The possible content of cooperation

9. Noting that there was a demand in all countries for technical cooperation and that there was in the developed countries a corresponding desire to respond to that demand and to carry out exchanges, the Commission stressed the need to pick out the critical points so as to be able to define the areas for cooperation. For instance, the situation was to be avoided whereby adult education not only did not result in any democratization but resulted instead in a deepening of the gulf between privileged and underprivileged. ...

The countries where school enrolment was high were the countries which had appropriated to themselves the most efficient forms of adult education; and the very composition of the delegations at the present Conference showed that, here as in the countries themselves, there were three underdeveloped sectors — the underprivileged, the rural population and women.

...

The modalities of cooperation

At the international level

14. Priority must be given to the most badly underprivileged countries and to the marginal sectors.

15. Experts and specialists from less developed countries might, in many cases, show greater aptitude for adaptation to conditions in the field and strike a better balance between lofty theory and the constraints of day-to-day practice. Again on the same subject of adaptation, it was obvious that national conditions of work in the field should determine the way in which experts and teams acted, and the choice of teaching material. It was not the field which should adapt to the experts' methods.

16. It was strongly recommended that follow-up action should be planned to ease the passage from assisted to independent status. Everyone agreed that a sudden cut-off of aid and the absence of transitional measures after the departure of the experts produced harmful effects.

At the regional level

17. Numerous examples of the effectiveness of action at this level were cited. Coordinated regional aid adapted better to local conditions. Consequently, every oppor-

tunity must be taken to stimulate regional awareness of this kind, and to that effect means must be found of giving financial assistance to enable participants to attend regional conferences.

At the bilateral level

18. This type of aid was generally most welcome. Historical reasons played an undeniable part and affinities undoubtedly persisted. The volume of such aid seemed to be considerable. UNESCO should pay attention to these bilateral efforts with a view to coordinating them at least from the point of view of the exchange of experience and its results.

The role of non-governmental organizations

19. It should be remembered that in the field of cooperation in adult education, the non-governmental organizations, especially the trade unions, had a long and important tradition which, in many cases, antedated action by governments. Action by non-governmental organizations, for that matter, was often more welcome than that of governments, because the large international voluntary organizations usually took care of the training of staff in their national sections. ...

Recommendation 30:
Institutional measures for the development of international cooperation in adult education

The Conference,

Having taken note of the main development trends laid down in the working paper of this Conference to improve the already existing international cooperation in adult education,

Considering that more rapid information on achievements gained in adult education would contribute towards strengthening bonds of friendship among the peoples of the world,

Recommends that Member States:

1. Establish research and documentation centres dealing with adult education with a view to facilitating international research and the diffusion of professional information;

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2. Encourage the creation of associations of adult education in order to enable their members to keep themselves well-informed through systematic programmes, seminars and specialized libraries;

3. Ensure adequate respresenation of adult education interests on National Commissions for cooperation with UNESCO;

4. Organize international meetings of adult educators in the form of summer universities or in any other appropriate ways;

5. Invite organizations of youth, workers, peasants, families, beneficiaries of out-of-school education and having experience in this field to participate in international conferences and committees for the elaboration, discussion, implementation and evaluation of out-of-school education and adult education;

Recommends that UNESCO give suitable assistance to such activities and assist translation of adult education literature which is not available in an official UNESCO language.

Recommendation 32:
International cooperation in the training of adult education personnel

The Conference,
Recognizing that notwithstanding the continuing requirement for voluntary action for the foreseeable future, there must be a rapid and substantial increase in the available number of qualified persons in each country for whom adult education becomes a full-time occupation,

Recognizing further that national and regional differences make necessary a variety of styles, methods and approaches having as their common feature the improvement of provisions for adults to learn both within and outside established educational structures,

Recommends that Member States extend and intensify their efforts toward improved opportunities for the training of all levels of adult education workers;

Requests UNESCO to:

1. Support and promote regional and international seminars, workshops and other training programmes which would encourage the sharing of successful experience and useful expertise in the field, such support and encouragement to be extended

not only to Member States but also to NGO's including national and regional associations of adult education, ana the organizations of youths;

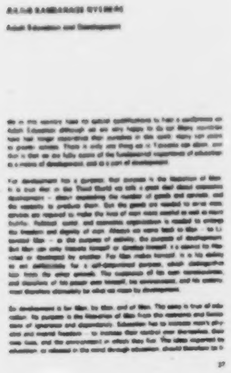
2. Study the feasibility of establishing regional training centres which may undertake training programmes for key level personnel in collaboration with national institutions, universities and associations of adult educators.

Source: UNESCO, ED/MD/25, Paris: 26 October 1972, pp. 26-58. (Excerpts)

1976

Julius Kambarage Nyerere

Adult education and development



We in this country have no special qualifications to host a conference on adult education although we are very happy to do so! Many countries have had longer experience than ourselves in this work; many can point to greater success. There is only one thing we in Tanzania can claim, and that is that we are fully aware of the fundamental importance of education as a means of development, and as a part of development.

For development has a purpose; that purpose is the liberation of Man. It is true that in the Third World we talk a great deal about economic development — about expanding the number of goods and services, and the capacity to produce them. But the goods are needed to serve men; services are required to make the lives of men more easeful as well as more fruitful. Political, social, and economic organization is needed to enlarge the freedom and dignity of men. Always we come back to Man — to Liberated Man — as the purpose of activity, the purpose of development.

But Man can only liberate himself or develop himself. He cannot be liberated or developed by another. For Man makes himself. It is his ability to act deliberately for a self-determined purpose, which distinguishes him from the other animals. The expansion of his own consciousness, and therefore of his power over himself, his environment, and his society, must therefore ultimately be what we mean by development.

So development is for Man, by Man, and of Man. The same is true of education. Its purpose is the liberation of Man from the restraints and limitations of ignorance and dependency. Education has to increase men's physical and mental freedom — to increase their control over themselves, their own lives, and the environment in which they live. The ideas imparted by education, or released in the mind through education, should therefore be liberating ideas; the skills acquired by education should be liberating skills. Nothing else can properly be called education. Teaching which induces a slave mentality or a sense of impotence is not education at all; it is attack on the minds of men. This means that adult education has to be directed at helping men to develop themselves. It has to contribute to an enlargement of Man's ability in every way. In particular it has to help men to decide for themselves — in cooperation — what development is. It must help men to think clearly; it must enable them to examine the possible alternative courses of action; to make a choice between those alternatives in keeping with their own purposes; and it must equip them with the ability to translate their decisions into reality.

...

But doing things means cooperating with others, for in isolation Man is virtually helpless physically, and stultified mentally. Education for liberation is therefore also education for cooperation among men, because it is in cooperation with others that Man liberates himself from the constraints of nature, and also those imposed upon him by his fellowmen. Education is thus intensely personal in the sense that it has to be a personal experience; no one can have his consciousness developed by proxy. But it is also an activity of great social significance, because the Man whom education liberates is a man in society, and his society will be affected by the change which education creates in him. There is another aspect to this. A Man learns because he wants to do something. And once he has started along this road of developing his capacity he also learns because he wants to *be*; to be a more conscious and understanding person. Learning has not liberated a Man if all he learns to want is a certificate on his wall, and the reputation of being a »learned person«, a possessor of knowledge. For such a desire is merely another aspect of the disease of the acquisitive society — the accumulation of goods for the sake of accumulating them. The accumulation of knowledge, or worse still the accumulation of pieces of paper which represent a kind of legal tender for such knowledge, has nothing to do with development.

So if adult education is to contribute to development, it must be a part of life — integrated with life and inseparable from it. It is not something which can be put into a box and taken out for certain periods of the day or week — or certain periods of a life. And it cannot be imposed: every learner is ultimately a volunteer, because, however much teaching he is given, only he can learn. Further, adult education is not something which can deal with just »agriculture«, or »health« or »literacy«, or »mechanical skill«, etc. All these separate branches of education are related to the total life a Man is living, and to the man he is and will become. ...

Change and adult education

The first function of adult education is to inspire both a desire for change, and an understanding that change is possible. For a belief that poverty or suffering is »the will of God« and that Man's only task is to endure, is the most fundamental of all the enemies of freedom. Yet dissatisfaction with what *is* must be combined with a conviction that it can be changed: otherwise it is simply destructive. Men living in poverty or sickness or under tyranny or exploitation must be enabled to recognize both that the life they lead is miserable, and that they can change it by their own action, either individually or in cooperation with others.

...

The same thing is true of what I would call the second stage of adult education. That is, helping people to work out what kind of change they want, and how to create it. For example: It is not enough that the people in a village should come to recognize that something can be done about their endemic malaria, that it is not an evil which has to be endured. They also have to learn that malaria can be treated with drugs, or prevented by controlling mosquitos, or that malaria can be dealt with by a combination of curative and preventive action. And all this must be followed up with action. Thus we have a whole series of educational activities all of which involve a learning process — an expansion of consciousness. The combination of them all is required if the development — of men and the environment — is to be life-enhancing. And all of them can be assisted by the activities of an educator.

The scope of adult education

Adult education thus incorporates anything that enlarges men's understanding, activates them, helps them to make their own decisions, and to implement those decisions for themselves. It includes training, but is much more than training. It includes what is generally called »agitation« but it is much more than that. It includes organization and mobilization, but it goes beyond them to make them purposeful.

Thinking of adult education from the point of view of the educators, therefore, one can say that they are of two types, each of whom needs the other. The first are what one might call the »generalists«. They are the political activists and educators — whether or not they are members of, and organized by, a political party or whether they are Community Development workers or religious teachers.

Such people are not politically neutral; by the nature of what they are doing they cannot be. For what they are doing will affect how men look at the society in which they live, and how they seek to use it or change it. Making the people of a village aware that their malaria can be avoided, for example, will cause them to make demands upon the larger community in which they live. At least they will demand drugs, or insect spray, or teachers; they will no longer be passive beings who simply accept the life they know. And if people who have been aroused cannot get the change they want, or a substitute for it which is acceptable to them, they will become discontented — if not hostile — towards whatever authority they regard as responsible for the failure. Adult education is thus a highly political activity. Politicians are sometimes more aware of this fact than educators, and therefore they do not always welcome real adult education.

The work of these »generalists« is fundamental to adult education. It is after their work has been done — that is after a demand has been generated and a problem identified — that what might be called the »specialists« can become effective. If you go into a village and explain how to spray stagnant water and with what, you may be listened to with politeness; but your effort has been wasted and nothing will happen after you have left unless the villagers first understand what the spraying will do, and why it is important. Of course, it is possible for the »health educator« to give this explanation himself; he should certainly be capable of doing so, and prepared to do so. But his specialised knowledge can be more effective — and can be spread among a larger number of villages — if the people already have discussed and absorbed the reasons for anti-mosquito spraying and developed a desire to learn how to do it for themselves.

It is at the level of this »specialist« adult education that the division into health, agriculture, child care, management, literacy, and other kinds of education, can make sense. But none of these branches can be self-contained; their work must be coordinated and linked. The work of the agricultural specialist must be linked with that of the nutritionist and that of the people who train villagers to be more effective in selling or buying; and he may himself find the need to call upon — or lead the villagers towards — the person who can teach literacy. Adult education in fact must be like a spider's web, the different strands of which knit together, each strengthening the other, and each connected to the others to make a coherent whole. ...

The methods of adult education

... A mother does not »give« walking or talking to her child; walking and talking are not things which she »has« and of which she gives a portion to the child. Rather, the mother helps the child to develop its own potential ability to walk and talk. And the adult educator is in the same position. He is not giving to another something which he possesses. He is helping the learner to develop his own potential and his own capacity. What all this means in practice is that the adult educator must involve the learners in their own education, and in practice, from the very beginning. Only activities which involve them in doing something for themselves will provide an on-going sense of achievement and mean that some new piece of knowledge is actually grasped — that it has become something of »theirs«. It doesn't matter what form this involvement takes; it may be a contribution to a discussion, reading out loud, or writing, or making a furrow of the required depth and width. What is important is that the adult learner should be learning by doing, just as — to go back to my earlier example — a child learns to walk by walking.

There is a second very fundamental determinant of adult education method. It is that every adult knows something about the subject he is interested in, even if he is not aware that he knows it. He may indeed know something which his teacher does not know. For example, the villagers will know what time of the year malaria is worse and what group of people — by age or residence or work place — are most badly affected. It is on the basis of this knowledge that greater understanding must be built, and be seen to be built. For by drawing out the things the learner already knows and showing their relevance to the new thing which has to be learnt, the teacher has done three things. He has built up the self-confidence of the man who wants to learn by showing him that he is capable of contributing. He has demonstrated the relevance of experience and observation as a method of learning when combined with thought and analysis. And he has shown what I might call the »mutuality« of learning; that is, that by sharing our knowledge we extend the totality of our understanding and our control over our lives.

For this is very important. The teacher of adults is a leader, a guide along a path which all will travel together. The organizers and teachers in an adult education programme can be no more than that; to be effective therefore they have consciously to identify

736

themselves with those who are participating in it primarily as learners. Only on this basis of equality, and of sharing a task which is of mutual benefits, is it possible to make full use of the existing human resources in the development of a community, a village, or a nation. It is within this context of sharing knowledge that all the different techniques of teaching can be used.

The most appropriate techniques in a particular case will depend upon the circumstances, and the resources, of the learning community and of the nation in which it lives. For it is no good spending time and money on elaborate visual aids which need skilled operators and electricity if either the skilled operator or the electricity is lacking in the village which wants to learn! It is no use relying upon techniques which need imported materials if you are working in a country that has a permanent balance of payments problem. And in a poor country the techniques used must be of very low cost and preferably capable of being constructed out of local materials, at the place where the teaching will be done, and by the people who will teach and learn. Self-reliance is a very good educational technique as well as being an indispensable basis for further development.

The organization of adult education

This need to become increasingly self-reliant in adult education, as in other aspects of development, will have to be reflected in the organization of adult education activities. Obviously there is no »ideal« adult education organization pattern to which all nations could, or should, aspire. The type of organization has to reflect the needs, and the resources, of each country, as well as its culture and its political commitment. The one unavoidable thing is that resources have to be allocated to adult education. It will not happen without them! There is a regrettable tendency in times of economic stringency — which for poor countries is all the time — for governments to economize on money for adult education. And there is a tendency also, when trained people are in short supply, to decide that adult education must wait, or to pull out its best practitioners and give them more prestigious jobs in administration.

...

All this means that adult education has to be given priority within the overall development and recurrent revenue allocations of governments or other institutions. What priority it obtains is perhaps one of the most political decisions a government will take. For if adult education is properly carried out, and therefore effective, it is the most potent force there can be for developing a free people who will insist upon determining their own future.

backward countries they are laughably small in relation to the need. So choices have to be made between such things as generalized education, different kinds of specialized mass education, the radio, mass circulation of subsidized literature, residential education, the training of the educators and an increase in teachers untrained in techniques, and so on.

Once again, there is no »best« choice or balance among all these necessary activities. What is appropriate will depend upon the existing level of knowledge and understanding in different fields, and upon the existing resources in men, materials, and equipment. In Tanzania, for example, we have now broken through the stage where miserable conditions were regarded as »the Will of God«. Our present task is therefore primarily that of helping people to acquire the tools of development — the literacy, the knowledge of health needs, the need for improved production, the need to improve dwelling places, and the basic skills necessary to meet all these needs.

We are finding that the organization of this second stage is much more difficult, with our limited resources, to ensure, that when people have learned a skill, the ploughs, and the carpentry equipment, and the survey levels etc. are also where they are wanted and at an accessible price level! But there is a saying that nothing which is easy is worth doing, and it could never be said that adult education is not worth doing! For it is the key to the development of free men and free societies. Its function is to help men to think for themselves, to make their own decisions, and to execute those decisions for themselves.

Source: ADULT EDUCATION AND DEVELOPMENT, Number 19, 1982. Bonn: DVV, pp. 37-45.

1976

UNESCO

Recommendation about the development of continuing education

X. International Cooperation

61. Member States should strengthen their cooperation, whether on a bilateral or multilateral basis, with a view to promoting the development of adult education, the improvement of its content and methods, and efforts to find new educational strategies.

To this end, they should endeavour to incorporate specific clauses bearing on adult education in international agreements concerned with cooperation in the fields of education, science and culture, and to promote the development and strengthening of adult education work in UNESCO.

62. Member States should put their experience with regard to adult education at the disposal of other Member States by providing them with technical assistance and in appropriate cases, with material or financial assistance.

They should systematically support adult education activities conducted in countries so wishing, through UNESCO and through other international organizations, including non-governmental organizations, with a view to social, cultural and economic development in the countries concerned.

Care should be taken to ensure that international cooperation does not take the form of a mere transfer of structures, curricula, methods and techniques which have originated elsewhere, but consists rather in promoting and stimulating development within the countries concerned, through the establishment of appropriate institutions and well coordinated structures adapted to the particular circumstances of those countries.

63. Measures should be taken at national, regional and international level:
   a) with a view to making regular exchanges of information and documentation on the strategies, structures, content, methods and results of adult education and on relevant research;
   b) with a view to training educators capable of working away from their home country, particularly under bilateral or multilateral technical assistance programmes.

These exchanges should be made on a systematic basis, particularly between countries facing the same problems and so placed as to be capable of applying the same solutions; to this end, meetings should be organized, more especially on a regional or sub-regional basis, with a view to publicizing relevant experiments and studying to what extent they are reproducible; similarly, joint machinery should be set up in order to ensure a better return on the research which is undertaken.

Member States should foster agreements on the preparation and adoption of international standards in important fields, such as the teaching of foreign languages and basic studies, with a view to helping create a universally accepted unit-credit system.

64. Measures should be taken with a view to the optimum dissemination and utilization of audio-visual equipment and materials, as well as educational programmes and the material objects in which they are embodied. In particular, it would be appropriate:

a) to adapt such dissemination and utilization to the various countries' social needs and conditions, bearing in mind their specific cultural characteristics and level of development;

b) to remove, as far as possible, the obstacles to such dissemination and utilization resulting from the regulations governing commercial or intellectual property.

65. In order to facilitate international cooperation, Member States should apply to adult education the standards recommended at international level, in particular with regard to the presentation of statistical data.

66. Member States should support the action undertaken by UNESCO, as the United Nations Specialized Agency competent in this field, in its efforts to develop adult education, particularly in the fields of training, research and evaluation.

67. Member States should regard adult education as a matter of global and universal concern, and should deal with the practical consequences which arise therefrom, furthering the establishment of a new international order, to which UNESCO, as an expression of the world community in educational, scientific and cultural matters, is committed.

Source: UNESCO, Recommendation on the development of adult education, adopted by the General Conference at its nineteenth session, Nairobi, 26 November, 1976, p. 12f. (Excerpt)

1976

Volkshochschule
6/76
4. Haupt bereich
Weiter bildung

Kurt Meissner

Worldwide adult education?

Report on the conferences of UNESCO and the ICAE

Every day we find confirmation of the fact that adult education takes place »locally«. People want to be able to redeem their right to education in their own community: they expect a range of courses which links the requirements of their learning aims with reactions to contemporary issues. The head of a community adult education centre therefore has to ensure that the organizational framework matches constantly growing requirements. Those who are responsible for the finances of the community have to find ways of satisfying the educational demands of the population. The people who want to learn, to develop their skills through creative activity, and to counteract the stultifying effects of everyday work are to be found in the community: it is in the community that they seek the solution to their individual problems.

Given such a welter of activity locally, what is meant by worldwide adult education? Can international conferences solve problems of organization and funding in the community? Do they provide deeper, useable insights into learning processes with adults? Faced with the pressure of one's own work, one is tempted to ask such questions, and in doing so, perhaps one does not notice that one is becoming isolated, is endangering the need to find common strands outside our borders, and is running away from crucial challenges.

That is what international work definitely is: a fertile challenge to the individual and a stimulation to the establishment where one is employed. It certainly amounts to more than the declarations that are adopted at the end of conferences and are actually nothing more than the expression of a minimum consensus; these have less effect than the personal challenge.

This will surely also be the case with the UNESCO General Conference, which this year was held in Nairobi and at which recommendations for the development of adult education were adopted. These recommendations were prepared by a special committee of government representatives of the Member States of UNESCO. ... The voting procedures in UNESCO finally resulted in a text which is in fact nothing more than a minimum consensus. It is interesting that it was particularly difficult to agree on a definition of adult education that was acceptable to all Member States — what remains from many attempts at drafting is an empty formula:

»The term adult education describes organized processes of education, whatever their content, level and methods, whether formal or informal, whether they complement and continue school education, or other forms of training such as university education, in which people who are regarded by society as adults are enabled to expand their skills and knowledge in the technical and vocational field, to change their attitudes and opinions, and to participate independently and equally in social, economic and cultural development.«

Perhaps one should bear this background in mind when considering the first major conference, held in Dar es Salaam at the end of June, of the International Council for Adult Education, which was founded in 1973 as an outcome of the UNESCO conference in Tokyo.

What ground to a halt in the machinery of UNESCO, was here in vivid movement. What was only a matter of form in the inter-governmental body was here a real challenge. The conference took place at the campus of the University of Dar es Salaam — an unusual situation for the European participant, uncomfortable but necessary since it is only thus that one can directly experience a piece of the future of Africa.

University Hill is about 15 miles outside the city. One can see the sea, and make out the outline of the city, spread out in an orderly fashion. In the centre is the main auditorium, a round building which is the focal point of the University buildings. The faculties of arts and natural sciences are built around it, using the topographical features, and further away are the refectory and the student hostels. ...

It was naturally largely Africans and representatives of other developing countries who took part in the conference — as is suggested by the title, »Adult Education and Development«; the delegates from industrialized countries were in the minority. There was no attempt to reach formulae which would have met with universal approval. The very fact of the majority presence of Black Africans determined how the issues were treated. Julius Nyerere, the President of Tanzania, set the tone for the remainder of the conference in his opening address, which was enthusiastically applauded: he spoke of adult education as a means of change, as a means of liberation and »self-realization«. ...

The other plenary speeches illuminated particular aspects of the same basic concept. The action plan which was discussed in working groups was the practical interpretation of the basic concept for the various fields of adult education, from literacy to cultural education, from education in villages to that in larger communities. The greatest impression was the enthusiasm in the commitment to the cause of adult education, and at the same time the fascination with plans which lie somewhere between utopia and reality — the question of implementation stays largely unanswered, and talk seems more important than action. ...

That is the style which attaches to all international activities, and with which one returns in reflective mood from such international conferences to daily work at home. And of course one asks oneself what contribution one has made oneself to the conference. And in this case one must say honestly that the part played by the industrialized nations at the conference in Dar es Salaam was very slight, apart from the provision of funding. More was not planned for, and was clearly not anticipated. It is important that the voices of Europe and America should not be silent in the worldwide context of the problems of developing countries, and that the part we are to play in the joint tasks of worldwide adult education should not be expressed only in money terms. The opportunities are still great. The work of the German Adult Education Association in Africa and for Africa has given an indication and is known worldwide: through assistance with the training of teachers and the establishment of centres, cooperation becomes a reality that penetrates all empty formulae.

Source: Kurt Meissner: Weltweite Erwachsenenbildung? Bericht zu den Konferenzen der UNESCO und des ICAE. In: Volkshochschule im Westen, 6, 1976, pp. 259-261. (Excerpts)

1978

German Adult Education Association

The German *Volkshochschule* — Its position and function

Demands on adult education

The international dimension

The problems of public life cannot be solved nowadays within national boundaries alone. The extent and speed with which influences and disturbances are spread has woven for us a web of worldwide dependences. The extraordinary intensification of trading relations has brought possibilities of communication and exchange between peoples that were not previously known. The world has become smaller. European cooperation is a challenge to multilingualism.

Language courses

Here adults have a particularly large amount of ground to make up. This is met by a programme of language courses through the VHS which makes possible realistic, applicable language learning. This can contribute to the understanding of the social and cultural situation of other peoples and countries. The ability to communicate which is acquired thereby enables better use to be made of the enlarged scope that now exists in work and leisure.

Source: Bonn: DVV, 1978, p. 29. (Excerpt)

1980

German Adult Education Association
Department for International Cooperation

Project planning and project consultation

DEUTSCHER VOLKSHOCHSCHUL-VERBAND E.V.

In view of the expiry of agreements, the increased volume of funding and the planned disbanding of the Africa Office in Accra, Ghana, the Department undertook a planning review of all DVV projects in Africa, Asia and Latin America in 1980. The new plans naturally followed on from existing cooperation between the DVV and its partners, the experience gained and the planning proposals put forward by old and new partners.

Country programmes as a priority

One key question in our deliberations related to four experiences:

- Regional activities covering more than one country were difficult to implement, for example, on language grounds alone. They could not always be directly related to national peculiarities. This is of particular significance in those countries where attention has already to be given to wide variation on account of size, number of ethnic groups, colonial borders, etc.
- Such activities frequently do not reach, or no longer reach, the basic target group intended at the planning stage by the means of the »trickle-down effect«.
- They are often disproportionately expensive, on the grounds of travel costs alone.
- They are disproportionately difficult to keep account of administratively because of the different countries of origin of the participants and the communications systems and infrastructures which have to be used.

In order to target groups more accurately for development, and to improve the functional efficiency of projects supported by the DVV, priority has been given in planning to country programmes. In comparison with regional activities, country programmes have the advantage that they can be:

- planned more easily
- implemented more easily
- kept track of more easily
- evaluated more efficiently
- administered better and more simply
- and can produce more direct results at the grass-roots.

Where the DVV intends to continue working across national boundaries, it must make use of the multiplier effect and keep a sense of proportion in relation to other activities. Where there is cooperation with transregional organizations, funds are to be used primarily for work within countries (from national to village level). In Africa, the African Adult Education Association, in Asia, the Asian-South Pacific Bureau of Adult Education, and in Latin America, the Latin American Council of Adult Education, are partners for transregional activities.

The partnership situation of the DVV

Because the DVV is an independent organization, its partners in Africa, Asia and Latin America are made up of governmental institutions, quasi-governmental institutions and independent sponsoring bodies. As a matter of principle, for some years the DVV has conducted projects both with and without the despatch of DVV staff. The latter type of DVV project has often simply been termed »unmanned«, since no German staff member is sent out. Such projects are also subject to the condition that a careful choice of partner is made, which can then lead to responsible and sympathetic close cooperation through the maintenance of professional and personal contacts. A real transfer of responsibility for the everyday details of project implementation to the partner is in these cases the intended logical consequence of what we understand by development. Clear agreements and accords which are part of the project proposal, approval and contract, are further tools to ensure the quality of projects.

Criteria for the choice of partners and cooperation are that:

- The partner is itself responsible for adult education activities as part of the national development of the country in question. Cooperation with the DVV proceeds on the basis of structures of responsibility in which the DVV only has an advisory and supportive role.
- Specialists are only sent out by the DVV if this is desired by the partner and is required by the programme.
- The activities of the partner must be based on the basic needs of the target group.
- The partner shall, in its adult education activities, aim to improve the preconditions for the social, societal and economic independence of the target group.
- The DVV partner must primarily make use of indigenous expertise and local financial potential.
- The adult education activities of the DVV partner shall demonstrate innovative and multiplier effects.

New projects

The Department's financial framework for projects in Africa, Asia and Latin America rose between 1979 and 1980 by nearly 20%, and from 1980 to 1981 by almost 15% again. Additional funds have been released by the closure of the »Africa Office« project. In 1980, the Department therefore had to prepare new projects and submissions to the Federal Minister for Economic Cooperation (BMZ).

After a long phase of planning, accompanied by intense consultations and negotiations with the BMZ, the following new projects were submitted and have since been approved:

African project area:

- DVV coordinating office in Sierra Leone
- Support for adult education in Sudan by the DVV
- Support for adult education and non-formal education institutions in Zambia

Asian project area:

- Two country programmes for Indonesia and Thailand were incorporated into the ASPBAE project and the funding enlarged proportionately

Latin American project area:

- Integrated adult education activities in Santander, Colombia

Sector programme:

- Initial and further training for adult educators from developing countries

The planning considerations outlined above, experience in previous projects, the content of the guidelines, and the varying ways of working in the different project areas are reflected in the overall structure of the projects and the allocation of funds. The proportion for DVV regional programmes has been noticeably reduced, from rather more than 30% in 1979 to less than 10%. The country programme budget has risen in consequence.

One further development can be observed. The African project area remains dominant, with approximately 50%. The percentage increase for the Asian and Latin American project areas has, however, been higher in recent years.

Another trend can also be seen. The DVV has learnt from developments in the Third World (e.g., the rise in the number of local qualified specialists and the quest for political and cultural independence), and from those in the Federal Republic (e.g., problems of reintegration and the high costs of sending specialists abroad). The principle has therefore recently been adopted of conducting projects both with and without German staff, according to the needs of projects and partners. The implementation of this decision has led, for example, to:

- a rise in the number of projects without German staff: in 1976 the DVV still had no project of this type, while 1981, there are five;
- an increase in financial allocations: in 1979, it was only just over 10%, and in 1981 it will be more than 20%. If we compare this with the total costs of programmes (excluding staff costs) and consider all projects directly involving the DVV, then we see that only just over 50% of the *total budget of the Department is spent* on projects in programmes with German staff.

This says nothing about quality. On the other hand, it does make clear that a principle can be introduced gradually without neglecting the positive aspects and experiences of other types of project (with staff sent from Germany, with direct management by the Department, etc.).

There is nonetheless a limit to the ability of the DVV to follow this trend. The Department is funded on the basis of a percentage of its project expenditure. Since the number of programmes is more or less the same for projects with and without German staff, the DVV would generally speaking be able, or obliged, to conduct about twice as many projects for the same amount of money. However, as the administrative burden of each type of project is about equal and the staff of the Department now have full workloads, there is an obvious problem which has nothing to do with our criteria for selecting partners and projects on content grounds. The same consideration applies to the debate about the realization in development policy that small projects are more appropriate, at least in social and educational areas, as they do not financially exhaust the partners. But since smaller projects (albeit with lower costs of materials) do not necessarily create less work for our administration, there are clearly administrative limits to the pursuit of this policy. The DVV will have to follow up these experiences in consultation with its partners in Africa, Asia and Latin America, and in the Federal Republic.

Project consultations

Project consultation is the general term used by the DVV to describe what occurs between itself and its partners in the management of projects. Regular correspondence and reporting are two important features throughout the year. They cannot replace close, preferably personal, contact and exchange of experience »in the field«. From time to time it is necessary and appropriate to visit projects in order to gain a fuller picture of the status of the work, to clarify problems in past or present implementation, and to consider future cooperation. Project visits focus on consultations with the partners, with official German agencies abroad and other important specialist institutions.

Another significant aspect is the crucial necessity of a profound understanding of the countries in question and their people — or rather, this is the central »object« of a project. We consider it extremely important to learn more about cultural, political and economic matters through dialogue with the people who are there, especially the implications of such issues at the level of the individual and the group, and to report about our own situation. This is part of our attempt to see what is different as having equal value. Participation in cultural events, family celebrations, etc., is therefore not expressly part of our programmes but is a part of our involvement in projects which promotes greater mutual understanding and trust. In particular, it is possible, from direct contact with those affected, to learn much about the effects on the social structure of the development aid projects which we and our partners conduct. This can be seen as a helpful complement to the »filtered« reports of experience by experts — indigenous and foreign.

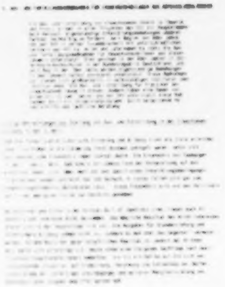
Exchange and dialogue between equal partners can, we feel, be better realized if we enable our colleagues in the partner countries also to conduct necessary project consultations with the DVV in the Federal Republic. Two purposes are thereby combined. On the one hand, all questions arising from the conduct and management of projects in the field can be discussed and brought closer to a resolution. On the other, colleagues can themselves learn and gain insights from such visits, which is what is meant by cooperation in adult education development aid.

Moreover, the DVV tries to give foreign colleagues an impression of German adult education. Why, when and how this is achieved is, for example, approached through links with VHS and their Associations, emphasising both urban and rural adult education activities. What is stressed is not mechanistic transfer but insights into our adult education, its aims, circumstances and strategies, as a »confrontation with what is different« and can facilitate learning. ...

Source: Jahresbericht 1980 (Annual report). Bonn: Department for International Cooperation, pp. 44-50.

1982

German Adult Education Association
Department for International Cooperation



Initial and further training for adult educators from developing countries

The initial and further training of adult educators in theory and practice is a main element of all DVV projects, in the attempt to promote the development efforts of our partners themselves in the longer term. Since the beginning of the '60s, the DVV has consistently supported initial and further training for adult educators from Africa, Asia and Latin America in its cooperation with various partners in those countries. In the '60s, this took place in the residential adult education centres in the Federal Republic of Germany, and since the beginning of the '70s, increased support has been given to efforts within the countries themselves. These activities generally take place in independent institutes or institutions. Initial and further training for adult education practitioners in these countries lasts from one to two years (certificate or diploma courses), and the DVV supports them through a bursary programme, assistance with materials and specialist advice.

Some remarks on the place of initial and further training in adult education in the Third World

It is increasingly recognised among academics that formalized school education cannot achieve the goals which used to be associated with its expansion. Very few politicians take account of the recognition by educationists in the First and Third Worlds that schools, which are the external form of preparation for real life, have to a growing extent become remote from the actual conditions of development in individual countries, and may thus in many cases become transmuted into an obstacle to development.

Since the politicians and the elite in the Third World are often one and the same, recognition and interest are closely related. The possible consequence of a lack of interest is seen in budget policy: expenditure on primary and non-formal education is not rising, but rather may be assumed to be falling. At the grass-roots of societal reality in developing countries, however, we believe that there is today a growing demand for

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qualified adult educators, which must be interpreted as a reaction to the deteriorating situation, to the spread of slums, the impoverishment and abandonment of villages, the frustration of school drop-outs and the increasing marginalization of disadvantaged groups.

Many of those affected are beginning to organize themselves, to instruct — and construct — themselves without the external form of the school, which was previously associated with disillusion and loss of roots. The activities of NGOs are therefore gaining in importance, in contrast to those funded by the State and its neglect of non-formal education. Whenever such educational opportunities are offered, there is a large response, and it is quickly evident how restricted their capacity is, despite all the praiseworthy flexibility, economy and adaptability of adult education.

While demand for educational provision which can be of use in real life is thus rising among those who see themselves affected by social change, the ability to fund structures of provision is becoming increasingly difficult. »Structures of provision« refers to multipliers, teachers in non-formal education, community and social workers, not as individuals but as elements of decentralized structures that can meet demand wherever it occurs. They train other adult educators in the conveying of knowledge and skills of direct relevance to the needs of the population: health, agriculture, nutrition, re-afforestation, combining work with child care, work and reproduction, housing, hygiene, clothing and culture.

This practice of conveying specific knowledge and skills, and of relating to nature through the community of those living in villages and on the land, through trade unionists, members of savings clubs, cooperatives, etc., is the essence of non-formal education. »Non-formal« refers not only to the contrast with the external form of school education, but also focuses on the content of people's actions. »What do you do, what do you need, how can you help yourself?« are key questions of education interpreted in this sense.

Adult education is thus primarily interested in the practice of conveying knowledge and skills. Only after this practice come reflection, the formulation of general concepts, action guidelines, etc., in the form of theories and opinions about teaching. These can be acquired or learnt by making oneself familiar with the focal concern, as a logical consequence of one's practice.

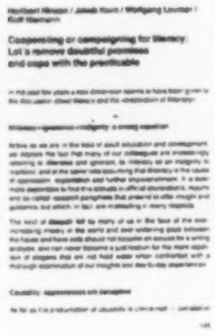
This is what the initial training of adult educators which is taking place in the universities of the Third World in the so-called »extramural« departments sets out to do.

Other mixtures of theory and training are conceivable. Theoretical training can be linked to so-called field work and a stronger involvement of practice in learning in the form of seminars, learning workshops, study visits, short-term refresher courses during the school or university holidays, events concerned with specific themes, activities for specific target groups, etc.

Source: Jahresbericht 1982, pp. 48-50 and Jahresbericht 1987, pp. 85-86 (Annual reports). Bonn: DVV, Department for International Cooperation, 1983 and 1988.

1983

Heribert Hinzen, Jakob Horn, Wolfgang Leumer, Rolf Niemann



Cooperating or campaigning for literacy: Let's remove doubtful promises and cope with the practicable

In the past few years a new dimension seems to have been given to the discussion about literacy and the »eradication of illiteracy«.

Illiteracy = Ignorance = Indignity

Active as we are in the field of adult education and development, we deplore the fact that many of our colleagues are increasingly referring to illiterates as ignorant, to illiteracy as an indignity to mankind, and at the same time assuming that illiteracy is the cause of oppression, exploitation and further impoverishment. It is even more deplorable to find this attitude in official declarations, reports and so-called research pamphlets that pretend to offer insights and guidance, but which, in fact, are misleading in many respects.

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The kind of **despair** felt by many of us in the face of the ever-increasing misery in the world and ever-widening gaps between the haves and have-nots should not become an excuse for a wrong analysis, and can never become a justification for the mere repetition of slogans that will not hold water when confronted with a thorough examination of our insights and day-to-day experiences.

Causality: appearances are deceptive

As far as the presumption of causality is concerned — correlation and interdependence are not equal to causality — there is no generally proved evidence that literacy

- in historical terms was a prerequisite of economic and social development. In fact **historically** in Europe and other industrialized countries widespread literacy **followed** the industrial revolution, and they then reinforced each other.
- Nor is there any general evidence that **literacy efforts by themselves** have diminished exploitation and poverty in so-called literate societies.
- The fact that the frequently cited **maps of poverty and illiteracy** coincide is no proof that literacy is the determining factor for the distribution of wealth within a given society or between nations.
- Many examples have shown that ever-increasing efforts for and large expenditure on literacy did **not necessarily** lead to a **reduction of poverty.**
- **Literacy and intelligence** are both context bound, literacy is not a prerequisite for intelligent understanding and handling of life. Literacy becomes a necessary, or at least an enabling skill, for the individual in a literate environment.
- There is also no direct relationship between **literacy and the attainment of participative structures** and general human values, literacy is not the exclusive or even self-sufficient skill for liberation and self-realization, or for the abolishment of oppression.

Literacy: the good, the bad and the ugly

Those who still propound the argument that literacy finally leads to the enlightenment of individuals and / or mankind should keep in mind, that the terrifying arms race and destruction of unrenewable natural resources, which endanger the existence of our world, are not perpetrated by illiterates, but are only possible through literacy and highly literate specialists — although, again, this should not be mistaken as a causal relationship.

We should also bear in mind — without taking a romantic view of illiterate communities — that **non-literate societies** have produced and still produce positive, indigenous values and techniques for the satisfaction of basic needs and human enrichment, which are important and appropriate now and may become even more decisive in the future. Are we fully aware and concerned about the harmful and often **destructive potential of our literacy endeavours** and the indirect, negative influences and repercussions on developmental processes which are apparent in phenomena like rural exodus, negligence of traditional skills and cultural heritages bound to non-written transfer from generation to generation?

We do see a perspective for **integrated literacy work** as part of a more comprehensive concept of adult education and development which takes adults — literates and illiterates alike — seriously in their realization of their lives, and which remains open to the question of whether literacy can be meaningful or even a tool for change. Whether literacy is a necessary or helpful tool for the improvement of living conditions can only be assessed **according to the specific prevailing situation**. Assessment and decision have to be based on the experience and knowledge of those who are concerned and directly involved.

Our experience shows clearly that adult education and local development can often be effected **without** literacy skills and that the need for literacy may only arise **during or even after** the performance of activities by a given community or the society at large. In imposing literacy above all as a precondition we could be opposing our own objectives by demotivating the learners and leading to failure; the demotivation effect may be permanent and irreversible.

Literacy, like any other means in the development of the individual, the community and the society has to be a socially appropriate »technology«. A largely literate environment produces the necessity for additional literacy efforts. Adult education must make provision for motivated learners and try to satisfay their demands.

Reality versus wishful thinking

Let us be honest and realistic: No matter what efforts are made — unless the world, North and South, West and East, and the rich, elite and powerful within countries are prepared for an alternative orientation and a total shift of financial resurces from arms budgets to basic services — illiteracy will be a fact of life even after the year 2000. Therefore the call for »eradication of illiteracy by the year 2000« is misleading and an **unrealistic objective**. It is an illusion and not a meaningful utopia. Moreover, it is a discrimination and an insult for those who will continue to master their lives as illiterates or non-literates.

Illiteracy is not a fatal disease which requires a »vaccination programme« for its eradication. On the contrary, literacy work needs a careful, sensitive and sensible choice of pedagogical approaches, neither hand-outs nor injections will help.

Campaigns: yes and / or no?

Taking these insights and experiences seriously we must confess that we do not see the possibility nor necessity for either an immediate confrontative approach or for literacy campaigns as a strategy for **everyone and everywhere at present**.

Will not the characteristics of centralization, which are part and parcel of campaigns, jeopardize very important essentials of adult education, namely **participation** and self-determination?

Above all, have not most of all past campaigns shown that the larger the campaign the more **insurmountable difficulties** grew.in respect to functionality, training of literacy personnel, production of materials in meaningful quantities and qualities, transport, etc.?

Nevertheless, we do see two other aspects and uses of campaigns:

- campaigns for information, creation of public awareness and motivation for literacy,
- literacy campaigns in the context of far reaching changes or revolutions in society — a context which adult education cannot presuppose, nor create by itself, nor await.

Continuity in cooperation

We are conscious of the interrelation between adult education and development. Therefore we shall **continue to support** adult education and literacy in our own country and in the framework of international cooperation. In our international work our **prime concern** will continue to be the improvement of the living conditions of the poor who form the majority in Africa, Asia and Latin America through adult education, while recognizing the limitations of education for the development process. At the same time we realize our quantitative limitations faced by this huge task, although the last decade has shown a favourable increase of resources for our work in cooperation with our adult education partners.

We are of the opinion that it is better **to continue with the present diversity of modest approaches in literacy work**, embedded in many other activities of non-formal education and development.

Invitation to dialogue

We would appreciate an **open dialogue** on the issue of »literacy for development« which would stimulate the theory and practice of adult education alike for the benefit of the learners. We ask our readers to send their experiences, studies and comments to us through the editor's address.

Source: ADULT EDUCATION AND DEVELOPMENT, Number 31, 1988, pp. 145-150.

1985

UNESCO

Fourth International Conference on Adult Education

FINAL REPORT

Unesco

Declaration of the Conference: The right to learn

Recognition of the right to learn is now more than ever a major challenge for humanity.

The right to learn is:
- the right to read and write;
- the right to question and analyse;
- the right to imagine and create;
- the right to read one's own world and to write history;
- the right to have access to educational resources;
- the right to develop individual and collective skills.

The Paris Conference on Adult Education reaffirms the importance of this right.

The right to learn is not a cultural luxury to be saved for some future date.

It is not a right that will come only after the question of survival has been settled.

It is not the next step to be taken once basic needs have been satisfied.

The right to learn is an indispensable tool for the survival of humanity.

If we want the peoples of the world to be self-sufficient in food production and other essential human needs, they must have the right to learn.

If women and men are to enjoy better health, they must have the right to learn.

If we are to avoid war, we must learn to live in peace, and learn to understand one another.

»Learn« is the key word.

There can be no human development without the right to learn.

There will be no breakthroughs in agriculture and industry, no progress in community health, and, indeed, no change in learning conditions without the right to learn.

Without this right there will be no improvements in the standard of living for workers in our cities and villages.

In short, the right to learn is one of the best contributions we can make to solving the crucial problems of humanity today.

But the right to learn is not only an instrument of economic development; it must be recognized as one of the fundamental rights. The act of learning, lying as it does at the heart of all educational activity, changes human beings from objects at the mercy of events to subjects who create their own history.

It is a fundamental human right whose legitimacy is universal; the right to learn cannot be confined to one section of humanity; it must not be the exclusive privilege of men, or of the industrialized countries, or the wealthy classes, or those young people fortunate enough to receive schooling. The Paris conference calls on all countries to implement this right and to create the necessary conditions for its effective exercise by all, by making available all necessary human and material resources, rethinking education systems along more equitable lines, and, finally, drawing on the resources that have been successfully developed by various communities.

We urge all organizations, both governmental and non-governmental, to work with the United Nations, UNESCO and other Specialized Agencies to promote this right on a world scale.

In spite of the great progress in adult education that has been recorded at consecutive UNESCO conferences, in Elsinore, Montreal, Tokyo and Paris, the chasm has not narrowed between, on the one hand, the scale and complexity of the problems, and, on the other, the ability of individuals and groups to find appropriate solutions.

The Fourth International Conference on Adult Education, meeting at UNESCO Headquarters in March 1985, repeats the appeal made at previous conferences, calling on all countries, despite or indeed because of the scale of contemporary problems, to make a determined and imaginative effort to bring about the intensive and specific development of adult education activities, so that women and men, both individually and collectively, can equip themselves with the educational, cultural, scientific and technological resources necessary for a type of development whose aims, requirements and practical procedures they themselves will have chosen.

This conference recognizes and acclaims the energy and the trends in human relations that women and their organizations have contributed. Their specific experiences and methods are central to the fundamental issues on which the future of humanity depends, such as peace and equality between women and men. This being the case, women's participation is essential in the development of adult education and in plans to bring about a more humane society.

Who will decide what humanity will become in the future? This is the question facing all governments, non-governmental organizations, individuals and groups. This, too, is the question facing the women and men who are working in adult education and who seek to enable all people ranging from individuals to groups to humanity as a whole, to gain control of themselves and of their own destiny.

Source: UNESCO, ED/MD/81, Paris: September 1985, pp. 67-68.

1989

German Adult Education Association
Department for International Cooperation

The international cooperation of the German Adult Education Association: Framework, precepts and focus

ANNUAL REPORT 1991
DVV

The following »guidelines« for the work of the German Adult Education Association's Department for International Cooperation were issued by its Board of Management in the summer of 1989:

The German Adult Education Association e.V. (DVV) was founded in 1953 as a federation of the *Länder* Associations of the German *Volkshochschulen* (community adult education organizations), which originally were eleven in number, and now total sixteen. Its membership currently includes some 1070 institutes with approximately 4000 branches. The German *Volkshochschule* has its historical roots in the origins of the labour and popular education movement of the late 19th century.

Today, in their capacity as public centers for continuing adult education, the *Volkshochschulen* guarantee a curriculum designed to meet a wide range of needs. Their courses and programmes aim to impart knowledge in the most diverse fields. They offer participants the opportunity to remedy individual deficiencies in their educational backgrounds, enabling them to earn equivalency diplomas, or even professional qualificiations. They foster personal development, and stimulate personal participation and integration within society.

A non-governmental and independent professional organization, DVV represents the common interests of the *Volkshochschulen*, promotes their work in the field of education within the Federal Republic of Germany, and devotes itself to establishing and cultivating international relations. To perform its tasks, the Association relies in particular on its three institutes: the Pedagogical Institute, which links research and practice; the Adolf Grimme Institute, which fosters cooperation between continuing education and the media; and the Department for International Cooperation, whose main task is to support adult education in Africa, Asia and Latin America.

DVV, the *Länder* Associations and the *Volkshochschulen* consider it of great importance to have been able to establish an extensive network of close and amicable professional ties with adult educational organizations throughout the world. The exchange of ideas on an international level helps them, at a time when aims, methods and accents in adult education are subject to constant revision, to broaden their scope of experience and their perspectives, enabling them to keep pace with on-going social development and changing demands in the field.

The role played by adult education in any given country is determined by its social environment. The environment in the majority of African, Asian and Latin American countries greatly differs from that in industrial nations. Accordingly, the relationships and professional contacts between DVV and its counterparts in industrialized and developing countries are adapted to the nature of the individual situation. The Department for International Cooperation, which came into being in 1969, emerged from the agreements initiated in the early '60s to support programmes, organizations and specialists from and in African, Asian and Latin American countries. Its work is based on the following insights and precepts:

1. Man's capacity to learn and the necessity for life-long learning justify the need for adult education, and, indeed, make it possible. Adult education provides orientation and know-how as tools for the individual to better comprehend and influence processes of personal and social development. In doing so, it responds to the demands and challenges faced by man and society in a constantly changing world.

2. Adult education in Africa, Asia and Latin America takes on many forms depending on the particular historical and cultural background of its setting. It is influenced by the prevailing economic, social, religious and value systems. It occurs wherever adults find themselves in the process of learning how to better satisfy basic nutritional, housing, clothing and health needs, but also when they endeavour to learn how to ensure a greater degree of social justice and more active participation in the cultural and political life of their communities.

3. Adult education in Africa, Asia and Latin America must cater to individual and collective needs and interests and must adopt a dynamic approach in responding to each specific situation. What it achieves is expressed less in terms of diplomas or certificates than in increased competence on the part of adult members of a community to assume responsibility for improving the economic, social, political and cultural conditions which have a direct bearing on their lives. It should directly serve the interests of the underprivileged populations, and in doing so clearly takes on emancipative character.

4. Adult education in an emancipating sense is motivated by the wants and needs of its target group, and as such requires a participatory form of programme selection and organization, in other words, active involvement on the part of the participants in the choice of topics and methods for their learning. This can occur in a formally structured learning situation, or through individual or group action, provided that the participants are afforded the opportunity to analyze their conditions and become conscious of the course and outcome of their actions.

5. Organizational forms, contents and methods for adult education can only be fully comprehended within a social context. The rich stores of knowledge and experience together with the established structures for traditional and non-formal education already existing within DVV's partner countries provide the obvious point of departure and focus for developing programmes that correspond with contemporary needs.

6. Further education is required by a great number of adults, in many of our partner countries by the majority of their populations. The demand continues to grow, considering that particularly in Africa, Asia and Latin America the persistent weaknesses in the formal education systems hinder technical, economic, cultural and political transformation and development. Low rates of school enrolment and lack of efficiency and relevance in the educational systems are indicative of a form of external control, the roots of which go back to the colonial period. Continued political and economic dependence would seem to perpetuate rather than successfully overcome these obstacles. This lends an added compensatory and complementary dimension to adult education.

7. Adult education institutions existing in Africa, Asia and Latin America generally find themselves not able to adequately cope with the ever-increasing demand. They need infrastructural support, organized cooperation with governmental and non-governmental organizations, increases in their budgets both in absolute figures and in their share of the national expenditure, clarification of concepts and methods, trained staff, buildings, furnishings as well as teaching and learning aids. An environment conducive to all this requires adult education to be integrated within other processes and measures of development — particularly with institutions for community development, agriculture, trade and industry, and last not least higher social standing and more recognition for adult education.

8. As a professional adult education association in a large industrial country, and aware of the moral foundation for its solidarity with peoples in Africa, Asia and Latin America, DVV offers its assistance and cooperation to adult education organizations. DVV does not consider itself to be a donor organization, but rather a professional partner which can contribute its long years of experience in the field and its numerous international contacts to supplement the expertise, comprehensive knowledge and grasp of local conditions, and dedication brought into the partner relationship by its national counterparts.

9. In view of the diverse and changing nature of adult education, DVV is committed in its cooperation with partner organizations to an approach which is varied both in terms of method and content. Accordingly, its description of activities is extensive, and includes:

   - Basic and continued training of adult educators at fundamental, intermediate and advanced levels;
   - development, production, distribution and application of printed and audio-visual teaching and learning aids;
   - research and analysis of programmes for the preparation, supervision and evaluation of adult education and social development;
   - reinforcement of the institutional and material infrastructure available to partner organizations;
   - work at the grassroots level in rural and urban areas, taking into particular consideration the existing forms of production, distribution and gainful employment;
   - vocational training to strengthen earning power;
   - promotion of cooperative ventures;
   - development and implementation of appropriate technology within the various work sectors;

- community development as an integral approach to adult education encompassing the spheres of family, health, agriculture, crafts and trades, as well as culture;
- dialogue and exchange of experience among adult educators on local, national and regional levels.

10. The details of each project of cooperation shall be arranged individually in joint negotiations with the partner in order to make adequate provision for the diverse working conditions and specific measures. DVV is prepared to enter into cooperation with one or several partners, government agencies and university institutes or nongovernmental organizations, with or without its own personnel or project administration, on the local, national or regional level. There must be continuous updating of all pertinent information relating to the cooperation as well as ongoing dialogue with the partner organization in order to do justice to the wide variety of approaches, counterparts and countries, and in order to ensure appropriateness from a cultural and social stand-point of advisory and financial assistance for carrying out project measures. It is therefore fundamental that decision-making and programme-planning be a joint process. These principles of partnership in cooperative ventures arise from mutual respect and professional dictates.

11. Beyond professional cooperation, DVV can lend financial assistance to its partners in Africa, Asia and Latin America upon agreement with them to support their work in adult education, e.g. to implement basic and advanced training programmes, to produce educational materials and to purchase equipment. Funds for such measures can be applied for by DVV at the Ministry for Economic Cooperation and the Foreign Office of the Federal Republic of Germany. Accordingly, DVV, with its emphasis on adult education, is part of the broader category of organizations from industrial countries which offer technical cooperation to the nations of Africa, Asia and Latin America. This technical cooperation is defined not by the interests of the donor, but by the needs of the partner.

12. The educational measures of the *Volkshochschulen* within Germany to build public awareness on issues pertaining to development also adhere to the foregoing guidelines. In conjunction with the *Länder* Associations, DVV supports this work through counselling, basic and advanced training, and production of educational materials. By disseminating information on the countries, cultures, and peoples of Africa, Asia and Latin America, it hopes to promote mutual respect and understanding, and to contribute to a more just and unified world.

Source: Bonn: DVV, Department for International Cooperation, Annual Report, 1991, pp. 8-11.

1991

Erhard Schlutz

Volkshochschulen and internationalism

I do not know whether the average *Volkshochschule* course participant would spontaneously link the notion of »internationalism« with the *Volkshochschule*. Perhaps, if asked more closely, then he or she would say »Oh, you mean foreign languages which you can learn at the *Volkshochschule*...«; and as a matter of fact »internationalism« was the title of one of the working groups at the congress which dealt with foreign language teaching at the *Volkshochschulen*. However the »inter«, the »between«, the »with one another« were also the concern of other working groups which were occupied with Europe, global responsibility and intercultural learning.

Considering the fact that *Volkshochschulen* are foreign language experts, it was particularly clear to the speaker in several of these groups that the foreign language interpreting service was poor. Whispered English translations for our foreign guests were in general the rule, their own contributions however, generally spoken in English, were not translated back into German. The »Wessis« of course looked knowingly ... thoughts were not wasted on the East Germans and East Europeans. The *Volkshochschule* with its foreign language arsenal should learn from this.

The working group »Europe — Cooperation of the *Volkshochschulen* and Comparable Institutions« proceeded in the most concrete manner, I believe, although I of course did not attend all talks in full. Here adult education organisations from Austria, Switzerland, England, The Netherlands, Southern Europe, from the Baltics, CIS and the Ukraine, from Bulgaria, Hungary and Poland introduced themselves. The absence of a structured or standardized comparison of the differing situations in the individual countries was sadly obvious however. The call for better cooperation between comparable institutions and associations in Europe was clear, as was the plea to the European Office to rethink its structures. Demands for Europe were discussed along the lines of one paper. The problem at the core here was »How can unsynchronized developments in Europe be brought together in one common catalogue of demands of the adult education institutions and interest groups?« Or, as expressed in the following question »Is the concern of the institutionally supported German *Volkshochschulen*, that the EC could lead to total project support and thus to a total reduction in institutional support, understandable for otner countries?« As the Austrian colleague said: »There is a lot of intercultural learning still necessary here.«

The other working groups were occupied with exactly this sort of learning. Working Group IV on »Internationalism«, which we have already mentioned, apparently found it easy to maintain internationalism but did not make it easy for themselves however. The principal speaker first of all encouraged the *Volkshochschulen*: »The language certificates were epoch-making, also as far as internationalism was concerned. The *Volkshochschulen* have hidden their light under a bushel.« — But the *Volkshochschulen* should also persue new targets, particularly that of »acting internationally«. This led to a certain reflection: »What can be meant here?« Being multilingual at a professional level, conducting *Landeskunde* with native speakers, even more study trips — but with what sort of people and teachers can this be done? Here in Kassel a language lecturer earns DM 26.40 an hour — DM 17 after taxation!

Apart from this not so pleasant reality however, it was correctly stated: To bring the people together to talk to one another, that is the social responsibility of the *Volkshochschule* anyway — and in this respect the principle of »acting internationally« should be applied in practice.

The other working groups found it heavier going, perhaps they had more reason to:

The working group »Global Responsibility — Adult Education and One World« focussed on the question of how one can make the third, the fourth, the fifth or just the one world a theme of German adult education at the *Volkshochschulen*. Fundamental problems of the North-South question were also dealt with, as prompted by foreign guests, but one always returned to the question: »Well, how can this be put into practice, how can we bring these problems closer to the course participants?«

Horst Siebert has made concrete suggestions on this, the *Fachstelle* has made suggestions, course participants have made suggestions: modest suggestions, access to the theme of cultural education based on concepts of the *Fachstelle* of the DVV, suggestions on target group work (on the question, for example, of the common and variable ground of women in different countries), suggestions for linking the individual, immediate environment with the rest of the world, or suggestions for so-called gentle tourism — of course different from that offered by travel agencies, with detailed preparatory and follow-up courses at the *Volkshochschule* etc.

Siebert's warning should be taken seriously that if one tries to fasten potential participants with moral feelings of guilt this could probably lead to the opposite of what

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one intends, that is, not to clarification and interest but to absence and repression. Siebert showed that even intellectuals — that is, teachers, educationalists and *Volkshochschule* directors such as myself — master the mechanisms of repression well; he also saw these at work in substitute actions such as donations or demonstrations for the Third World or in one-sided labelling, for example, when one blames monopoly capitalism alone, or such like, for the situation in the Third World. He did not want to say that such statements do not contain a certain truth but warned about overlooking the real problems when using such sweeping statements.

These warnings appeared in Hilmar Hoffmann's talk which he held at the beginning of the working group »Intercultural Learning«. This carried the subtitle »On the reality of a sublime target«. In the discussion which followed, there was more talk about the sublime than the reality. Hilmar Hoffmann warned, in view of the current violence against foreigners, about the resistance and rationalisation of the problem on the part of the people who disassociate themselves from those hostile to foreigners. The changes in Central Europe as a result of immigration and the worldwide migration movements concerned all, not only emotionally but also economically. Whilst some people reacted helplessly with open hostility, the intellectuals took refuge in cynicism or adventure. They projected right wing radicalism on certain small groups. These small groups, Hoffmann proved by means of several studies, cannot be converted with educational means or moral judgements. They have to be given a chance to form their own identity which at or through the *Volkshochschule* can only take place by means of listening. The possibilities of the *Volkshochschule*, according to Hoffmann, and also those of tourism (which as he showed usually sent people home without them gaining any worldly understanding) should be seen modestly and realistically. It was probably more important to create a cultural or contra-cultural milieu in adult education than to deal opportunistically with current themes, even those, I would like to add, which begin with the prefix »inter«.

Instead of devoting more time to these more modest and realistic possibilities however, the discussion peaked (I don't know what sort of dynamics was at work here) and began to look at apparently more demanding and profound questions. For example: »Does intercultural learning mean a complete acceptance of other people? Or isn't the need to react to what one feels to be inhuman behaviour justifiable?« Here the suppression of women in certain cultures was mentioned. Such considerations became interesting when participants began to look at themselves. In this way one participant discovered to his astonishment that in observing the behaviour of foreign men towards their wives he had developed a kind of »humane anger« which he later queried as perhaps justification for a personal, secret racism. The discussion of the working group ended then with the question: »What does interculturality have to do with us? Don't we have to begin with ourselves and question ourselves first?«

However important such a question and opinion are, as conclusion for a professional discussion on intercultural learning somewhat disappointing. Perhaps we have to ask ourselves whether there are too few forums for discussion here which help in reaching understanding on such questions. It remained open as to what *Volkshochschulen* can actually achieve in intercultural education. In this context the self-observation of one woman participant was interesting. She presented several examples which had made her aware of her own emotionally charged prejudices by recalling »learned« knowledge about foreign cultures. She cautioned against underestimating knowledge of other cultures and societies and thus the mediation of knowledge which the *Volkshochschule* carries out.

I would like to summarise my impressions and questions:

1. Europe is growing together, that is clear, also in adult education. However we have to know more about adult education in other countries.

2. The learning of foreign languages and the certificates are still an important chapter in internationalism in the *Volkshochschulen* but the formal target of capability to communicate has to be reconsidered with the following question in mind: »How can understanding, not only formal fluency, be promoted?«

3. The question of how we can actually gain, and pass on to the course participants, understanding for the Third World was for me the most difficult question in this context. It became clear to me how important the work of our »Fachstelle for International Cooperation« is outside but also clearly in its conveyance of problems to us here.

4. Big words (»global«, »one world«, in particular big words with the prefix »inter«) have to be realistically scrutinized with regard to tasks and possibilities of the *Volkshochschule*. Education and organized learning (this is a generally known fact but it has to be repeated again and again) cannot solve all global problems. Large slogans contain the inherent danger that they ward off, suppress and rationalize fundamental problems instead of taking a modest look at them, for example with the questions in mind which we always seek to pose: »What can the *Volkshochschule* do in the way of concrete services for immigrants, how can it assist in making the recognition of school certificates and alternative examinations possible? How can the

Volkshochschule create, as prompted by Hilmar Hoffmann, a cultural milieu of understanding in every course?«

5. The fundamental question of all worldwide problems of understanding (that is all »inter«problems, for these are the problems of understanding), seems to me to be: »What interest should and can the majority or dominant group have in getting to know, understanding and even learning from others ... and these others can be foreigners, people in the former GDR, the elderly (intergenerational learning), youth subcultures and the Third World?« If this is not clarified, in detail, with the help of practical experiments, then we will produce only a pseudo-idealism (»all people should understand each other!«) which is perhaps good enough for congresses such as this but which will not produce anything concrete.

Finally allow me two further questions directed at the way we see ourselves and thus perhaps more of a personal commentary.

The *Volkshochschule* helps people here and those travelling abroad to get to know foreign cultures and to profit from them. However this can also strengthen the European attitude of being able to regard the world as a cultural booty which the modern Narcissus can plunder at will and allowing one to readily develop the megalomanic feeling of being omnipotent and omnipresent in the world. To what extent does the *Volkshochschule* contribute to such a feeling?

And the reverse side to this danger of postmodern arbitrariness is the careless shedding of one's own historical background and values. Allow me to comment here on an excerpt from the discussion. One of the working groups named as example for »objectionable« Western claims to universal acclaim, human rights, as their declaration had very often not, as everyone knows, helped many groups in history, but rather confirmed the dominance of a certain bourgeoise, Western, male upper class. Now I believe if the human rights were ideologically used against others and were still being used, then one has to ask whether justice as idea has failed for the reason that it has been violated daily. One should recall Willi Strlewicz here who wrote his book on the declaration of human rights in exile and who later consistently cautioned that adult education should not seek justification for its daily work. For this was already contained in the declaration of human rights in the 18th century and this is, at the same time, the only justification which we really needed. Human rights can be understood as a court of appeal for the weak. This provides, as it were, for education for all, education of all forces and education in mutuality, that is, the general education of humanity. If we reject this universalism as eurocentric then I would like to ask in conclusion: »Don't we reject together with human rights, an important force of resistance, leaving the world to submit to the ruling rational universalism of money, of culture as industry and of global environmental destruction?«

Source: ADULT EDUCATION AND DEVELOPMENT, Number 38. Bonn: DVV, 1991, pp. 197-204.

1992

German Adult Education Association
Department for International Cooperation

DVV proposals for the implementation of the sectoral plans of the BMZ

... With respect to the **basic education** sectoral plan, we should like to stress our concurrence with the promotional approaches listed there, and once more express our gratitude for the opportunity to collaborate in drawing it up.
The suggestions and requirements will be put into realistic action in the everyday management of our cooperation in each project. ...

We welcome the statements in the **vocational education** sectoral plan, especially where — more strongly than in the past — the connection between general and vocational education is emphasised, and where — more realistically than in the past — out-of-school, cooperative and informal provision for initial and further training, and traditional teaching relationships are stressed. The close interconnections between vocational education and the promotion of productive activity, credit-awarding systems and counselling, and the particular regard paid to disadvantaged groups of the population, coincide with our aims and experience. ...

In the **higher education** sectoral plan, we welcome the importance accorded to continuing education in the university domain. We would point to the home country and third country bursaries which we shall continue to award in future to many African universities within our project »Initial and continuing training of adult educators«, in addition to assisting with the furnishing of equipment. They are an essential contribution to raising the level of quality and professionalism of the staff engaged in adult education and development.

Participatory planning, conduct and evaluation are, for the DVV, inherent features of our projects with partners, in which we cooperate with NGOs, state-sponsored and university institutions, with or without staff sent from Germany, at continental, national, regional and/or local level. ...

Every day, we and our partners working in adult education receive confirmation that the conditions under which promotional activity is conducted determine its success. In this area, however, the influence that can be exercised by NGOs, voluntary associations and local sponsors is restricted.

The DVV calls attention to the fact that we can presently work in countries to which we previously had no access. This is the consequence particularly of political developments in the former Eastern Bloc, but it also applies to parts of Africa, Asia and Latin America. Our enquiries and consultations have revealed that partners do wish to cooperate in projects, and that cooperation could be conducted effectively. We increasingly find ourselves faced with the dilemma, however, that we are unable to launch such new activities with any thoroughness since we lack the financial potential. Also, it makes little sense to close other projects which are still running and continue to serve their purpose, in order to be able to begin new undertakings.

No one today seriously questions the importance of the continuing education of adults as the necessary fourth pillar of education — in addition to school, vocational and university provision. However, basic education has to date been treated as the poor relation in development policy and funding, and in educational aid.

We greatly hope that this will change with the **education offensive** in the Federal Government's development cooperation policy. All the new directions in thinking, all the efficiency and creativity of those involved, and all the economy exercised in implementation, will not have a lasting effect without generous financial support for this initiative.

We stress this at a time when financial savings and cuts are under discussion, as we should like to be able to look back at the end of this decade — in the spirit of the »Education for All« declaration — and see what has been achieved in terms of quality and quantity, and what can yet be improved.

In a similarly difficult economic situation a little over ten years ago, the then President of the DVV, Prof. Dr. Sauberzweig, stated at the German Adult Education Conference on the theme of »Continuing education as a task for the future — political responsibility for adult education«, that: »Budget policy should not only aim at savings at a time of scarce money, but should also be creative. Because less money makes the question of justice and the wise use of funds more important and not less.«

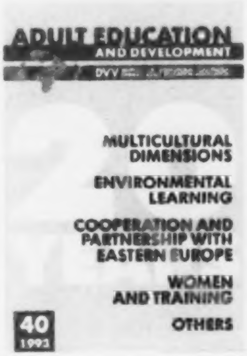
To sum up:

1. We welcome the education offensive of the BMZ, which has much to offer as a concept and deserves and requires financial security.
2. We express our recognition of and gratitude for past support for the work of the DVV and its partners by the BMZ, and offer our willingness and competence for the implementation of this initiative.

Source: Paper given at the DSE conference: Aufgabe der 90er Jahre: Bildungsförderung in Entwicklungsländern. Bonn: DVV, Department for International Cooperation, 1992, pp. 1-5. (Excerpts).

1993

German Adult Education Association
Institute for International Cooperation



ADULT EDUCATION
AND DEVELOPMENT

MULTICULTURAL DIMENSIONS
ENVIRONMENTAL LEARNING
COOPERATION AND PARTNERSHIP WITH EASTERN EUROPE
WOMEN AND TRAINING
OTHERS

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1993

Adult education in Eastern Europe

Current status and perspectives of work of the Institute for International Cooperation of the German Adult Education Association with the countries of Mid-Eastern and South-Eastern Europe, CIS and the Baltic

1. In place of an introduction

In many countries of the world there is a saying often heard in Russian as well:

„Лучше научи нас рыбачить чем кормить нас рыбой."

It means:
»Don't give us fish; teach us to fish instead.«

This saying is recently being encountered by many western travellers in Eastern Europe. What does it mean, and why is it so frequently used?

»Don't give us fish ...«

Since the collapse of the socialist systems in Central and Eastern Europe, the deficiencies in the economic and social structures of society there have become evident, and Western Europe, headed by Germany, has been responding with quantities of fish in the form of humanitarian relief. Assistance of this type has meanwhile proven to be merely a »stopgap«. It pulls the people through one winter, but leaves them dependent upon help for the next. More important, however, is that such help is not sought by the people themselves. They are not interested in Western aid that makes them feel inferior, for they see, or are coming to see how they are entering a relationship of permanent and unwanted dependency that stifles their own initiative and serves only to emphasize the deficits of their own country instead. For the older generation there is the added feeling that after coming out of the Second World War as victors, they are now receiving aid from the side that was vanquished.

»... teach us to fish instead.«

The people of Central and Eastern Europe want to relearn how to catch their own fish. They want to plan and design their lives on their own, to be autonomous, to educate themselves and be able to work. The states of the former superpower — now freer, but obviously poorer, and inferior in many areas like technology or commerce — must submit themselves to dependency on the West and learn from their former »capitalist enemies«. This in itself will require a substantial feat of reorientation and adjustment to a new life from millions of people who once believed their nation to be a wealthy superpower and the Eastern bloc a bastion of technology. They will no longer be led by the hand. Instead, they will have to take the management of their lives into their own hands.

Learning how to fish, however, also implies that dependency cannot last, that the people of Central and Eastern Europe will someday master their lives alone, the countries will become autonomous, and the states will attend to their own organization.

Moreover, we must not forget that the countries of Central and Eastern Europe once did know how to fish. Over the centuries they had developed cultures of high standing: One need only call to mind areas such as music (and composers like Bartók, Tschaikovski, Dvorak, Rachmaninoff, Smetana), literature (and the works of authors like Dostoyevsky, Kundera, Lem, Mickiewicz, Monikova, Rasputin, Tolstoy, Wasow to name a few), the Polish art of restoration, Russian avantgarde, Caucasian cuisine, Central Asian architecture, or the Baltic tradition in textiles.

The basic sciences were very advanced in Eastern Europe. A large number of professionals in the scientific and teaching fields are facing redundancy. For quite some time, many highly qualified Eastern Europeans have been leaving their countries in order to escape their dilemma and be able to work. This very often is not the voluntary migration that western media would have us believe, but the need to support families, and the desire to work.

With appropriate professional and technical aid to rebuild and expand educational structures at levels including continuing education and beyond (consider the many scientists and artists, the »intelligence« in the political arena), this high potential of qualified personnel could be employed domestically. Moreover, in most Central and Eastern European countries, continuing education has incipient structures, or the remains of former institutions, that could serve as the base upon which to build. There is an urgent need to act here so as to avert progressive destabilization of the current situation and give the people a prospect for investing their work potential in their own countries.

The task of adult education and continuing education in the countries of Central and Eastern Europe, therefore, is to place the fishing rod in the hands of the people, and teach them to fish, in other words to supply appropriate equipment, to transfer methods and skills, to offer advice, to exchange experience in order in the long run to help establish an adult education network and provide help for self-help.

2. Political environment

In the countries of the former Soviet Union, as well as in Eastern, South Eastern and Central Europe (which, for the sake of convenience, will be referred to in the following as Central and Eastern Europe), the political developments of the mid-1980s marked a turning point. They initiated a process of momentous transformation in the governmental, economic, social and political situation of those countries and their relation to the rest of the world, activating latent rivalries in that part of the world and igniting conflicts long smouldering there between nationalities and ethnic groups. As yet, no patent remedies or institutionalized solutions to peaceful resolution exist. The present generation is witness to an upsurge of civil wars in various regions, the most terrible of which is raging in former Yugoslavia.

At the same time, however, with the disappearance of the political and ideological division between East and West, it no longer seems impossible for the entire continent of Europe to embrace the historical notion of a democratic and constitutional order which guarantees fundamental freedoms and human rights and protects ethnic minorities — an order founded on the principle of separation of powers, the independence of courts, the unrestricted plurality of political powers and parties, freedom of the press, and public control of state spending and taxation.

Hungary, Poland and former Czechoslovakia were the first countries to break away from socialist one-party domination. Romania and Bulgaria followed with less peaceful revolutions. Those countries, the republics comprising what was formerly Yugoslavia, Albania, the Baltic nations, and the Community of Independent States (CIS), meanwhile a federation of ten countries, together with Georgia and Azerbaijan, are now facing the challenge of allowing economic, social and cultural restructuring to follow the political revolution.

The Eastern European Mutual Assistance Pact has been dissolved, planned national economy has disintegrated, and centrally managed enterprises and collective farming are gradually being restructured and privately organized so as to operate under market economy conditions. The process of transformation is a painful one, entailing many difficulties: the old order has died, but its remains have not yet been removed. A new order still has to be built.

In this connection, adult education has a crucial role to play. It helps the people to adjust to the changes in politics, the economy, law and society, and at the same time to become active agents of their transformation. It is the means to acquire new qualifications in response to new demands and requirements. It recognizes and specifies the problems encountered by individuals along the way, and offers support in coping with them and finding solutions. To create a peaceful, politically united Europe, adult education is just as indispensable in Western Europe as it is in Central and Eastern Europe.

In view of its own sinister role in the past, Germany has special responsibility in this process of reconstruction.

3. Perspectives and tasks of adult education

The Institute for International Cooperation of the German Adult Education Association (Deutscher Volkshochschulverband — DVV), established during the 1960s to promote adult education programmes in Africa, Asia and Latin America, took concrete steps in response to the current developments in Central and Eastern Europe to conceptualize and initiate projects of cooperation with national and regional institutions of adult education in countries of that part of the world as well.

Within the framework of long-standing bilateral cultural treaties between the Federal Republic of Germany and the various countries of Central and Eastern Europe, and insofar as the restrictive conditions of former times permitted, DVV had over the years established and maintained contacts and regular technical exchange with institutions and adult educators there. The experiences gathered in the course of the past 20 years now serve as DVV's point of departure for its more recent arrangements of cooperation.

The work of the Institute is based on universally applicable insights and precepts:

Man's capacity to learn and the necessity for life-long learning justify the need for adult education, and, indeed, make it possible. Adult education provides orientation and know-how as tools for the individual to better comprehend and influence processes of personal and social development. In doing so, it responds to the demands and challenges faced by man and society in a constantly changing world.

Adult education takes on many forms depending on the particular historical and cultural background of its setting. It is influenced by the prevailing economic, social, religious and value systems and the radical changes currently taking place in each of those spheres.

Adult education occurs wherever adults find themselves in the process of learning how to help satisfy primary nutritional, housing, clothing and health needs, but also when they endeavour to learn how to ensure a greater degree of social justice and more active participation in the cultural and political life of their communities.

Adult education must cater to individual and collective needs and interests and must adopt a dynamic approach in responding to each specific situation. What it achieves is expressed less in terms of diplomas or certificates than in increased competence on the part of adult members of a community to assume responsibility for improving the economic, social, political and cultural conditions which have a direct bearing on their lives. It should contain and support elements of social adjustment and emancipation from societal repression.

Adult education in an emancipating sense is motivated by the wants and needs of its target group, and as such requires a participatory form of programme selection and organization, in other words, active involvement on the part of the participants in the choice of topics and methods for their learning. This can occur in a formally structured learning situation, or through individual or group action, provided the participants are afforded the opportunity to analyze their conditions and become conscious of the course and outcome of their actions.

4. Demands on adult education in Central and Eastern Europe

Within the context of these general principles, the Institute for International Cooperation provides solidarity and support to programmes of adult education in Central and Eastern Europe. Strategies and areas of focus in arrangements of cooperation with

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partners and institutions must be specifically aligned with the historical and present day political and economic conditions of each separate country and culture.

Political transition in Central and Eastern Europe has been accompanied from the start by a social development which has as its object the complete redefinition of values and concepts relating to the function and duties of government. The concepts of individual responsibility and state intervention have shifted. The state is to restrict its role to ensuring the existence of an environment for private commerce, providing social security for the financially weak members of society, correcting socially undesirable trends, and organizing infrastructures, the educational system and a functional legal system. Those tasks are to be financed through public taxation and no longer as before through the proceeds of state-run enterprises. To manage the apparatus of government it will be necessary to set up an efficient administration. All of these aspects are subject to improvement through the basic and advanced training of adults who until now were accustomed to working under different structures.

Much more will be required in the way of reform of state structures and the guarantee of fundamental rights. The relationship between society and state will have to become transparent and subject to public control; administrative structures need to be decentralized; last not least, state and political institutions must foster real equality between men and women. Continuing education to assist with adjustment will be required in all those politically related areas as well.

Economic survival in a uniting Europe in the face of Western European competition will require the closing of technological gaps, the reform of privatized enterprises according to ecological criteria and the improvement of existing structures of industry and production so as to make them more competitive. Principles will have to be elaborated for a socially and ecologically oriented market economy and transition in that direction so that uncontrolled economic liberalism will not be mistaken for a market economy. Here, too, comprehensive education programmes and shifts in focus will have to be developed for and with adults.

There are certain similarities between phenomena in the economic and social structures of the countries of Central and Eastern Europe and the problems of so-called developing countries. Low industrial productivity, insufficiently developed infrastructures, inadequate access to health services, and the low standard of living in general call for »assistance in reconstruction« from Western Europe and the wealthier countries of the world. Such assistance, however, should seek to avoid the errors that were made during the history of development assistance to Africa, Asia and Latin America. Programmes of cooperation cannot be conceived in isolation from one another. Priority must be given to developing and implementing measures to promote regional equality and to integrate the various sectors of the national economy, taking into regard socio-structural and demographic conditions. At the same time, assistance for reconstruction must focus on the development of an environmentally compatible agriculture and an appropriately situated industry. Besides paying regard to these aspects, assistance in the area of education must put special emphasis on the support of medium-sized enterprises and crafts.

In most countries of Central and Eastern Europe, quality education is widespread, and there is a higher level of polytechnical training. This, however, is not necessarily the type of training that will be needed to realize necessary economic reforms and close technological gaps. Nevertheless, there are many possibilities inherent in traditional forms of education and existing school systems. With certain adjustments, and the incorporation of non-formal education elements, existing structures can serve as a basis for relevant adult education programmes that aim at the broadest possible coverage while remaining flexible and decentralized. Consequently, DVV's Institute for International Cooperation works with adult education organizations whose approach is not merely to transfer knowledge, but also to participate in institutional development. These may be former state institutions of adult education that are undergoing reorganization, but also newly established nongovernmental organizations that focus on specific subject areas for specific target groups (like data processing for computer operators, or German language courses for the tourist industry). During the present phase of general transition it is difficult to estimate the stability and seriousness of such institutions. For the time being at least, organizations with existing structures to ensure widespread coverage have a greater potential for replicability and reaching target groups than incipient institutions. Nevertheless, the Institute for International Cooperation adheres to the policy of providing a chance for many diverse forms of adult education to develop.

In addition to observing the objectives outlined above, and attending to collective learning and retraining needs of the target groups, organized adult education will also have to deal with the social and psychological phenomena implicit in the restructuring process. It should offer concepts of continuing education that provide encouragement for men and women out of work and in financial need — concepts that restore personal courage and confidence, and thereby help to ease as well as curtail the negative effects of social transition on an individual level.

5. Programmes and forms of cooperation

The projects of cooperation that the Institute for International Cooperation maintains with partners in Central and Eastern Europe have been able to reckon with help from certain *Volkshochschulen* (VHS) because of geographic proximity as well as the increasing number of international partnerships on a city-to-city basis in Central and Eastern Europe. Cooperation between VHS in Germany and similar institutions in

Central and Eastern Europe can be instrumental in promoting lasting relations between colleagues. It can help to facilitate an ongoing and decentralized process of mutual learning, to overcome prejudices and dispel enmities and thereby nurture mutual understanding among nationalities in general.

It is not possible simply to transplant the model of the *Volkshochschule* in arrangements of cooperation with partners in Central and Eastern Europe. Assistance on the part of the Institute for International Cooperation must always consider existing community and political structures. It must respect domestic initiatives from the continuing education sector in each respective partner country, and adapt itself to the various working conditions and institutional uniqueness of each partner.

In addition, the Institute for International Cooperation will increasingly count on internal resources of the German Adult Education Association, the Board of Management, the Pedagogical Institute (PAS), the Adolf Grimme Institute (AGI), the executive office, the special department established to promote VHS in the new German states, as well as the Regional Adult Education Associations (Landesverbände) within the scope of their cooperation with Eastern European partners. Details regarding information exchange, advisory roles, as well as procedures for reaching agreement and making decisions are currently under deliberation. This applies in particular to the adoption of VHS certificates and the role of the Pedagogical Institute. The two institutes are currently reviewing that issue together with the directors of DVV's projects in the countries concerned.

The details of each project of cooperation are arranged individually in joint negotiations with the foreign partner. DVV is open to arrangements of cooperation with one or several partners, government agencies, and university institutes, or non-governmental organizations, with or without its own personnel or project administration. There is a necessity for continuous updating of all information relevant to the cooperation as well as on-going dialogue with the partner organizations in order to do justice to the wide variety of approaches, counterparts and countries, and to ensure an effective application from a social and cultural standpoint of advisory and financial support expended to implement project measures.

Therefore, as a rule, decision-making and programme-planning are seen as joint processes. These principles of partnership in cooperative ventures arise from mutual respect and professional dictates.

Following is a summary of the chief areas of focus for adult education in partner countries, as well as the main target groups and needs related to technical aspects of organization. It provides an overview of solicitations for assistance received by the Institute for International Cooperation, but should not be understood as a catalogue that applies in like measure to all the various countries listed.

The following **subject areas** will be relevant for adult education in Central and Eastern Europe in projects of cooperation with DVV:

- Primary education for adults,
- general vocational and cultural continuing education,
- hitherto ignored or neglected subject areas in adult education like:
  - Western European languages,
  - principles of market economy and management,
  - new technologies, data processing and communication techniques,
  - health education,
  - environmental education,
  - law and statutory regulations,
  - overcoming ethnic prejudices, and multi-cultural openness.

Continuing education activities are to be geared to certain **target groups** in particular, including:

- Adult educators (full-time and part-time staff):
  - Working at the base level, or in intermediate or senior positions,
  - on local, regional and national levels,
- workers confronted by new situations on the labour market and unfamiliar procedures or innovations on the job,
- individuals who need to be retrained, or who are unemployed, discharged military personnel, and graduates whose specializations are no longer in demand on the labour market,
- young people who are seeking new points of reference during the transition period,
- women and older people who are particularly affected by the economic crisis,
- marginal groups.

In addition, the following **programmes** will be of interest:

- designing methods and aids in the above indicated subject areas,
- basic and advanced training of adult educators in specialized subject areas, in methodology and didactics, as well as in administration, e.g.:
  - Model programmes demonstrating new courses forms and contents at selected adult education centers operated by partner organizations,
  - fostering exchange with European institutions of adult education,
  - teacher exchanges and professional visits for the purpose of mutual observation,
  - advisory services and assistance in developing concepts and methods of analysis and appraisal in connection with preparing, monitoring and evaluating adult education programmes,
- certification courses (leading to formal qualifications like the VHS certificates),
- supporting vocational and employment-oriented basic and advanced training,

- dialogue and experience exchange in the area of adult education at local, national and international levels.

Organizational counselling is to be provided in the following sectors:

- The creation of opportunities to increase the transparency and professional exchange among domestic providers of adult education interested in cooperating in the continuing education sector,
- creation of possibilities for exchange and cooperation between organizations providing adult education in the Federal Republic of Germany at the level of regional VHS associations and various *Volkshochschulen* in order to establish professional ties at an operational level that will be able to carry on without external support after an initial support phase, e.g. through programmes of exchange between *Volkshochschulen* and similar institutions in partner countries fostered within the framework of city-to-city partnerships,
- grouping of hitherto distinct types of organizations by creating networks and national associations, support of information and communication vehicles and the support of a lobby for adult education at the administrative level in the public education system.

Further, in order to strengthen **institutional competence**, there have been requests for:

- support of state institutions in vocational training and retraining and in restructuring industry and commerce,
- specialized advice for the government in the area of vocational training and the economy in particular as concerns norms and the introduction of qualifying profiles oriented to the demands of the European market,
- the elaboration of national standards for certification and norms for testing in the adult education sector,
- improvement of adult education in the language sector by introducing foreign language certificates recognized throughout Europe (VHS and the International Certificate Conference — ICC),
- support in the improvement, production, acquisition, translation and dissemination of concepts and production of teaching and learning materials (print media, radio, television, distance education structures, editing), and in sample application of new course forms and contents,
- advice in formulating concepts for legislation that will provide a statutory basis for adult education,
- fortifying social institutions and infrastructures.

Source: ADULT EDUCATION AND DEVELOPMENT, Number 40, 1993. Bonn: DVV, pp. 166-180. (Excerpt)

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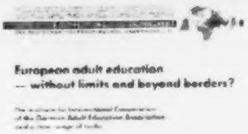

European adult education
— without limits and beyond borders?

Institute for International Cooperation of the German Adult Education Association

European adult education — without limits and beyond borders?

The Institute for International Cooperation of the German Adult Education Association and a new range of tasks

perspectives
in
adult
education
3

The association framework

Already in 1978, in its paper entitled »The German *Volkshochschulen* — Its Position and Function« the German Adult Education Association (DVV) expressly confirmed its commitment to the international dimension of its work, declaring that due consideration be given to social developments and the learning needs of people beyond national borders. The Articles of Association, revised and adopted in May 1993, deem the support of international cooperation to be an important task for DVV, for which purpose it maintains a separate institute.

The role of DVV within the context of Europe was the focus of a meeting held by the DVV Board of Management in September 1993. The decisions taken by the board follow recommendations made by the DVV Commission for International Contacts, namely

- to reinforce commitment towards European-oriented adult education at all levels — in the *Volkshochschulen*, the State Associations, the Managing Office and the DVV institutes;
- to expand the Association's information campaign, lobbying activities and resource mobilization efforts in the interest of the *Volkshochschulen*, DVV associations and institutes and European adult education;
- to back all three DVV institutes in their continuing efforts to intensify the European dimension of their work, to adjust their tasks and services to European requirements, and to develop practices for collaborating and making decisions in the spirit of cooperation and coordination;
- to concentrate the internal tasks of coordination and important service functions within the Institute for International Cooperation IIZ, and effectively draw on the competence and resources accumulated there.

The Institute for International Cooperation IIZ / DVV has prepared the present document in supplement to the Guidelines that outline the regionally oriented goals, tasks and activity spheres of IIZ

- for the development of projects of cooperation with partners in Africa, Asia and Latin America, and
- for the status and perspectives of cooperative partnerships within the field of adult education in Central and Eastern Europe.

Problem areas of social development in Europe

Current development in Europe is marked by socio-political and economic transition in the countries of Central and Eastern Europe, as well as the progressive European trend towards convergence, in particular within the European Union forged by the Treaty of Maastricht. International and national obligations and interlacements are increasingly shaping European policy which in turn is steering the course of international and national affairs, as illustrated by the waiver of national sovereignty claims and the resulting revision of national constitutions.

In the years ahead, the problems manifest throughout Europe that call for appropriate action on the part of social structures such as adult education will have to take priority on the adult education agenda, both in the international exchange of experience, and in concrete projects of cooperation. Adult education will have to prepare people to face the following dilemmas, and assist them in coping with them, so as to ensure a socially compatible realization of the steps towards European integration with all its far-reaching implications:

- the implications of social and economic **transition** for the adult population;
- the influences of our **media society** and the flood of information that tend to hinder a differentiated dissemination of knowledge and the critical evaluation of information which guide the way we think and act;
- the upsurge of **structural unemployment** that leads to the so-called »two-thirds society« in which severe polarization results from unequal distribution of jobs and income;
- the influences of greater unity within the European single market accompanied by the **loosening of restrictions** and constantly **changing conditions** within the international labour market;

- the upward trend in **waves of migration** from the East and South provoked by *socio-economic conditions in the countries of origin;*
- the particular consequences that new developments on the labour market bear for **women** who want or must return to work during the second half of their lives;
- the shifting **age structure** of society and its implications for the working population as well as for older persons entering retirement;
- growing **discrimination and violence against foreigners**, racial prejudice and the new walls that are being erected around the »fortress of Western Europe«.

The international dimension of work in adult education must deal with these problems and their implications for people all over Europe. The historical insights, awareness and solidarity underlying our concepts and our practical efforts motivate us to try and tap the potential that education offers towards a peaceful solution to the great and growing problems of the present — the ecological threats to our planet; the political, economic and cultural polarization within our society; and the ever-widening gap between the rich and the poor nations of the world. It is our specific conviction that

- comprehensive participatory adult education must empower adults to become more active in the process of making the decisions central to society;
- concentrated efforts must be made to confront the challenges of a multicultural society and seek opportunities to promote mutual understanding;
- more persistent attention must be given in all of our projects to ecological considerations and efforts towards securing the existence of the earth for ourselves and future generations.

Experience and tasks

DVV has maintained professional contacts for decades with vocational and professional associations, continuing education and research institutes, and national and international adult education associations in the countries of Western Europe as well as in Central and Eastern Europe. Current developments in Europe call for an intensification and expansion of those contacts, and increased efforts towards networking among organizations in the field. Professional exchange and cooperation in the adult education sector are necessary to promote mutual appreciation and tolerance between nationalities, to break down xenophobic tendencies, to encourage mutual learning, and to come to terms with the competitive education policies that are linked to political and economic development in Europe.

Interest in international contacts and arrangements of cooperation exist at every level of DVV's structure. Individual *Volkshochschulen*, the state associations and DVV's institutes all maintain international contacts and are respectively engaged in preparing, implementing, monitoring and evaluating their activities.

Building up a network of cooperation with our partner organizations in Europe, as in other industrialized nations of the world, requires close consultation and dialogue on the content and structures of adult education motivated by mutual scientific interests and the demands of practical experience. With the advent of the single market in Western Europe, an increasing number of provisions affecting funding in the education sector are being decided at the European level. This implies a need as well as an obligation to adjust to new European criteria. Current educational strategies can no longer be defined within an exclusive national framework. European legislation is increasingly becoming a decisive steering factor, making it expedient to coordinate contacts and create a lobby to actively influence, shape and control proposals formulated by the Council of Europe and the European Union for legislation and funding, and not simply to react with passive compliance to decisions taken there.

Efforts to promote the exchange of experience with and among adult education institutions in Central and Eastern Europe must run parallel to the reinforcement of interchange within the western industrialized world. European adult education must take into consideration the altered conditions in Europe's post Communist nations following their political and economic transformation. For all the differences still remaining between the countries of Eastern and Western Europe in their socio-political structures for continuing education as well as their educational strategies, there is still a common basis for cooperation: Adult education is essential in every society, regardless of the stage of its development progress, to prepare and implement radical reforms in economic and social structures. The process of democratization and economic reform, like the process of integration within a single Europe, will not advance unless the people prepare themselves intellectually, develop the appropriate consciousness and acquire new vocational skills.

Cooperation with partner organizations in Europe must not amount to a simple transfer of the *Volkshochschule* model. Support from IIZ/DVV will always be oriented around the community and political structures and the domestic continuing education initiatives within the respective partner country, and at the same time will respect the divergent working conditions and institutional differences of the various partner organizations, bearing in mind its own standpoints, possibilities and requirements in the process.

Themes and target groups

These European social problems correspond to themes and target groups of the *Volkshochschulen* in Germany and adult education in Europe, namely:

- Basic education and key qualifications,
- further vocational training,
- political education,
- languages,
- cultural education,
- environmental education,
- health education,
- education for women and the elderly.

Concepts have been developed and efforts initiated in each of the above mentioned areas in the countries in question, although with varying approaches. On the other hand, there is still a weak structure of bilateral and multilateral cooperation between and among participating institutions and persons that should be fortified and extended.

Activities and forms of cooperation

In working together with partner organizations in Europe, we are required to employ different instruments, forms of cooperation and methods to maintain our mutual dialogue and pursue a continual exchange of information and experience. In particular we

- conduct joint seminars, conferences, meetings and symposia in the Federal Republic of Germany or in other countries, or arrange for representatives of *Volkshochschulen* and their associations to participate at such functions;

- arrange for specialists from Germany to visit selected institutions abroad and for specialists from our partner countries to visit facilities of the *Volkshochschulen*, the state associations and institutes of DVV in Germany;

- document, publish and distribute reports, studies, periodicals and information;
- participate at the regular meetings of regional and international groups and associations;
- support continuing education programmes that lead to examinations and the attainment of certificates;
- cooperate in initiatives to secure the legal basis of adult education within the Federal Republic of Germany at both the state and federal level, and at the level of the European Union.

Source: International perspectives in adult education 3. Bonn: IIZ/DVV, 1994, pp. 5-9. (Excerpt)

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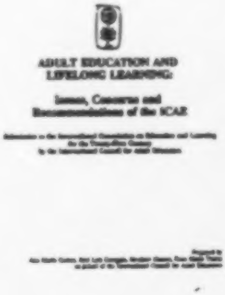


ADULT EDUCATION AND LIFELONG LEARNING:

Issues, Concerns and Recommendations of the ICAE

ICAE

Adult education and lifelong learning: Issues, concerns and recommendations

Submission to the International Commission on Education and Learning for the Twenty-First Century

Preamble

1. This submission, prepared at the request of the International Commission on Education and Learning for the Twenty-First Century, highlights some major issues, concerns and recommendations regarding the field of adult education. In no way should the following ideas be interpreted as final. They are meant as an invitation to re-think the field and revitalize the necessary debate which needs to take place within the community of adult education and with related fields.

...

3. While optimism about ongoing and future developments is the spirit with which our group worked, we feel reluctant to opt for the usual and increasingly common

path of highlighting a number of success stories. We strongly believe in the impossibility and impracticality of universal models, given not only the diversity of contexts and situations but also the uniqueness of each process. The reasons for optimism stem basically from the experience gained and the openess and self-criticism that have accompanied the field in the last few years, making it possible now to advance and take a qualitative leap forward.

Issues

4. On the level of discourse, much has already been said and elaborated on during the last few decades. Realities and practices, however, have rarely shown that rhetoric translates into coherent practice. The gap between **discourse and practice** continues to be a major issue within the field. The discourse has become stagnant in the absence of contact and learning from other fields (including children's and higher education). It lacks the stimulation of challenging feedback from systematized practices and analyses to cope with a changing reality.

5. As with the regular school system which today faces major criticism and reform efforts, adult education needs **critical analysis and reflection** on lessons learned from past experience, with an eye to the future of our societies. Old approaches which helped to shape adult education policies are still present in many respects but they are rooted in assumptions which are no longer valid in our contemporary world where all important domains related to adults and adult education have seen dramatic changes: work, production, technology, mass media, expectations on education, values, etc.

Concerns

...

7. Adult education is vital for children's education, because it is adults — parents, teachers, politicians, technicians, ruling parties, etc. — who are in charge of educating children at home, in school and through the media, and deciding what, how and why children need to learn. ...

8. The emphasis placed on girls' and women's education has not been accompanied by the necessary increase in financial resources. The support systems and measures

necessary to ensure the participation of women are being ignored as well. Primary (children's) education seems to be winning the battle with basic education, to the detriment of adult education. Playing one age sector against another is not the right approach if the goal is to achieve education for all.

9. **Lifelong learning** is a prerequisite for today's society, and even more so for the future. It has implications for schools and institutions of higher learning as well as adult education institutions:

   - Schools build on what children have learned in their families, in kindergarten, and in their peer groups, but most important is the schools' contribution to children's motivation and ability to continue learning;

   - institutions of higher education should not be seen as the provider of the last cycle of education for the privileged few, but as a mass system for an ever-growing number of adults upgrading their knowledge and skills;

   - adult education, in all its different facets and approaches, already deals with the majority of the people in society, since we are all younger or older adults, or children who will become adults in due course.

10. There is currently much talk about **demand-driven education**, but the problem remains as to who will pose the demands, by which procedures, and what relation they will have with the subjective and objective needs of individuals, communities and society. The market has already proven to be a poor guide for investments, and cannot guide education any better. Private enterprise as well as consumers tend to think in terms of immediate needs which do not serve long-range goals well. There is a need for a strategic view which can only come from social reflection and prospect analysis that must be undertaken by State institutions. We must remember that in social science, more than in natural sciences, reflection and analysis must be accompanied by actions that help to make the ideas a reality. Thus, we need the resolve to shape the world and not merely contemplate the tragedy of billions. As has always been the case, a discussion centred on education is, in the end, also a discussion on what kind of society we dare to hope for.

11. When education is pursued as a sectoral policy per se, it can cause harm and have undesired effects. For instance, **universal basic education** without a change in the strategies of production and accumulation of the corporate world and the State may produce a further depression in salaries and wages due to the excess supply of

labour on a global scale. Instead of empowering the people, it could force them to compete for a reduced number of quality jobs.

12. Even though **basic education** is intended to lay the foundations of knowledge upon which all other learning through life would be built, it is a very difficult target to reach. The content of basic education constantly changes just as our world is constantly changing. In many cases the attention given by governments to basic education has resulted in reducing the provision of education to its minimal level thereby degrading adult education.

Recommendations

...

14. **Lifelong learning,** emphasized strongly in the last couple of years (and in the Faure report itself, 20 years ago) is far from becoming a reality or even being systematically included in policy development and programming. Lifelong learning is the framework within which adult education needs to be understood, but it is not limited to the adult world. It embraces childhood, youth and adulthood, and should embrace all learning environments and learning opportunities (i.e., home, work, school, media, etc.). Thus there is a need to differentiate between lifelong **education** and lifelong **learning** (and adult **education** and adult **learning**). Learning occurs even in the absence of a systematic education process, outside schools and formal education settings. Therefore it is essential to recognize, emphasize, and at the same time, differentiate the various learning environments and opportunities as well as the importance of revising conventional classifications such as those of formal, non-formal and informal education, which no longer belong to well-defined educational realities. Rather, they contribute to artificially separate what is actually an educational continuum.

15. Adult education must become a more **open and flexible system** that incorporates less conventional media such as self-directed learning, distance education, and new technologies. The learning opportunities through the media must be acknowledged. By using these means, adult education can improve access and provision of programmes to those who have traditionally not taken part in it for any number of reasons.

16. The code of conduct of our profession asks for a **lifelong perspective** in the training of trainers, teachers, and organizers involved in adult education. They have to

update their knowledge, to improve and broaden their skills, and learn to cope with frustrations on the job long before burn-out occurs.

17. If adults are to learn to **participate in development**, decision-making at their places of work, or becoming self-reliant and responsible citizens, participatory methods and approaches are essential. If creativity in finding solutions to complex situations is increasingly required in the world of adult life, then this should determine the processes of lifelong learning and education.

18. The Education For All Initiative, with its broader vision of basic education, understood as the education which meets the basic learning needs of children, youth and adults, provided a new conceptual and operational framework for adult education, recognizing adults' basic learning needs with the same legitimacy and urgency as those of children and youth. Jomtien's Declaration and Framework for Action also stressed other important elements such as the need for intersectoral approaches to education (supportive policies to enhance learning environments and conditions) and **new alliances and partnerships.**

19. Adult education is not limited to adult literacy nor is it education for the poor. It should not be seen as a compensatory social policy to alleviate poverty, but rather as a tool for **human development and self-reliance (human capital)**.

20. Adult education must be **all-inclusive** by including people of all ages, genders, ethnic and social backgrounds. It must take into account the numerous aspects of lives and identities of the individuals (i.e., citizens, parents, caregivers, workers, educators, consumers, etc.) and therefore needs to incorporate the learning needs of all adults in all their capacities. Women, in particular, need to be seen not only as mothers or housewives but, first of all, as persons. Immigrants and refugees have identities beyond their labels as such and need to be not only respected, but appreciated in those capacities.

21. Although the number of illiterates in the total world population is decreasing, the rate of female illiteracy is still higher than male. ... We also know that it is mainly women who are attending the literacy classes when available. There are not sufficient data as to what motivates them, whether they are able to maintain their attendance and interest, how appropriate the materials used are, etc.

22. The conventional notion of literacy / literate needs a thorough revision. Being able to read and write a simple statement of everyday life is not enough to prepare

people to face the complexities of the modern world, much less those of the 21st century. Literacy itself is a lifelong learning process — **an ever-moving target**. ...

23. The **integration of all adult education**, including general, political, cultural, and vocational education into a lifelong perspective is essential. We must overcome false assumptions and dichotomies:

- Technical training and re-training go together with the acquisition of social skills;
- key vocational qualifications include learning, communication, and analytical skills on and for all levels;
- learning needs of the individual are increasingly the learning needs of the society;
- there is no ultimate knowledge and know-how;
- personal growth should interact with and strengthen social development;
- the improvement of quality should not weaken the commitment and provision of education for all;
- national efforts should not undermine local, community-oriented structures and their requirements.

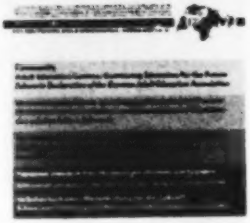
...

25. In adult education, as in other fields, we need to look at **new partnerships** as well as old responsibilities. Public institutions and private companies, voluntary organizations and professional associations, and initiatives in related fields have to share their experiences, and they can all give new life to adult continuing education, including research of the universities and research institutes. Competition and market forces must not prevent cooperation. Moreover, governments must provide constructive legislation and a framework of financial and logistical support which is conducive to the momentous tasks of the next decades which will see more adults living in this world than ever before.

Closing

We understand that our contribution to the work of the Commission has only just begun. We will continue the discussion to provide more ideas for the Commission. As we contemplate the future of adult education and lifelong learning, we cannot ignore the contribution of regional and inter-regional co-operation in terms of information and exchange. Such co-operation provides a forum for critical reflection and constructive exchanges on the challenges of education and learning for the 21st century.

Source: ADULT EDUCATION AND DEVELOPMENT, Number 42. Bonn: IIZ/DVV, 1994, pp. 175-184. (Excerpts)



German Adult Education Association

Community Adult Education Centre: Continuing education for the future

Schwerin Declaration of the German Adult Education Association

10

Continuing education

Continuing education is in demand

Every second adult in Germany takes advantage of adult education provision, or professional and vocational training. Lifelong learning is an individual right and a task of society, but also an injunction to us.

Continuing education is a public task

It is precisely in times of economic and social difficulty that continuing education needs public support and recognition. It may not be left to the market alone, if inadequacy and social disadvantages are to be avoided.

Continuing education has political and social effects

Continuing education contributes to overcoming problems of coexistence, promotes the common good and democracy, and strengthens the skills needed for cooperation, participation in decision-making, solidarity and tolerance. It equalises differing social opportunities and reduces disadvantage.

Continuing education has an economic function

Continuing and further education raise individual competence, enhance the quality of work and increase the mobility of the workforce. Continuing education goes together with structural change, ensures advantages of skills location, and improves employment chances.

Continuing education is a cultural task

Personal and cultural education strengthen the individual and increase his or her creativity and independence. Continuing education enlarges the ability to communicate and cooperate with others, especially with people from different cultures and traditions.

Continuing education is an investment in the future

Economic, social and cultural growth and quality are dependent on investment in institutions of continuing education. Continuing education is therefore a public responsibility, and there is a duty publicly to support adult education centres.

The German community adult education centres

...

- ***Volkshochschulen* have a comprehensive educational role and give new directions.**

  The imparting of specialist knowledge and general education may not be separated. The individual's knowledge of himself or herself and ability to act must go hand in hand.

  Volkshochschulen respond with new directions to new challenges: to the importance of data processing and new technologies, to the need for workplace training, to the growing need for continuing education in languages, to new demands for cultural, health and environmental education, to requests for guidance for families, partners and the elderly, and to the new demands placed on political education by the process of German and European unification and growing xenophobia and violence.

  Moreover, they are increasingly important as an instrument of local and regional policies in the fields of economic development, employment and qualifications.

- ***Volkshochschulen* are stabilising factors in economic and social development.**

  There has to be a response to the uncertainty of the individual, and an improvement in surety of purpose. *Volkshochschulen* offer political education and continuing professional and vocational training, they teach cultural techniques and impart important key qualifications. They are a component part of the democratic tradition and culture, and make a significant contribution to the development of a humane society.

- ***Volkshochschulen*** **work in associations and are cooperative partners.**

  In order to create a network of quality and common standards, and for the purposes of educational and political representation, the *Volkshochschulen* come together in *Länder* associations, and these combine in the German Adult Education Association. The associations of *Volkshochschulen* and their institutes impart specialist competence in the teaching and content of adult education, provide services related to the accreditation of work done in adult education, and assist in the common development, standardisation and implementation of course designs and examinations (VHS certificates, etc.).

  The *Volkshochschulen* and their associations also work with others in continuing education: with other providers and institutions, with trade unions, political parties and associations, as well as with European and international partners.

Source: International perspectives in adult education 10. Bonn: DVV, 1994, pp. 1-4. (Excerpts)

1994

EU

Declaration of the First European Conference on Adult Education

ΕΛΛΑΣ '94

FIRST EUROPEAN
CONFERENCE
ON ADULT CONTINUING
EDUCATION
ATHENS 18-20 JUNE 1994

Recognizing

The contribution of education for adults in the development of human resources in the different members-states and in the European Union as a whole,

The need to offer all adults the opportunity to improve their skills throughout their lives,

Acknowledging

That adult learning, through education and training, constitutes an important tool for the cultural, political, social and economic development of the members-states and of the European Union as a whole, *Considering*

The importance for adults, in a European perspective, to develop key-competencies, to improve their communicative and linguistic capacities, and to better understand and appreciate the culture of others,

The participants at the Conference in Athens on Adult Continuing Education recommend:

1. That the European Union addresses as a matter of urgency the area of education and training of adults and its development in the members-states and in the European Union as a whole, and does so bearing in mind the principle of subsidiarity,
2. That the European Union, within a European framework, supports and complements the development of policies in this area in each member-state,
3. That the European Union produces a memorandum which would open a debate on the role of the education for adults in the search for sustainable solutions to the problems of today and in the promotion of self-reliant citizenship, and which would propose strategies in the different areas of the education and training of adults in order to make it possible for all partners in this domain to join in this collective effort,
4. That the European Union ensures that the Socrates and Leonardo programmes, the other community programmes which deal with education and training as well as the structural policy, the community initiatives and the fourth programme-framework on research and development are open to all those which are involved in the education for adults, including the social partners and associations working in this field, so that they can contribute to them.

Finally, the participants welcome the announcement of the coming conference in November 1994 in Germany and of the meeting to be held in December in Florence in particular for the associations active in this domain. They hope that such conferences be also held in 1995 in France and Spain when these countries will assume the presidency of the European Union, in order to continue the process already well started at the conference of Athens.

Source: Ministry of National Education and Religion, General Secretariat of Adult Education, Athens, June 20, 1994.

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SAMPAN-DRAHARAHAN'NY FIARAHA-MIASA IRAISAM-PIRENENA
FIKAMBANANA ALEMANA MISAHANA NY FANABEAZANA OLON-DEHIBE

國際合作部 德國成人教育協會

DEPATMENT OF INTANASHONAL KOPORASHON
JAMAN ADOLT EDYUKESHON ASOSIASHON

DUNYA WOYELA GAKUIMA
JAMAN GBAKO GOLO GAA HUGBATƐI

APPENDICES

STARPTAUTISKAS SADARBIBAS
VĀCIJAS TAUTAS AUGSTSKOLU SAVIENIBA

अंतर्राष्ट्रीय सहयोग विभाग जर्मन प्रौढ शिक्षण संस्थान

LEFAPHA LA TSEBELISANO MACHABENG
MOKHATLO OA THUTO BAHOLO OA JEREMANE

INSTYTUT WSPÓŁPRACY MIĘDZYNARODOWEJ
NIEMIECKIEGO ZWIĄZKU UNIWERSYTETÓW LUDOWYCH

INSTITUTE FOR INTERNATIONAL COOPERATION
OF THE GERMAN ADULT EDUCATION ASSOCIATION

ANNUAL REPORT · ANNUAL REPORT · ANNUAL REPORT · ANNUAL REPORT · ANNUAL REPORT · ANNUAL REPORT

ИНСТИТУТ ПО МЕЖДУНАРОДНОМУ СОТРУДНИЧЕСТВУ
НЕМЕЦКОЙ АССОЦИАЦИИ НАРОДНЫХ УНИВЕРСИТЕТОВ

ГОДОВОЙ ОТЧЁТ · ГОДОВОЙ ОТЧЁТ · ГОДОВОЙ ОТЧЁТ · ГОДОВОЙ ОТЧЁТ · ГОДОВОЙ ОТЧЁТ

INSTITUT DE COOPÉRATION INTERNATIONALE
DE LA CONFÉDÉRATION ALLEMANDE POUR L'ÉDUCATION DES ADULTES

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INSTITUTO DE COOPERACIÓN INTERNACIONAL
DE LA ASOCIACIÓN ALEMANA PARA EDUCACIÓN DE ADULTOS

ДЕПАРТАМЕНТ ЗА МЕЖДУНАРОДНО СЪТРУДНИЧЕСТВО
ГЕРМАНСКО ОБЩЕСТВО НА ВИСШИТЕ НАРОДНИ УЧИЛИЩА

EKITEBE EKIKULU EYA ENKOLAGANA WAKATI W'AMAWANGA
EKIBIINA KYA ABAGIRIMAANI EKIKOLA KU KUSOMA KWA ABAKULU

NEMZETKÖZI EGYÜTTMŰKÖDÉSI SZAKOSZTÁLY
NÉMET NÉPFŐISKOLÁI SZÖVETSÉG

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دائرة التعاون الدولي
المؤسسة الألمانية لتأهيل البالغين

Illustrations

All photographs — with few exceptions — have been made available by IIZ/DVV projects, its partner organizations and/or colleagues. Many thanks.

The cartoons, unless other sources are given, are taken from the IIZ/DVV journal, Adult Education and Development.

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Abbreviations

All abbreviations are included which occur at least twice in the text.

AA	(German) Foreign Office / Auswärtiges Amt
AALAE	African Asssociation for Literacy and Adult Education
ADC	Rural Development Association / Asociación para el Desarrollo Campesino
AE	Adult education
AEBÖ	Association of Development Education and Public Information Practitioners / Arbeitskreis Entwicklungspolitischer Bildungs- und Öffentlichkeitsreferenten
AGI / DVV	Adolf Grimme Institute of the DVV
ANDRAS	Association of Estonian Adult Educators
ANUP	National Association of Popular Universities / Asociatia Naţională Universităţilor Populare
ASPBAE	Asian-South Pacific Bureau of Adult Education
BMBW	Federal Ministry of Education and Science / Bundesministerium für Bildung und Wissenschaft
BMZ	Federal Ministry of Economic Cooperation and Development / Bundesministerium für wirtschaftliche Zusammenarbeit und Entwicklung
CARCAE	Caribbean Regional Council for Adult Education
CASEC	Community Awareness and Services for Ecological Concerns
CEAAL	Latin American Council of Adult Education / Consejo de Educación de Adultos de América Latina
CEC	Center for Environmental Concerns
CEDEPO	Ecumenical Popular Education Centre / Centro Ecuménico de Educación Popular
CIS	Commonwealth of Independent States
CISEC	Community Services and Research Centre / Centro de Investigaciones y Servicios Comunitarios
DIE / DVV	German Institute for Adult Education of the DVV / Deutsches Institut für Erwachsenenbildung · Pädagogische Arbeitsstelle des DVV
DOC	Document
DP	Data processing
DSE	German Foundation for International Development / Deutsche Stiftung für Internationale Entwicklung
DUK	German UNESCO Commission / Deutsche UNESCO-Kommission
DVV	German Adult Education Association / Deutscher Volkshochschul-Verband
EAEA	European Association for the Education of Adults

EC	European Communities
EU	European Union
FAFD	Federation of Development Associations in Fouta / Fédération des Associations du Fouta pour le Développement
FERIA	Department of Technical, Humanistic and Agricultural Education / Facilitadores de Educación Técnica Humanística Agropecuaria
FSU	Former Soviet Union
GTZ	German Association for Technical Cooperation / Deutsche Gesellschaft für Technische Zusammenarbeit
HVHS	Residential adult education centre / Heimvolkshochschule
ICAE	International Council for Adult Education
ICC	International Certificate Conference
ICECU	Central American Institute of Popular Education / Instituto Centroamericano de Extensión de la Cultura
IIZ / DVV	Institute for International Cooperation of the German Adult Education Association / Institut für Internationale Zusammenarbeit des Deutschen Volkshochschul-Verbandes
INIEP	Nicaraguan Institute of Research and Popular Education / Instituto Nicaragüense de Investigación y Educación Popular
IPD	Pan-African Development Institute / Institut Panafricain pour le Développement
KANFED	Kerala Association for Non-Formal Education and Development
LANFE	Lesotho Association of Non-Formal Education
LŠSA	Lithuanian Adult Education Association / Lietuvos Suaugusiuju Svietimo Asociacija
NGO	Non-governmental organization
NIACE	National Institute of Adult Continuing Education (England and Wales)
NSDF	National Slum Dweller Federation
PADECO	Partners in Adult Education Coordinating Office
PEA	People's Education Association
PRI	Institutional Revolutionary Party / Partido de la Revolución Institucionalizada
PRIA	Society for Participatory Research in Asia
SAP	Structural Adjustment Programme
SERJUS	Legal and Social Services / Servicios Jurídicos y Sociales
SLADEA	Sierra Leone Adult Education Association
SPARC	Society for Promotion of Area Resource Centres
TCI	Trainors Collective Inc.

TIT	Society for the Spread of Scientific Knowledge / Tudományos Ismeretterjeszt ö Társulat
UIE	UNESCO Institute for Education
UJAFAE	Uganda Joint Action for Adult Education
UNDP	United Nations Development Programme
UNESCO	United Nations Educational Scientific and Cultural Organization
UNICEF	United Nations Children's Fund
VHS	Community adult education centre(s) / Volkshochschule(n)
ZNANIE	Society for the Spread of Scientific Knowledge

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* = out of print

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1976 10: »Functional Literacy« in India
Directorate of Non-Formal (Adult) Education, N.A. Ansari,
K. Sivadasan Pillai u.a.

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1974 2: Erwachsenenbildung in Thailand (Adult Education in Thailand)

1975 3: »Graue Literatur« zur afrikanischen Erwachsenenbildung (»Grey literature« on African adult education)

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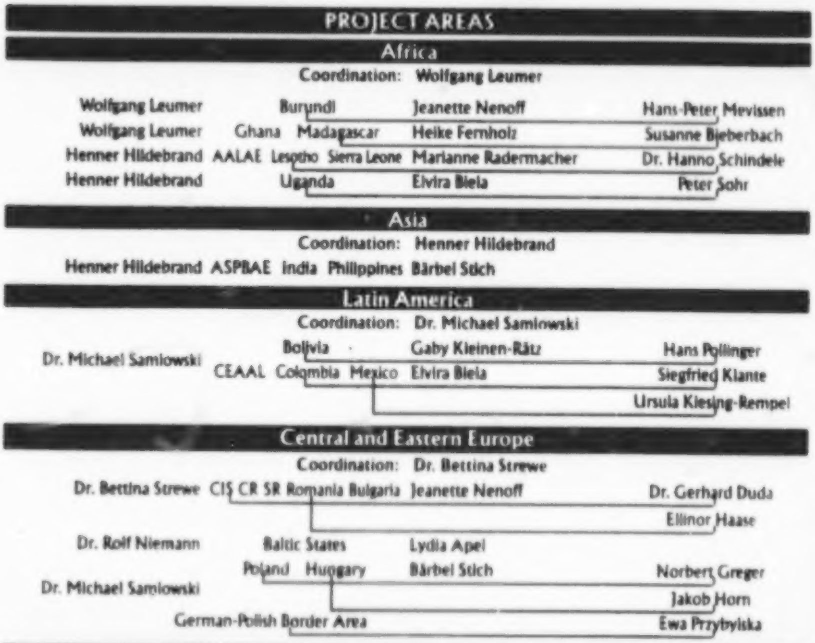

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(Arabic, Chinese, English, French, German, Russian, Spanish)

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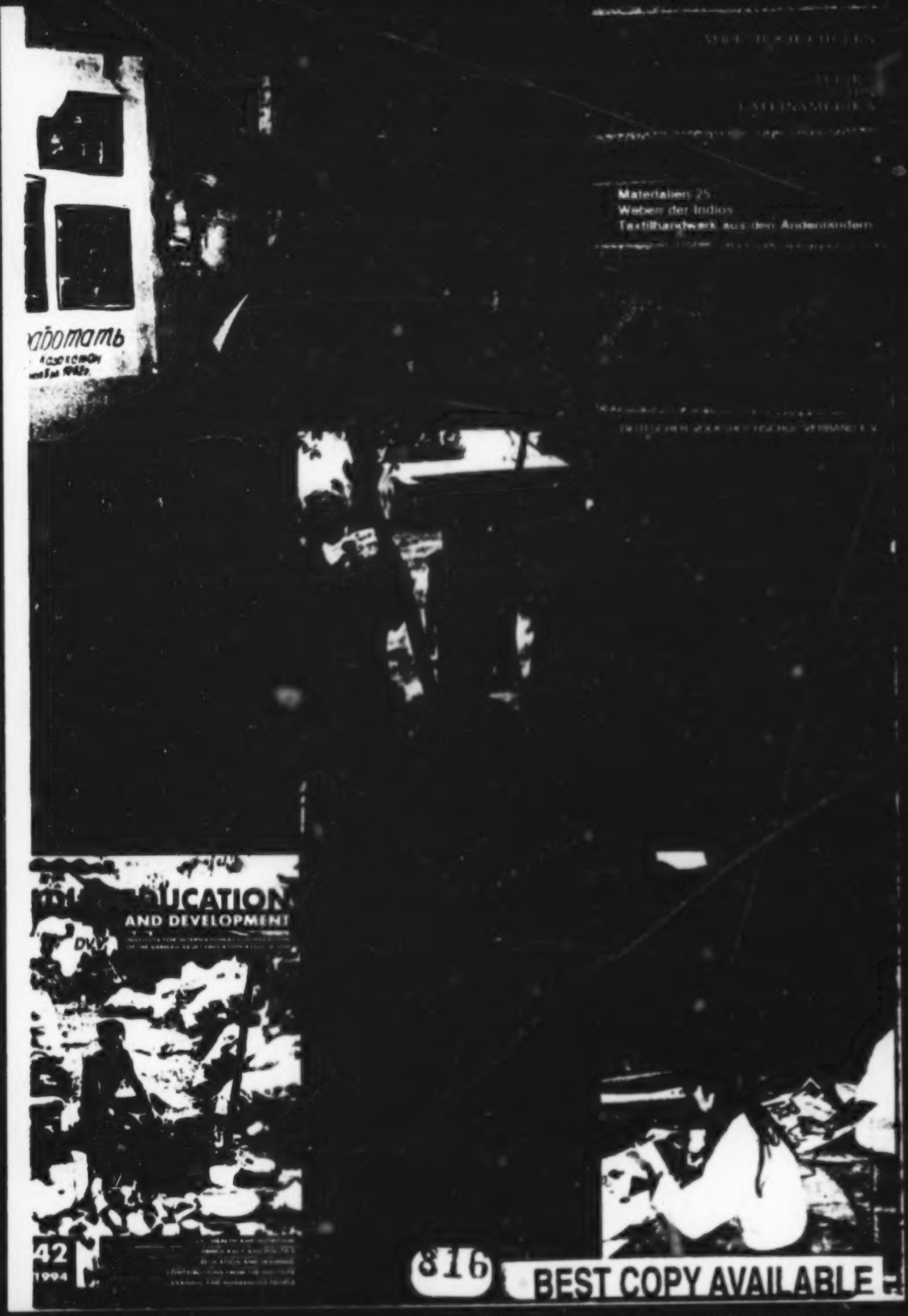
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